

Robt Darcy

A
DEFENCE OF IVDICI-
ALL ASTROLOGIE, IN
ANSWER TO A TREATISE
lately published by M. Iohn Chamber.

Wherein all those places of Scripture, Concellis, Fathers, Schoolmen, later Divines, Philosophers, Histories, Lawes, Constitutions, and reasons drawne out of Sixtus Empericus, Picus, Pererius, Sixtus ab Heminga, and others, against this Arte, are particularly examined: and the lawfulness thereof, by equiuallent proofes warranted.

By Sir Christopher Heydon Knight.



Scene and allowed.

PRINTED BY IOHN LEGAT, PRIN-
ter to the Uniuersitie of Cambridge. 1603.

And are to be sold in Pauls Churchyard at the signe of the Crowne
by Simon Waterston.



TO THE LEARNED and vnpartiall Reader.



Hen I referre this my *Apologie* to the
censure of the Learned, I much desire
not to be misconstrued, as if (transported
like another *Suffenus* with selfe-
flatterie) I did ouervainly applaud and
please my selfe in too good a conceit
of mine owne labours. For howsoever
necessitie, in a sort, constraineth me to
this choice; yet I am not so confident, that I dare say with the
Orator, *Quem timeam Lectorum?* Rather, as often as I compare
my particular wants, both of nature, arte, and exercise, with
the perfections of many others, (that infinitely goe beyond
me in sharpnes and subtiltie of iudgement, to search out the
truth, in dexteritie, to demonstrate the same evidently, and in
eloquence to grace and adorne it,) I confesse it would better
fite me (in priuitie to mine owne insufficiencie,) seriously to
esteeme no otherwise of mine owne writings, then *Lucilius*
was wont pleasantly to protest of his; who (fearing the exquisite
and learned iudgement of *Persius*, *Scipio*, and *Rutilius*) protested
that he writ onely to the vnlearned *Tarentines*, *Consentines*,
and *Sicilians*. Yet on the other side, when I also consider
how farre the subiect of this question, is remooued from the
capacitie of such as are ignorant either in Diuinitie, Philosophie,
or in the Mathematicks, it is a sufficient reason for me to
account the vulgar no competent iudges of our controuersie.
For if *Socrates* in *Plato*, doubteth not in all matters whatsoever,
(because they measure fewe things by truth, but for the
most part by opinion) to call them *Malos testes*, much more

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may I esteeme them *Pessimos* in this, which flieth so high aboue the pitch of their vnderstanding. For this cause therefore doe I iustly appeale to the sound and vnpartiall iudgement of the Learned, as the onely fite vmpires betweene me and my aduersarie. Though it be true, that had I not writtten at all, I had not needed any iudges of such ouersights, as (no doubt) may escape me in this disputation, for *Homo sum, humani nihil a me alienum puto*: And besides it may be that by silence I should haue retained the good opinion of some, that now in regard of their preiudice to the cause, will be apt to foreiudge both my labour, & my selfe. This (I confesse) made me thinke of that counsell

At melius fuerat non scribere, namq; tacere

Tantum semper erit - - - -

For as flattery, so silence often keepeth friendes, whereas the vitterance of the trueth is at all times assured of enemies, that can no more away with her preuayling brightnes, then owles can abide the light, or the franticke may endure the Physitian. For which cause I long refrayned my fingers, from this scabbe of contention, hoping that some others

Quis meliore luto finxis praecordia Titan

would haue dischargd me of this busines. But whether it be that they, which are of great learning, thinke it not so meete for them to write scholerlike controuersies in the English, (as perforce he must doe, that will answer *M. Chamber*) or that they account it superfluous, to vouchsafe any further confutation, for our priuate in England, of that which hath so often beene more publicquely confuted in the latine, and published to the censure of the whole world, or for what other cause I knowe not; but hitherto they haue beene silent, and thereby giuen such as either vnderstand not, or vnderstanding will not take the paynes to reade, what hath passed betweene the learned in defence of this arte, no small cause to triumph, as if Astrologie were fallen, and laye vanquishd, by the right hand of this aduersary, as it were another *Aeneas*. Wherefore as I haue euer naturally beene delighted in the study of Astronomie, as in that arte, which aboue all other humane

humane knowledges whatsoever, is confessed of the Diuines themselves, by the rauishing beautie, constant order, and powerfull efficacy of the celestiall bodyes, to leade vs (as it were by the hand) to the knowledge, contemplation, and admiring of the supreme cause, the Architect of this wonderfull frame; (who by his omnipotent word did create them and in the riches of his infinite mercy did also as well by his eternall prouidence foreordayne their ministerv, as he doth still sustaine the same as his next meanes, and instruments, for the ordinary gouernment of this inferiour & elementary world): So haue I alwaies wondred with my selfe, what matter of offence, or worthy reprehension, any though neuer so captious, could picke out against the same. And therefore not neglecting to reade, and diligently to obserue, what *Picus*, and other Astrologie-whippers haue produced against it, I may truly protest that I euer hitherto found it to fare with them in conclusion, as with those nice dames, that are often sicke, but (in faith) they knowe not where: beeing all for the most part either vterly vnskillfull in the arte it selfe, or otherwise such, as grauelled with the difficulty thereof, before they were halfe waie thorough, to excuse their owne dulnes, and lacke of industrie, haue broken out into choler, and bitterly declaymed against it: not one of them (that euer I could read) beeing able either out of the word of God, to alledge any direct prohibition, or to frame any demonstratiue argument from the same, to prooue Astrologie vnlawfull, or otherwise inhumanitie to giue any sound reason, why the name thereof should be so odious to themselves, or why others should repent them of those houres, which they haue bestowed to get acquayntance with the starres, by the contemplation of their motions, and effects. And concerning *M. Chamber* himselfe although he be to me, *De facie ignotus*, yet as he hath made his name knowne to the world before this by that publique testimony which he hath giuen of his learning, he was no stranger vnto me, which gaue me the more assurance to expect that succeding so great captaynes, as ledde the waie before him (who neuertheless haue had their reasons long since

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Since broken, and confuted) he would not againe obtrude their triuiall authorities, and arguments, But rather in regard of that estimation, which he houldeth in the opinion of the most sufficient, and best able to iudge (seeing he offereth himselfe as a voluntary champion fully prepared & provided to challenge all Astrologers into the field, and absolutely to defie Astrologie without all exception) I conceiued that he would either haue replied vnto those pithie answers of son-dry learned, whereby all obiections, and scrupulous pretences against Astrologie are thoroughly cleared, and quite taken away which remaine as yet vntouched, or that at leaste he would haue giuen a newe charge vpon the old defendants with freshe forces, and newe supply of his owne inuention, such as had not beene formerly drawn forth, and quite defeated. But what should I say? Howsoever I professe my selfe his Antagonist in this scholasticall combate about Astrologie, yet to detract from him I should it both base, and barbarous: for an honorable enemy will euer giue his opposite, that which is due (sauinge the quarrell.) And therefore howsoever I vnfeinedly reuerence thole more then ordinary partes of good learning, for the which I acknowledge him not vnworthy to take vp a place in the foremost ranke of the best learned of our nation: yet (be it spoken without iniurie on eu-
uie) I doe truely affirme that he neuer performed any thing, lesse worthy the name of his labours. then this treatise, which he hath published against iudiciall Astrologie. The reason is apparent; because there is no man, though but meanely acquainted with those inuestiues, that haue beene vnskillfully diuulged against this arte, but may easily trace *M. Chambers* pen, to wander like a stranger in the vnknowne pathes, which others haue beaten before him. And therefore sith he hath written nothing herein, which proceedeth from any sense, that ariseth out of his owne knowledge and experience, what maruell is it, if suffering himselfe to be blindly misled by false guides, he fall into the ditch with them for companie? For so seruilely hath he wholly tied himselfe to the very letter of his pattern, that had he written in latine (as I knowe he could
haue

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haue donewith great facilitie, and commendation, and would haue done no doubt if he had meant to haue giuen generall satisfaction vnto the whole nation of the learned) it would more easily haue appeared vnto them, then it can now to the reader, that can, or will goe no further then the English, that his whole tractate is nothing, but a thapsody of other mens fragments, and fancies. Wherein as he hath brought nothing of his own, besides superfluous digressions, and much intemperancie: So doth it giue many occasion to iudge, that he hath rather taken this taske in hand, as transported with the violence of some suddaine and vnsetled passion, then out of any sound iudgement, or knowledge in the arte it selfe. Yet this notwithstanding, some that without examination are apt lightly to credit any thing that is commended vnto them with any zealous pretence, or shewe of pietie, (though perhappes themselves neuer read one leafe of *M. Chambers* treatise) haue not failed to obiekt it in particular to me, and that so often and in such serious manner, as because they thought it scarce possible to receiue satisfaction therein, I promised (if no man els would) to answer it my selfe. Which accordingly I did long since finish after a sort, as it is well knowne, though without any purpose then to make the same common to the world. But (I know not howe) beyond my expectation I am ouermastred in my intent, partly by the importunitie of some to whome I haue communicated my Apologie: but chiefly by the ouer forwardnesse of such, as hauing gotten some of my papers, haue spread the same abroad in imperfect copies without my consent, and thereby in a manner extorted these my exercises out of my hands, by that common expectation, which their reportes had raised of my answer. Which though it be in this manner at the last become publike, for the satisfaction of such as desire to be truly resolved in this controuersie, shall not (I am sure) be priuiledged from the same fortune, that other mens labours haue found, but receiue a diuers intertainmēt of euery particular reader, as in the diuersitie of opinions euery man aboundeth in his owne sence. For I am not ignorant how true it is, which *S. Hierome* obserued, that
outward-

outwardly the faces of men are not more vnlike, then their hearts and opinions inwardly are differing. And for this cause howsoever my intent be to satisfie all, yet I looke not to please all; but such lesse then others, as beeing already possessed with a preiudicate conceit, are as hardly to be woone from it, as old staines are to be taken out of the substance, into which they are (as it were) incorporated through long continuance. For so opinionate are some, without all iudgement and reason, that except they robbe the heavenly bodies of all vertue, they vainely account God robbed of his diuine providence, and therefore attribute no more efficacie to the influence of the starres, then they doe to the painted signe of the Sunne, Moone, and seauen starres, hanged vp for distinction of houses in London. As if they might not know, that the prouidence of God in the ordinarie gouernment of the world, doeth as well shine in disposing the meanes, as in ordaining the ende. For is it not therefore by the diuines themselves (so far forth as concerneth the administration of nature) defined to be *Ratio ordinis in finem*; that it might appeare to such as seeke to take away *bonum ordinis*, by which the superiour bodies doe gouerne the inferiour, as subordinate vnto them, that it is not Astrologers, but these opiniasters, which ouerthrow the prouidence of God; while they see not howe they faile betweene *Scylla* and *Charybdis*. For to maintaine this monster of opinions, they are of necessitie either to erect with the Epicure new temples to fortune, and to make Chaunce their blinde guide: or to admitte that God gouerneth inordinately, and so most absurdly, disturbing the order of causes, make the naturall vicissitude of the generation, and corruption of all wordly things to be either meerely casuall, or supernaturall, and miraculous. For that cannot be truly said to be naturall, which is effected immediately by the powerfull and outstretched arme of God, without the intercourse of naturall causes, fore-ordained to that ende. And therefore not to insist hereupon any longer, because I haue sufficiently (as I take it) in diuers passages of this tractate, discussed this point, and cleared this senselesse scruple, if there be any, that notwithstanding this,
faring

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faring as he were borne neere the dull making cataphraet of *Ninus*, doeth obstinately stoppe his eares, against the harmonie, which the celestiallyl orbes doe make, minding perversly to continue conceited in his errour, he may for all me: I haue nothing to say further, but with *Horace*,

Inbeco stultum esse libenter.

Onely I desire the learned, & iudiciall, that they will aduisedly peruse what I maynteyne, before they rashely foreiudge what I thinke in this or the like point, not doubting but to iustifie the validity of my cause. And to giue them a generall tall thereof, in my answer to the second chapter, they shall finde the powerfull vertue of the heauenly bodies, amply mayntained by the word of God, and the study of their effects allowed by many of the *Fathers, Schoolmen, and Diuines*, of all sortes, and ages: as in the twelue it appeareth, how highly Astrologic hath euer beene esteemed, and paynfully sought after, with farre trauell of the most famous Philosophers: And lastly the thirteenth chapter prooueth this excellent arte not to haue much conuerfed at any time with the meane, and vulgar sorte, but (to retayne her originall dignitie, her pedegree beeing deduced from heauen) hath beene euer most familiar with great personages, princes, kings, and Emperours. A thing questionlesse remarkable in it selfe, that that Studie which reacheth to the highest Heauens, should (as it were) through their secret influence, aboue all others be embraced and aduanced by the higest on Earth. Howsoeuer therefore the matter through my wants may either want his due grace, or (which is worfe) receiue prejudice by my insufficient handling, of it selfe it cannot but passe with the allowance of those that are vnpartiall; hauing beene euermore approoued of the most holy, entertained by the wisest, and honoured by the greatest men of the world. Wherefore I finding plentie of testimonie and prooffe to my full satisfaction, I thought it almost a sinne, if to the vitermost of my poore skill, I had not assaied to rescue this Diuine knowledge from the pitifull massacre intended against it. Wherein although I haue not sought to set forth the truth like a curtizan, in affe-

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sted and curious attire (if I be not partiall in mine owne behalfe) I dare promise not to be altogether wanting in matter of authoritie, and argument. If I seeme long, let it be imputed to the care I haue to giue the reader full contentment in these two points: First, that he might the better direct his iudgement, betweene my aduersaries arguments, and my answer, I haue set both before his eyes in a seuerall letter: Secondly, because it shall appeare, that I haue not presumed to thrust vpon the reader, my owne glosses and collection, I haue also for the most part euery where, warranted my answer, and assertions, with the words of the Authors themselues at large, with the iudgement of the Learned, or with necessarie inferences out of the circumstances preceding and subsequent Which courses though they make my heape seeme the bigger, may rather content, then wearie him that is desirous to be satisfied in the truth: sith his paines in reading shall be recompensed with profit in vnderstanding. For according to that in *Tullie*, *Nec modus est villus inuestigandi veri, nisi inueneris; & querendi desatigatio turpis est, cum id quod queritur est pulcherrimum.* Besides it may be, that some partially affected to *M. Chamber*, will either take offence, or impute it to the ouerflowing of the spleene, vpon some priuate or malicious respect, that sometime I answer him in his owne language, though not with the like libertie that he vseth: but herein they shall do me wrong. For I confesse that *Inter bonos bene agere oportet*, according to the old saying; and I may also (and that truly) protest, that according to his owne desire, I haue endeauoured to keepe quarter, and to deale *Candide* with him, as shall better appeare, if my answers be compared with his prouocations. For notwithstanding, that he spareth not in contempt euery where to grace his matter, with the most extreame disgraces that rancour can deuise, or passion vtter, both against the Arte, and all that fauour it, as if he thought (as *S. Hierome* saith of *Helvidius*) *Maledicere omnibus bona conscientia signum*: yet haue I not (that I remember) iniuriously reproached him with any one vnhoonest title, vnfit for a liberall man to endure, that hath set on all his force to brand his equalls in all points with reproch and ignominie,

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ignominie. If at any time I tell him plainly, of such partialities and iniuries as he useth against his owne knowledge, or doe apparently lay open his ignorance in *Astrologie*, or otherwise tell him that he plaie the Sophister, where fraudulently and by fallacies, he seeketh to deceiue his reader: yet this is but oyle for his vineger. I prescribe to my selfe boundes of more ciuilitie, then to call him *The great impostor of the world, a liar, a foole, a iuggling lacke, a wizard, the sonne of a hedge-whore*, with other like opprobrious and vndecent additions, where-with he disgraceth all *Astrologers* without respect. Neither doe I presumptuously enter into Gods iudgement seat, and from thence pronounce him the *Enemie of God, sequestred from his kingdome, worse then an insidell, or a witch, the mate and confederate of the Demill, and directly damned*. These and the like indignities, and vnchristian imputations to men, which professe the same God, and the same Faith, which he doth, doe leaue behind them (as the Orator teacheth him) *Quendam aculeum quem pati prudentes, ac boni viri minime possunt*. And therefore, if I spare him lesse, then otherwise I confesse were fitte, in regard of his estimation among the learned, let it be truly imputed to the venome of his owne tooth, which doth so rankle that it driueth me of necessitie, sometime to requite him with the like spirit; except I would seeme to forsake the truth, in defending it too coldly, and to feare the force of my aduersaries eloquence too much. It may be he thinketh it a satisfaction, to craue pardon in his preface by preoccupation, *If any vnadvised, or hard words haue escaped him in his heat*: but if one should purposely breake his head, and afterward craue pardon, would he thinke this a sufficient amendes? Doth it not rather plainly prooue, that he knoweth he hath committed a fault, then any way excuse it? And who seeth not how preposterous it is to choose, rather to aske pardon for an iniurie, which we voluntarily intend to offer, then to forbear to doe it, when it was in our owne power to abstaine? Very fitly therefore doth *Aulus Gellius* report *Cato* sometime to haue answered *A. Albinus* in the like case, *Ne in Aule quidem nimis nugatores, cum maluisse culpam deprecari,*

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quàm culpa vacare. Nam petere veniam soleamus aut cum imprudentes erravimus, aut cum compulsi peccavimus. Te vero quis perpulsi ut id committeres, quod priusquam faceres, peteres ut ignosceretur? I know he pleadeth for himselfe, That passion is incident to these contentious kinds of confutations: which pretense may better serve to excuse me, if his intollerable prouocation hath caused me at any time to forget my selfe towards him, then it can any way free him from intemperancie. For first he cannot say, that he is prouoked by any man: and secondly it is but too apparent, by the continued streame of his extreame hatred, contempt and derision, in every passage of his treatise, from the first page to the last, that it is rather a fault in nature, or will; then in passion arising from any offered iniurie or offence. For passions are short, and suddaine perturbations of the minde, which haue no long continuance, whereas I may well affirme his inuective to be nothing els, but a continued course of seyled bitternesse against an arte, whose depth because he neuer sounded, he should not haue beene so liberrall, and peremptorie in censuring the same. So that he must either make his whole inuective, a passion, (in which case, the reader can beleue nothing therein to proceed from reason:) or els, to prevent this inference, he must acknowledge the idleness of his excuse, and confesse the iniury by him offered to be pretended. Neither is it to be made a question, what men transported with irregular passions, are wont to commit, but what had bin fit and decent, for a man of his learning, yeares, and grauitie, and for a Christian disputer. But notwithstanding all this, it may be he will reply that no man hath cause to finde himselfe grieved in particular; sith in his preface he protesteth, That all his speeche is in *Thesis* as he hath spoken in generalitie against all *Astrologers*, but not against this or that particular *Astrologer*. And can he forget that in his 19. chapter he pointeth out one particular, by a Mathematical preface in most odious termes, and irrespectiue manner? which dealing I take not to be in *Thesis*. And surely had he descended into the errors of particular *Astrologers* onely, they had bene ryed in iustice to haue answered for themselves; and the rest could haue

haue taken no iust cause of offence thereat. But as the case now standeth, the more generall his wrongs are, the greater they are, sith euery man in particular, that either studieth, or fauoureth Astrologie, must of necessitie apply it to himselfe. For let *M. Chamber* say vpon due consideration, whether he thinketh not a reproach offered to a whole bloode, or a whole nation, more notorious, then that which is offered but to one man, of a particular family or countrey. If a stranger should rayle vpon al Englishmen, vpon all Physitians, vpon the whole stocke whereof *M. Chamber* is descended, though he were not particularly named, yet he must abandon his cuntry, his profession, and his name, if he can be so senseles as not to thinke himselfe thereby touched in particular. And is there not the same reason in the wrong which he offereth Astrologers? This Rhetorike then will not serue his turne, sith that which he pleadeth for his defence, doth rather aggravate then mitigate his fault, except that he can be so partiall as to thinke that the Orator, in his cunning, did not touch, or taxe any particular persons in his oration, because when he had bitterly inueyghed against the couetousnes and corruption of the Romane commanders, he said in like maner, *I name no man, therefore no man can be angrie with me*, when he had purposely girded against them all. But I must moderate my pen, and remember that rule which the Architectes doe followe, not to make the porch so bigge, that the house runne out at the doore. And therefore to be short, if I satisfie the iudiciall, in the substance of the trueth, I value the lesse such iniurious constructions, as others shall make of my intent. For as I seeke no popular applause, nor any thing but the aduancement of the trueth: So (beeinge confident in the goodnes of my cause) I doe neither weigh the rugged censure of any seuerer *Cato*, nor the reprehensions of any skoffing Aristarchus, that shall take vpon him to correct the verbe, before he vnderstand the noune, and to make sport with the knowledge of others, before he hath confirmed his owne. But if either *M. Chamber*, or any other shall reply & can iustly prooue that I haue erred, I shal haue cause to thanke

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them, and I will not be ashamed freely to acknowledge it. Alwayes provided that in this case they deale as particularly with me; as I haue done with *M. Chamber*: for otherwise they knowe that *In vniuersalibus versatur dolus*, and they shall but bewray there own corrupt, & sophisticall purpose too much, if they seeke to obscure trueth, either by generall flourishes, or by some selected ouersights or slippes (from which men of greater giftes and learning, then my selfe are not free.) Wherefore I doe againe require but this right at their handes, that either they will particularly answer to euery part, or els be silent, except they will confesse to thinke with me, where they doe not controll me. And thus resting resolved, vntill I be conuincd by better reason then I haue brought, to iustifie what I maintaine, I againe commend these my poore labours to the good acceptance of the learned, and vnpartiall reader, to whome I wish as to my selfe.

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Wherein is shewed that M. Chamber farre exceedeth the bounds of charitie in iudging his brethren, his civil dutie in taxing the magistrate, and all modestie, in intemperate tearmes and reuulings. fol. 479.

CHAP. XXIII.

Wherein the Appendix to the 8. chap. is confuted, & the reasons drawn from these inferior causes, to the impeaching of Astrologicall predictions by the superior, be taken away. fol. 495.



AN ANSWER TO A Treatise lately published by M.

John Chamber, against Iudiciall Astrologie.

Chap. I.

Wherein his complaint against the long toleration of Astrologie is examined: the titles which he attributeth to the Professours thereof disprooned: and lastly the imputations, wherewith he loadeth the profession is selfe, convinced to be slanderous, and against his owne conscience.



I hath alwaies beene the vsuall manner of the learned, in deciding controuersies, first to agree vpon the state of the question, least afterward dissenting about it, all the subsequent discourse, and disputation, should proue an impertinent wrangling: and so while neither the opposer, nor answerer meete with the matter in hand, both become ridiculous to the readers. I know not therefore how *M. Chamber* will acquit himselfe herein, who (hauing vnderaken to bring all the world into dislike with *Astrologie*) hath not defined, or so much as described, what *Astrologie* is; that so his reader might the better haue iudged, how his arguments doe reach to the matter in question. But he omitting this first part of Methode, which alwaies beginneth at the definition (that so the subiect of the disputation might be vnderstood) wandereth out of his way, and forgetting the matter he hath in hand, looseth himselfe in many by-questions.

Wherefore not to offend in that which I reprehend in him,

I haue thought fitte, before I descend to mine answer, to set downe the Definition, and Diuision of *Astrologie*, whereby the reader may both vnderstand, what it is that I maintaine, and the better direct his iudgement in the censure of my aduersaries arguments, and my answers. Wherefore I define *Astrologie* to be that *Arte* which teacheth by the motions, configurations, and influence of the Signes, starres, and celestiall Planets, to Prognosticate of the naturall effects, and mutations to come, in the elements and these inferiour and elementarie bodies. Which definition is gathered out of *Ptolomie*, l. 1. cap. 1. of his *Quadripartite*, where, what we call *Astrologie*, he nameth *Astronomie*, not distinguishing betweene the one and the other, but expressly comprehending both the motions and effects (which these aduersaries doe attribute to two diuers Arts) vnder one and the same knowledge.

And as this lawfull definition doth not onely containe the causes, which concurre to the constitution of the nature and essence of *Astrologie*, but besides them expresseth the ende, or finall cause, whereunto all the precepts of this *Arte* are to be referred: So Partition following the definition, by the rules of Method, doth deduce the essence of *Astrologie* into his parts, which before lay vnseuered, and as it were couched in one. Seeing therefore that the knowledge of the operations and effects of the Starres in the elements, and elementarie bodies, (which is the meere essence and forme of *Astrologie*) dependeth of the motions, configurations, and influence of the celestiall bodies, *Astronomie* or *Astrologie* (for both are indifferently taken & vsed by the learned for one and the selfesame *Arte*) is very aptly and kindly diuided into two parts: the one *Speculatiue* or *Theoricall*, which consisteth in the knowledge of the heauenly motions, and appearances: the other part (and without the which the first is idle and vaine) is that which is occupied about the effects and properties of the former motions and configurations: by which the mutations of these inferiour things doe happen. And this is that which they call the *Iudicarie* or praetike part of *Astrologie*. For as the former being conuerfant about the subiect of this arte, doth furnish

furnish the Astrologer with matter and stuffe wherein to exercise himselfe: so this other disposeth this matter, and accordingly iudgeth as the case doth require. This second part, being the subiect of our controuerſie is further by Ptolemie in the beginning of the 2. booke of his *Quadripartite*, also subdivided into two parts. The first whereof considereth the generall state of the world, & by Eclipses, Comets, & Reuolutions (to which some adde *Great conuulsions*) teacheth to iudge of health, plagues, plentie, dearth, mutations of the ayre, warres, peace, and other the like generall accidents of whole countries, prouinces, and cities. The other is particular, and respecteth onely the priuate fortune and state of euery singular man, which Ptolemie handleth in the 3. and 4. bookes of his *Quadripartite*, deriuing the same onely from the Position of the heauens at euery mans natiuitie. In both which cases Ptolemie remooueth all fatall necessitie, other then that which is *Physicall*, and supposeth a conueniencie of the patient, as well as of the agent, leauing neuerthelesse the libertie of our will vnchecked, and the free moderation both of the course and power of the Starres vnto God. Neither doth he vouchsafe any mention of Elections, or questions, or Characterie Astrologie, and other superstitions of the Chaldeans, Arabians, and Iewes, and therfore although I know the same greatly fauoured, and defended by some that are learned; yet further then as Elections concerne husbandrie, Nauigation, and Physicke, which (in my opinion) may aptly be referred to that part, which teacheth the generall accidents of the world, or otherwise particularly concurre with the Roote of our Natiuities, and so to be comprehended vnder that diuision of Particular iudgements, because they wholly leane vpon euident reasons in nature, I dare not defend them, nor questions more largely considered, and at all aduentures, in the beginning of our labours, actions, enterprises, and affaires, or other euent. First for that I find them not taught by Ptolemie, whome the most iudiciall doe follow as their guide: secondly, because I cannot satisfie my selfe, how the same may generally be admitted, without apparent sortilegie, and subiecting our wills, and

all our volutarie deliberations to the dominion of the Starres. I doe therefore onely iustifie the former *bipartite* Division of the *Iudicarie* part, with Elections and questions, depending vpon them, and no other, as that which (according to the doctrine of Ptolemie) I doe willingly enter into the lists to defend and maintaine to be agreeable both with the word of God, and not impugned by ciuill constitutions: and further both possible in good measure to be attained, & besides profitable and necessarie for the vse of this life.

I doe not therefore much maruaile that *M. Chamber* confessing in a sort his heart to faile him, in the first onset seemeth to despair of any good successe: for thus in his first words he professeth to looke for no great effect or reformation of that which he intendeth to say against *Astrologers*, though emboldened by the accustomed libertie of all ages, he presumeth it lawfull for him to talke and say his minde against them. Seneca indeede not vnaptly saith, *Quibusdam canibus sic innatum est, ut non pro feritate, sed pro consuetudine laurent.* And sith he imitateth those bawling yappes, that barke rather of fashion, then fiercenes, we may perhaps be troubled with his tongue, but neede not at all to feare his teeth. For it doth but too euidently appeare, that while he thus followeth the fashion, and accustomed libertie of contradiction, he is rather tickled forward with an itching ambition of popular fame, then mooued out of his owne vnderstanding, or vpon any sound reason, to publish this defiance against *Astrologie*, and the professours thereof.

At pulchrum est digito monstrari, & dicier, hic est.

Yet who that is wise, accounteth it not follie to be clamorous to no purpose? and like idle headed currees, that vsually barke at the mooneshine, to disquiet others without cause, that should be at rest? But because he would not be thought to shew more will then wit, in continuing obstinate, where there is no hope to preuaile, he pretendeth the authoritie of *Tacitus* for his colour, who in the first of his historie saith, that *Mathematicians* (not *Astronomers* as *M. Chamber* vntruly auoucheth it the better to serue his turne) are a kind of professors, alwaies condemned, and yet still retained. But whether vnder

der this word *Mathematici*, such as simply professe Astrologie be comprehended, shall hereafter appeare in this chapter, when I come to discusse his titles wherewith he dubbeth, or rather dawbeth Astrologers. And as for the opinion which *Tacitus* himselfe conceiued of Astrologie, I haue more apt occasion giuen me hereafter to speake thereof in the 13. chap. where this place is againe vrged to some more purpose. In the meane time what can he inferre hereupon, more then the diuersitie of mens opinions? which as it hath stirred vp some aduersaries against them, hath likewise euer procured them fauourers and friends.

Wherefore to let this passe, as the age wherein it was spoken is past, I am to come forward with him to the present times: the consideration whereof neuer so amazed the Orator, when he cried out, *O tempora! o mores!* as it bereaueth *M. Chamber* of all patience, to thinke, *That after so long profession of the Gospel, so grosse and heathenish superstition should goe so current.* And because he would not be thought without reason to tearme it grosse, and heathenish, he spareth not to affirme (though with much more boldnes then truth) *that the Church in all ages, with Emperours, Doctors, Fathers, and Councils haue euer condemned it.* And to be short,

--- *dicatq, facitq, quod ipse*

Non sani esse hominis non sanas iures Orestes.

For although that which he hath alreadie vttered giueth all men iust cause to wonder at his presumption, that dares so roundly, and vntruely charge both the Church, and State, to suffer so insufferable an impietie as he pretendeth: yet that which followeth, not onely bewraying his greife, *That the Astrologer escapeth while the witch is punished,* but further iustifying witches for *Innocent* domes, while he condemneth Astrologers for *burisfull* Crows; and the Arte it selfe, for a *damnable* superstition, which dishonoureth God, polluteh heauen, deceineth and seduceth men, doeth no lesse prooue him (good man) to be quite past himselfe, then was furious *Ajax* in *Sophocles*, who slaughtering a flocke of sheepe, and one principal Ramm among the rest, thought his reuengefull appetite had bene satisfied

isfied vpon his enemies, *Ulysses* and the *Strides*. But thus it
 commonly falleth out with those, that measure the state of
 things in passion, whome *Plutarke* for this cause, not vnaptly
 resembleth to them, that behold objects through a miste, or
 false glasse, which alwaies representeth them, either in a grea-
 ter proportion then the trueth, or in a false imaginarie shape.
 And this is the true cause, why *Master Chamber* in the former
 distemper, and rage of wordes, not onely deemeth worse of
 Astrologie, then he hath reason: but besides vtterly mistaketh
 it. Yet least he should still persist in this frenzie, to shewe how
 much he is out of the waie: let him tell me, whether to attaine
 to the arte of Astrologie (as it is before described, or taught by
Ptolemie) it be necessarie expressely to renounce God, his sa-
 craments, his religion, & by plaine contract to giue our soules
 to the deuill, with a most execrable vowe to become from
 thence foorth perpetuall enemies both to God and man? I
 knowe though he should burst for spite, he can affirme no
 such matter of Astrologie, beeing an arte (as appeareth by the
Definition) that hath no more fellowship with the deuill, then
 heauen hath with hell. But that witches cannot be imitated in
 their deuillish profession, without all these former impieties,
Malleus Malef. Bodin, Dancus, Remigius, and as many in-
 quisitors, as haue written of them, doe al testifie with one con-
 sent, out of their confessions. And therefore the word of God
 it selfe, *Exod. 22.* doeth absolutely decree, *That a witch shall
 not be suffered to liue.* Howe deeply then is he to suspect his
 owne iudgement, that notwithstanding all this, he iustificeth
 these lymmes of the deuill, before learned *Artistes*, and vex-
 eth himselfe to see the witch punished, while the Astrologer
 escapeth free, who notwithstanding doeth detest all such abo-
 minable wickednesse, as much as *Master Chamber* himselfe
 can?

Wherefore as this may sufficiently serue for a caueat to the
 reader, to suspend his iudgement, before he be ouer-hastily
 ledded to credit any thing, that *M. Chamber* shal say: So hauing
 in this imtemperate heate of passion vnaduisedly taxed the
 whole gouernment of this kingdome, we are the lesse to mar-

waile

waile at these particular reprehensions which followe, both of such as haue written in the late controuersies of religion, and of our grane and honorable assemblies of Parliament. Both which because they haue not pursued Astrologie, with peremptorie proscription, he censureth at his pleasure. Concerning the first whome he reprooueth, because they haue not bestowed that vehemencie and eagrenesse against Astrologie which they haue used among themselves about Cappes and Copes; They and we may with much more reason challenge him, vpon whose face this obiection doeth directly rebound: for seeing he is not able to charge Astrologie, with Atheisme, Heresie, or schisme, may not the Astrologer truly returne vpon him that of Horace?

Quid immerentes hospites vexas Canis

Ignauus aduersum Lupos?

And seeing how religion hath beene attempted, as well by forrayne aduersaries, as by sectaries at home, and that withall his place in the church, affoordeth him so much scribbling leysure, the worlde may well thinke, he might haue discharged his dutie much better both to God, and his countrie, if he had imployed the bitterness of his penne against those enemies of the truth, by whome the vnitie of the Church is rent into partes, and not against Astrologie, and the professours thereof, who in all points of religion shewe themselves both conformable to the discipline of the Church, and obedient to the lawes of the land. As for our Parliaments if we expect a reason why he taketh vpon him so boldly to censure the honorable assemblies thereof, together with the reuerend Conuocations of the Clergie, he affoordeth none, but his owne iniurious surmises, supposing the insufficiencie of the Arte to be absolutely confessed, because forsooth some one or two of our Prognosticators, haue not of late extended their labours, to particular predictions of the weather for euery daie, but satisfied themselves with the generall state of the whole yeare, and the disposition of the Heauens in euery quarter thereof onely. Hence he will needes conclude, though wide and weakely, that therefore they are ashamed of their profession. But are they diffident thinkes he? or conceiue they the least scruple of the lawefulnesse, worthinesse, and

and validitie of the Arte, who continue with diligence the studie, and practise thereof, observing, calculating, and yearly publishing their prognostications, to the open view of the world? When *M. Chamber* had written and finished his treatise (belike vpon better aduise) he was in a great quandarie with himselfe, whether he should publish it or no: beeing (as I perswade my selfe) partly ashamed both of his error, and enterprise. But hauing thrust it forth to the viewe and censure of all men, I haue no reason either to say or thinke that he is now ashamed thereof. In like manner if the Prognosticators (of whome he speakes) feared the least shame, or iust reprehension by their labours, the remedie lying in their owne handes, they would not write, much lesse divulge them. But if some of them haue not written so particularly as others, I must let him knowe that to performe this businesse as it ought, it requireth many hard, busie, and curious considerations, which euerie of their leisures will not admit, nor their trifling recompence counteruaile. Wherefore sith this is all the ground of his exclamation, what reason hath he to seeke a redresse by Parliament, where none findeth fault but himselfe? Inasmuch as did not this Phisition take pleasure in troubled waters, and to moue contention, where before there was none, there would be no noise of Astrologie amongst vs at all. For he knoweth that neither Astrologie nor any other Mathematicall knowledge, are reckoned vp in the number of querellary Artes: and therefore so fewe there be, that either learne, practise, or esteeme them (sauing for their owne priuate delight, and that without offence) that their shall neede no such solemne lawes to oppresse their increase. But these childish cauits are not worthy to be insisted vpon, though this be the summe of his grievous complaint: wherein after the reader hath a litle indured the pufte of his humorous phrase, & big wordes, he sheweth himselfe calme and colde enugh in reasons and arguments; so that to conclude he may well be answered with the prouerbe, *Sith he complaineth without a cause he must be pleased without amends.*

But nowe he commeth to adorne Astrologers with their titles,

titles, though in trueth vnder pretence hereof, he doeth but thereby take occasion, the more liberally to reuile, and traduce them at his pleasure. For to make them seeme the more contemptible, he reputeth them no better then plaine *Prognosticators, Almanack makers, Figure-singers, Wizards*, and the like: when neuerthelesse it shall hereafter appeare, that Philosophie, and the liberall Artes haue beene deriued from them, as from the parents of all good learning. To colour these English nicknames, which like a ridiculous godfather, he hath licentiously imposed vpon them, he rappeth out a rabble of latine *Synonymas*, which he repeateth also in Greeke.

Nam magnum fecit, quod verba Latina

Miscuit.

And this he may seeme the rather to haue done, to perswade the reader that they haue beene alwaies as despised among the Greeks, and Latines, as he would make them seeme contemptible to vs, by these English reproches. But would he take it well, if beeing a phisitian, I should call him no better then an *Empericke, Apothecary, Mountebanke, Quacksaluer, or horse-leech?* or deride him with the like reproches, which belong to impostors only that abuse the world vnder the Profession of Physicke? I could further (if I would) make as great a shewe with Greeke and Latine, against his Profession, as he hath done against Astrologie. For he knoweth that *Aristophanes* maketh *Apollo* the God of physicke, no better then a meere *Scatophagus*, that is, one that feedeth and liueth vpon excrements. Others also in derision name them, *Scatomantes, Ouromantes, Drymimantes*, to signifie that their cheifest diuination and liuing is by base matters; as by excrements, vrine, and the like, according to that verse:

Stercus & vrina, Medicorum fercula prima.

But to proceed in this manner, what is it but to bring all good learning into the disdain of the ignorant? And although to teach him his folly by the like, I let him see how easie a matter it is to deprauie any Profession whatsoeuer; yet I desire the learned not to thinke that I doe it, as transported with the malicious appetite which is iustly reprehended in *M. Chambers*;

sith I hold him not onely an enemie to himselfe; but besides to the publike safetie, that for the couenage of some impostors, shall therefore reiect and condemne the sound direction and artificiall remedies, which the learned phyitian prescribeth for the health of man.

Yet not to let these titles passe vnexamined, which he hath before remembred, whereas he attributeth them onely to the Professours of Astrologie; I answer, that either they pertaine not to Astrologie at all, or not otherwise then as the Professours thereof did ioyne enchantment, forcerie, witchcraft, southsaying, and al kind of vnlawful diuinations with it. That the *Chaldaei*, *Mathematici*, and *Magi* did practise all these artes, appeareth first in the word of God, Dan. 2. ver. 2. where, with Astrologers, the *Chaldaei*, *Magicians*, and *Sorcerers*, are ioyned. And in the 4. verse (as Tremellius and others haue noted) the word *Chaldaei* is absolutely and specially vsed for all the kindes before remembred. Thus also *Diodorus Siculus*, lib. 2. cap. 8. reporteth that the *Chaldaei* (who with the Babylonians had the same respect and honour, which the Priests had among the Egyptians, in al diuine and humane affaires) did not onely excell in Astrologie, but besides professed Augurie, interpretation of dreames, inchâtments, and the like, whereby they both repell harmes from men, and procure their good. *Tullie*, 1. de diuinatione, maketh the word *Chaldaei* to be *Gentis*, non *Artis vocabulum*.

As for those whome they call *Mathematici*, I am taught by *Iohannes Mercurius Morsthemius* to answer, that the solution of this word, dependeth much vpon the *Oribographie* thereof; sith there is a great difference betweene *Mathematicus* with an aspiration, and without an aspiration. For *Mathematicus* without an aspiration is so called of the Greeke word *μαθηματις*, which signifieth to be madde, or vaine. From whence *Matematica* is held, as it were a madnes, and vanitie. And this is that *Matematicke* profession, which the Emperour forbiddeth. But *Mathematicus*, as it is written by *M. Chamber*, with an aspiration, is deriued of *μαθηματις* which signifieth to learne, from whence the Mathematicall arts, are called *Disciplines*.

phes. And this agreeth with the Glosse *super Rubrica, cap. de Maleficiis, & Mathematicis*, where it saith, *Sine aspiratione est scribendum, aliqui Quadrarium significat*. And besides *Azo* with other Civilians doe approoue this distinction. Moreouer this vnderstanding of the word, is collected out of the text it selfe: for so saith the Emperour in the foresaid law, *Artem Geometria docere, reipub. interest, matematica autem damnabilis*. If now *Mathematica* were to be vnderstood, of those 4. disciplines, the Emperour should be contrarie to himselfe in the same law, and so Geometrie should be also damnable, sith it is a *species* of the *Mathematiks*. Secondly in the Ciuill law the word *Mathematicus*, as often as the aspiration is retained is abusiue taken by a *κατάχρησις* by reason of the similitude which the *Mathematiks* (as they foretell things to come) haue with superstitious arts of diuination. And thus saith *Anlus Gellius* in his first booke of *Noctes Atticae, cap. 9. Vltius quos Gentilitio vocabulo Chaldeos dicere oportet, eos Mathematicos vocat*. And to this ende the Scholion it selfe, reiecting the former Etymologie of the Gloss. saith, *Constat vsitatam κατὰχρησιν esse vocabuli Mathematicos: vocantur enim Mathematici eo loco, qui prohibitas diuinationes exercent, quia illi sese & suas praedictiones sub nomine Mathematicorum vendunt, sicut Medici Methodici, qui sic vocari volunt, cum tamen nihil minus quam Methodum certam sequantur. Ac commendat hodie multos speciosus Ecclesie Catholica titulus, qui nihil minus sunt quam Catholici. A vulgo igitur tracta vocis deflexio est, quia promiscue omnes Diuinationes Astrologia tribuit, per Catachresin quandam*. Thus farre *Morsshemius*. Whereby we see it is manifest, that those whome they called *Mathematici*, in the Ciuill law and in historie, were abusiue so named, for such as practised magike and other vnlawfull artes.

In like manner it is true, that such as were anciently among the Persians called *Magi*, were obseruers of Starres, as appeareth *Math. 2.* and were had in singular reputation, for their high knowledge and deepe iudgement. Yet as *Plinie, lib. 30. cap. 1. & 2.* reporteth, after they had attained vnto great authoritie by three Professions, namely religion, physicke, & the

Mathematiks, they gaue themselves ouer at last to diuinations that were meereley superstitious, sortilegious, and diuellish, in that (as he there witnesseth) they vsed further to diuine by water, ayre, fire, basons, hatchets, and to haue conference with Ghosts and spirits. And if that which hath beene already alledged, doth not make this apparent ynough, I will heere cite the very words of the Law, *lib. 9. Cod. Imperator ad populum. Nemo Aruspicum consulat, aut Mathematicum: nemo Augurum & uatum praua confessio conticeat, Chaldaei, & Magi, & ceteri quos maleficos ob facinorum multitudinem vulgus appellat, nec ad hanc partem moliantur, &c.* Where it is plaine, that such as were comprehended vnder those titles of *Chaldaei, Mathematici, and Magi*, did not onely ioyne other curiosities with the studie of Astrologie, but were generally reputed and called *Witches and Magicians*: which further Dion, *lib. 49.* (not farre from the end) and againe, *lib. 57.* of his historie, doth very evidently expresse concerning such as professed Astrologie in those times.

And now to applie all this to our purpose: *M. Chamber* writeth his booke against those that simply and onely profess Astrologie here in England, and yet he will needes haue them answer to those titles that aunciently and alwaies did agree to such, as vnder pretence of this lawfull arte, did practise other vnlawfull superstitions: from the which Astrologie is as farre as heauen is from earth. And for this reason *Delrius, lib. 4. cap. 3. quest. 1.* of his Magicall disquisitions (though otherwise as much against the abuse of Astrologie, as any) saith, that when these abuses of the Mathematicians were forbidden by the law, *Nunquam tamen legitimam coniectationem Astronomorum, nec artem Geometrarum, nec Arithmeti corum comprehendit, quorum scientiam Philosophia annumerabant.* With him doth *Petrus Gregorius Tholozanus* doctor of both lawes, *lib. 21. de Repub. cap. 9. Sect. 21.* and the Gloss. *caus. 26. quest. 5. Hostiensis in summa sua de Sortilegijs*, and *Panormitane in C. 2. extra de sortilegijs*, concurre. Wherefore by this it is apparent, how vnfaithfully *M. Chamber* dealeth with the reader, to beare him in hand, that those names are proper to such, as
onely

onely professe *Astrologie*, as if vnder them *Astrologie* were forbidden.

But aboue all it seemeth straunge to me, that a man of his reading should denie them *Aunciently* to be called *Astronomers*, *Mathematicks*, or *Astrologers*, but *Planetary*, for their Iudging by the Planets. I know not what he calleth old time, or what wormeaten Author he hath raked out of the dust, more auncient then the Scriptures, Fathers, or Philosophers. But I am sure, that all those doe vse the words, *Astronomers*, or *Astrologers*, while they are silent, and neuer make mention of the word *Planetary* at all, before *S. August.* his time, who is the first and onely author of antiquitie that we read of, that vsed this name, *lib. 1. de Doctrina Christiana, & 4. Confess. & de natura Demonum*: but yet not without mention of the other names also, in all parts of his workes. Wherefore this assertion of *M. Chamber* is more rash then true, sith I confidently affirme, that before *S. August.* his time he is not able to shew that this word *Planetary* is vsed, either in Scripture, Philosopher, Historiographer, or Poet, out of all which, (were it not superfluous, and tedious in so plaine a case) I could produce testimonies to prooue the other names to be plentifull, and frequent, more then a thousand yeares before *S. August.* his time.

There remaine other titles; which though they pertaine not so properly to *Astrologie*, are not fit to be past ouer in silence. And the next in order are those, whome he calleth *Genethliaci*, which name, though I confesse to be imposed vpon such as doe supputate natiuities, yet sith it appertaineth but to one part of *Astrologie*, it is vnaptly by him generally attributed vnto the professours of the whole arte, such of them beeing onely reprehended vnder this title, as beyond the doctrine of the Church doe impose a fatall necessitie in the decrees of the starres, concerning all our actions and accidents.

As for *Babylonij*, they are all one (as the name doth import, and as *Tullie* doeth witnesse) with the *Chaldeans*; beeing so called of the countrie, not of the Arte. But that they are properly intituled at any time, *Dinini*, *Fatidich*, *μεισιποληται*, or

astrologici, I absolutely denie.

And first concerning the worde *Divini*, I affirme it as im-
proper to Astrologers as any of the rest: for that naturally it
signifieth not those that foretell future euents by natural cau-
ses, but onely such as prophecie by diuine inspi-^{re}re, and as it
were inspired by some externall furie: as not onely the Greeke
word *μαρτιν* doth prooue, but besides the etymologie of the
word *Divinus*, in the Decrees: where it is deriued as it were of
Deo plenus. And therefore Lyra in his Glosse vpon the 18. of
Deut. vers. 10. defining who are properly called *Divini*, affir-
meth them to be such as professe to foretell by diuine reuelation,
when indeede they speake out of the suggestion of the
deuill. For which cause, *Cicero lib. 1. de Divinatione*, doth deny
Solon foreseeing the Tyrannicall gouernment, or *Tales* that
foretold the plentie of Oliues, and the sunnes eclipse in the
time of *Astages*, or *Pherecides* that was *Pythagoras* his master,
and presaged the Earthquake that followed: or *Anaximander*
that foresheued the like; or *Phisitions*, or *Pilots*, or husband-
men, to be esteemed to diuine, because their predictions leane
vpon euident causes in nature; with whome *S. Aug.* also doeth
so farre agree, *lib. de natura Demonum, cap. 3.* that he thinketh
the name of Diuination very vnaptly attributed to the predi-
ctions euen of deuils themselves. His reason is, *quia quæ natu-
ralibus signis futura præoscunt, ante prædicunt.* And therefore
he further addeth: *Neg; enim quia prævidet medicus, quæ prævide-
re nescit eius artis ignarus; ideo Diuinus habendus est.* Whereby
if it be plaine that *S. Aug.* esteemeth not deuils to diuine, whẽ
they foretell as the *Phisition* doeth by naturall signes: what
reason hath *M. Chamber* to comprehend Astrologers vnder
the title of *Divini*? with them *M. Beza* also in his 29. epist. cõ-
currenth, denying that in his opinion this title can properly be
attributed to Astrologicall predictions. *De diuinationis nomi-
ne* (saith he) *nolo mihi multum contendere, tantum dico. Diuinationis
nomen mihi quoque videtur, improprie Astrologicis prædictionibus
tribui, quoniam is vere dicitur Diuinare, qui externo quodam im-
pulsu, non autem ex causis, aliqua prædicit.* Wherefore leaning
vpon so authenticke warrant, I may boldly conclude, that A-
stro-

Astrologers cannot properly be signified either in holy or prophane writers, by the word *Divini*, sith their predictions are deriued out of euident causes in nature. I remember further, that *Tullie lib. 2. de Diuinatione*, defineth Diuination to be *scutum rerum pradiationem, & praesentionem, qua sunt forisita*: which commeth to the same ende, sith whatsoeuer happeneth casuall, and without the limits of humane reason, deriued fīō knowne causes in nature, is properly to be ascribed to the extraordinary worke of God. Of these casuall predictions, *S. Augustine* in the former booke *de natura Daemonum*, teinembreth *Varro* to make but foure kindes, according to the foure Elements. But *Tullie*, *Plinie*, and others, reckon vp many more, as *augurie*, *arspicie*, with the rest. And in which sense soeuer diuination be vnderstood it is euident that this title fitteth not Astrologie.

The same I may also answer cōcerning *Fatidici*, who be such as expound the decrees of the Gods and not of the starres. In this sense the bookes of the Sibills at Rome were called *Fatidici libri*: And *Tullie* in his booke *de natura Deorum*, deriding the prouidence of God calleth it *Anum fatidicam Stoicorum*. I could confirme this by other authors, in whom this epithete is applied to Prophets or Oracles, but neuer to Astrologers: wherfore it is tedious to vse many circumstances in so plaine a case.

But as for those 2. last Greeke names before mentioned, howsoeuer he would iniuriously thrust them vpon Astrologers, he is not able to proue, that they are otherwise vsed, then for such Philosophers, as are either proud and insolent in wordes, or speake vainely of high matters, that are beyond their reach.

So likewise, that which he alleadgeth out of *Hierom*, is to no purpose, being deceiued by *Picus*, from whome both this, and that which followeth, is borrowed. For though he citeth not the place, yet I suppose he meaneth the 47. of *Esay*. where indeed *Hierome* hath this word *Augures*, but withall he addeth *Cab.* to distinguish them from those, that were properly called *Augures*, and to shewe that he taketh the worde here

in a metaphoricall sense. What Pope Gregorie the younger calleth Astrologers, it is not much materiall: both he and *Pi-ans* might alleadge the like, out of *Gratians* decrees, *caus. 26. quest. 3.* where Astrologers are so called, *quia in Astris augurantur*, because they coniecture what will follow by the stars. But here *M. Chamber* will not be so absurd, as to conclude, that *Gratian* confoundeth Astrologers and Augures together, or that vnder the name of Augures, he meaneth Astrologers: for the whole chapter of *Definitions* will confute him, and he cannot but knowe, that the word in that place is largely vsed, and Metaphoricall, properly signifying those that interpret the voice, and flying of fowles. I know also that *Picus* affirmeth with him, that Astrologers are *Anathematized* vnder the name of *Aruspex*, leaning vpon the decrees of *Gregorie* the younger. But this decree is alleadged also by *Gratian*, *caus. 26. quest. 5.* onely against such as seeke vnto soothsayers, and inchanters. And because the Reader may be the better satisfied, I will here set downe the whole decree as followeth. *Si quis Hariolos, haruspices, aut incantatores obserauerit, aut Phylasterijs eorum vsus fuerit, anathema sit:* where we se, that there is not so much as any circumstance to serue his purpose, or that may induce the readeth to thinke, that either *Gregory* or *Gratian* once imagined Astrologers to be comprehended vnder *Aruspex*.

But whereas he further vrgeth that *Saint Augustine* noteth such vnder this name, as obserue daies, and houres in their businesse; it confirmeth his former assertion neuer a whit. For the definition of *Haruspex*, *caus. 26. quest. 3. & 4.* affirmeth them to doe this, by the entrailes of sacrifices, and not by the starres. *Hi* (saith the decree) *exta pecudum inspiciunt, & ex eis futura pradicunt.* So *Donat* vpon that place in *Thormio*, *Haruspex* vetuit ante brumam aliquid noui negotij incipere; deriueth *Haruspex* ab *Haruga* que est hostia, ab *hara* in qua concluditur & seruitur. Thus all the learned with one consent, haue euer vnderstood this word. Then how odly is this name affirmed to cōprehend Astrologers vnder it, when he seeth the *Haruspex* that diuineth by entrailes of beasts, may iustly be *anathemati-*

and vnder this name, for his superstitious forceries; & yet the Astrologer, who only considereth the second causes in nature neuer the more touched? But these absurdities he must needs incurre, that so seruilly swalloweth others mens errors as *M. Chamber* doth. For because *Picus* falsely wresteth Saint Aug. in this place, he subscribes vnto it, without iudgement or examination. And yet not marking well his author, he increaseth his error the more. For *Picus* doeth neither affirme this peremptorily, nor at al, of all Astrologers, but that part only of this arte, which concerneth elections; whereof he saith, *it may butt seeme to be noted vnder this word Ubi (saith he) notari videtur illa pars Astrologia, qua est de electionibus.* This is al which he hath beene able to alleadge, concerning the names whereby Astrologers are called, or that which Logitians tearme in schooles, the *Quid nominis* of their arte: whereby neuerthelesse, he hath onely prooued himselve iniurious to the professours thereof, but not once touched the *Etymologie* of the arte it selfe, which is called *Astronomie*, or *Astrologie*, as it were the rule or reason of the starres, because it is that part of naturall philosophie, which teacheth the motiōs of the stars, and what effects they beget in the Elements, and all mixt bodies compounded of them. But as for the definition, diuision, and subiect of this arte, he referreth vs to *Sextus ab Heminga*, as I likewise doe, seeing in these points, there is nothing spoken that is prejudiciall to the same; sauing that where *M. Chamber* maketh himselve merrie with *Cardanes* conceipt, in comparing heauen to the earth, & the starres to the mountaines & stones vpon the earth: If he consider howe Aristotle 2. de Celo, c. 7. doeth define the starres to be the thicker part of their orbes, and to be carried about fixed in them, (as we se a knot in a peece of wood:) I know no more reason he hath to laugh at *Cardane*, then at Aristotle.

In that which remaineth, he taketh vpon him to shewe what it is, that Astrologers profess by their arte. But as this best appeareth by the former definition and partition, collected out of *Ptolemie*: so thereby the reader may iudge howe vndercroussly he dealeth with them, in that which followeth.

And not to insist here vpon the common wrong he offereth; in charging them to be ignorant of all good learning, when his owne ignorance shall be most apparently laide open in euery passage of his booke, I will proceede to his more haynous accusations. And first he falsly suggesteth that *they not only maintaine all our actions to depend vpon constellations, but besides to extend their skill to nativities, questions, elections, intentions, thoughtes, and foretelling of things to come.* Concerning nativities, and predictions, I confesse Astrologers containing themselves within the boundes of naturall Philosophie, and reason, do take vpon them so much as lawfully they may, that is, to foretell the constitution of the body, together with the naturall inclinations of the minde, and such euents as depend vpon euident causes in nature: which (notwithstanding any thing alleadged to the contrarie) I affirme to be lawfull. But in the rest of the poyntes, I will conuince him maliciously, and against his own conscience to doe them wrong. For although I will not denie that some superstitious Arabians, and Chaldeans, did presume too farre in matters of Curiositie: yet Heminga teacheth him of his owne knowledge, that the Astrologers of best iudgement, doe vtterly neglect these busy inquisitions; and therefore omitteth to speake of elections and questions at all adventures. For thus he saith, *Omitto in hac diuisione electiones, temporum, & interrogationes ab Arabibus & chaldeis supersticiosius cultas, quod has ipsas cordatiores Astrologi negligant, & seria defensione fateantur indignas.* Neither can he commit this error of ignorance, sith Heminga in the very same lease before alleadged by him, hath these wordes which I haue recited. Howe forgetfull is he then, to slander all Astrologers with that here, from which he knoweth their enemies doe cleare them?

But no lesse slanderously doeth he accuse them, to *intermeddle and busie themselves, euen in the secrets of gods providence:* when that onely is to be accounted secret, ad hidden from the knowledge of men, which immediatly dependeth vpon his secret will, and is not manifested vnto vs in causes either neere, or remote. For who will say that the Physition in his iudgement

iudgement by vrine, by indicatorie and criticall daies, by Symptomes and other arguments, of the estate and euent of sickenesse, doeth intrude into the secret prouidence of God? Can we condemne the Egyptians, as guiltie of this presumption, because (as Plinie witnesseth, *lib. 18. cap. 18.*) by theyearely obseruation of *Nylus*, they doe certainly pronounce the plentie or scarcenesse of the yeare following? Doe we not see in the Gospell, that Christ himselfe confesseth the Pharises were able to discerne the weather by the face of theskie? And in the 1. Chron. cap. 12. vers. 32. is it not said that the sonnes of *Isaacar* by their skill and knowledge of times, could aduise the Israelites in their actions? yet is not this mentioned with that note of presumption, wherewith he chargeth Astrologers. I might alleadge the like of Sea-men, husbandmen, and other professions, who all coniecture by signes, without any such imputation. And why then doeth he affirme the Astrologer, to vsurpe more vpon Gods prouidence then these? sith (as hereafter shall plainly appeare) both Scriptures, Philosophers, and experience it selfe, doth make it euident to sense, that God vseth the ministration of the heauens as his instruments for the ordinarie government and administration of the world? No man I thinke of indifferencie or common sense, will censure the Astrologer (who iudgeth no further of future effects, then as they are contained and reuealed in the starres, as second and remote causes) to busie himselfe further in Gods vnknowne secrets, then those other before named, that iudge by inferiour and neerer causes. But lastly he knitteth vp this chapter, with as notorious a falshood, as any of the former. For in that which followeth, he directly chargeth *Astrologers* to maintaine, that *the starres doe inforce vs, and that we are not able to resist their inevitable power.* Whereupon he inferreth two dangerous consequences: first, that they doe most lewdly and impiously make many giue ouer all care of their life, and actions: secondly, that most blasphemously they impeach the diuine prouidence: because that if all our actions depend of the starres, then God may haue an enenlastling playing day. In euery passage whereof I

could manifestly disprove him by the plentiful testimony of all Astrologers, who with one consent through all their workes, doe expressly teach the contrarie. But when in part he easeth me of this labour, what neede I better evidence then to condemne him out of his owne mouth? He must therefore be contented to heare it prooued, that even against his owne conscience *most lewdly, and impiouly* (these tearmes are no straungers vnto him, for they are his owne) he seeketh to bring Astrologers into this obloquie. For will he say that *Ptolemie* was no Astrologer? yet notwithstanding in the 12. and 23. chap. of his inuectiue, he citeth *Ptolemie* to teach, that a wise man rules the starres. But how can these two assertions stand, that the starres doe inforce, and yet that a wise man may rule them, or be superiour to their decrees, by the contrarie indeuours of his owne will? And to make it more manifest, that this is not a slippe of ignorance or an vnadvised error, but a most partiall, and malicious calumnie, wherewith wilfully and against his owne knowledge he doth seeke to discredit this arte; let his appendix to the 8. chapter be perused consisting of 13. or 14. pages, and it will appeare, that the most of them are spent in the testimonies of *Ptolemie*, *Pontanius*, *Ficinus*, *Wolphius*, *Cardan*, *Aben Ezra*, and (to vse his owne words) of all the Arabians and Iewes that haue written of *Astrologie* to witnesse, that whatsoeuer Heaven hath decreed neede not come to passe, either because the matter is not fite to receive the influence, or because humane affaires depend much vpon our will, or because particular destinies are overcome of the generall, or lastly, because diuine providence beeing aboue destinie, doth otherwise ordaine and dispose of things, then the ordinarie course of heauen affoordeth. All which is flat contrarie to that, which here he so slaunderously suggesteth. To these I might also adde *Haly Rhoden*, *Lucas Gauricus*, *Leuitius*, *Iunline*, *Leofrancus Ossius*, *Tasnerus*, *Pencer*, *Garcus*, *Ranzovius*, *Turnesserus*, *Origanus*, *Maginus*, with an infinite number of others, who all with one consent teach no further, then our Schoolemen and Diuines doe second them, namely that the heauens doe incline, but not inforce, because they haue no direct pow-

er ouer the will of man from whence all humane actions, as from their originall, doe naturally flow. But of this matter, I shall haue more plentifull occasion to speake hereafter. In the meane time, the collection out of so many Astrologers doe sufficiently prooue what wrong he doth them, especially in the first point.

And I cannot better resemble his second inference, of giuing God an euermlasting playing day, to the impeachment of his prouidence, then to the like fond conceit of the Epicure in the contrarie point. For thus did he affirme: that whosoeuer attributeth the creation and gouernment of the world to Gods omnipotencie and prouidence, offered God great iniurie, and made him no better then a toying porter, or a base drudge. But as *Astrologers* doe vtterly detest these Cyclopicall furies of the Epicure, which he first hatched in the blindness of Atheisme; and because he thought nothing gouerned by order, denied both it, and him that ordained it: so are they as farre from the detage of the Stoikes, whereof he speaketh, which fettereth God with the chains of necessitie to his instruments. And guiding themselves in a middle course betwene these two dangerous rockes, they affirme, that God doth ordinarily gouerne that which he doth make, by those things which he hath made, as these inferiour and elementarie bodies, depend vpon the superiour causes: and withall, that these second and superiour causes, depend vpon God the supreme and first cause of all things, who (as *S. Bernard* saith) vseth these second causes *ex indulgentia, non ex indigentia*: of his fauour and goodnes, not of necessitie and want. Neither doe *Astrologers* imagine him to gouerne by these second causes, as Princes are wont by their inferiour magistrates, vnto who they commit all, and doe nothing themselves: but they acknowledge all things so to subsist, liue, and mooue in God, that if he withdraw his owne diuine power from them, by which they are sustained; not onely the starres, but the whole frame of the world would goe to ruine. So although *Astrologers* affirme God ordinarily to gouerne by meanes, yet doe they also confesse, that those meanes are indued with their

vertue by God, who still continueth and preserueth the same to his seruice; yet so, as when his will is otherwise, he can worke without meanes. Wherefore to conclude, let *M. Chamber* charge *S. Augustine* with blasphemous impeachment of the Diuine prouidence: for *lib. 3. de Trin. cap. 4.* he affirmeth as much as Astrologers, and saith, that these grosse and inferiour bodies are ordered and gouerned by those superiour and powerfull bodies, and yet for all this, giueth not God an euerlasting playing day, nor affirmeth any thing which doth not stand with the omnipotencie, wisdom, and goodness of God. Wherefore hauing thus shewed his complaint to be clamorous without cause, his titles nothing but iniurious nicknames, and his report of the profession slaunderous, and false; I will hast to that which followeth, and so conclude mine answer to his first chapter.

Chap. II.

Wherein his Diuinitie proofes against Astrologie are confuted.



IN what sort *M. Chamber* hath slaunderously charged Astrologie to maintaine diuers dangerous points and opinions, which neuertheless in the last chapter of his booke, and in other passages, he is apparently conuincied to recant, hath beene particularly deliuered. If therefore he had meant sincerely, or would haue proceeded according to arte and reason, he ought not in this inconstancie of his owne assertions, to haue proceeded to disputation, but to haue first agreed vpon the state of the controuersie, before he had produced other authorities or arguments. For as he now wanders in *Individuo vago*, it is no more possible for his reader, or answerer to satisfie their iudgements in any particular, by that which he alleadgeth, then it is for *M. Chamber* himselfe, or any man els, when a child squibbes his arrows at randon into the aire, to know the place where they will light,

light, beeing directed to no certen and determinate marke as the first. Wherefore though this whole chapter, and so in the rest of this booke, I may say with Seneca, *Semper incipit disputare*: he doth but beginne alwaies to dispute, but can neuer conclude any thing to the purpose. But for as much as the readiest meanes to reduce him into the right way, is first to bring him to acknowledge the greatnes of his error, I will lead him backe againe by his owne steppes, that so his error may the more truly appeare vnto him. Onely before I ioyne, I haue thought good to forewarne the reader, not to be discouraged with that shew of testimonies, which he hath mustered together out of the Scriptures, Counsell, and Fathers; but still to compare his authorities and arguments with the Definition by me at the first set downe, to the ende it may serue as a rule, whereby the reader may leuell and direct his iudgement. Though I doubt not but to prooue him, *Pereritum*, and the rest, that imitate *Picus* in these obiections, as ridiculous, as the apes of India, who beeing gathered together in thicke squadrons a farre off, mocked the Macedonian armie, which tooke the *alarme* at their counterfeited troopes, supposing them to haue beene enemies. For though *M. Chamber* hath marshalled a great ranke of texts, and authorities in new liueries; they be not so disguised, but that they are well ynough discovered to be none other then the same which *Picus Mirandula* had before imploied in light and loose skirmished, hauing also beene long since broken and dissipated; and therefore vnlike that they should now doe him any great seruice: for triall whereof, I will examine them in order as he alleadgeth them.

He beginneth with that authoritie of Ieremie, chap. 10. v.
 2. *Learn not the way of the heathen, and feare not the signes of Heauen, though the heathen be afraid of such:* whereupon all that *M. Chamber* inferreth is, *That the Prophet willeth the Iewes to giue no credit to the starre-gazers.* But sure he that maketh this collection out of this text, neuer (I thinke) either gazed, or looked vpon it with halfe an eye. For the Prophet prohibiteth feare; *M. Chamber*, credit. Again, the Prophet speaketh

speake of the *Starres* themselves, but *M. Chamber* of the persons that obserue them. Wherefore what difference there is betweene the one and the other, so farre ought we to be from giuing any credit to *M. Chamber* in this assertion.

For if he will truly informe his reader, he knoweth there is nothing prohibited in these wordes, but that the *Iewes should not learne the way of the heathen*; which when he wresteth against *Astrologie*, he doth both shew himselfe to be out of the way, and to seeke to seduce others. For the Prophet expoundeth himselfe, and particularly maketh this way to consist in a double Idolatrie. First to the creature, as in these wordes, *Feare not the signes of heauen*: where the word *feare*, is not simply vnderstood, for that passion or infirmitie which is opposite to *feriitude*, but for religious reuerence, and diuine worship: for that it is often taken in this sense, is no noueltie to those that are acquainted with the phrase and speech of the holy Ghost. As for example, *Esaï chap. 29. v. 13. And there feare towards me, was taught by the precept of men*. Where *feare*, is by Christ himselfe, alleading this place of the Prophet, *Matth. 15. v. 9.* expounded for worship, saying, *In vaine they worship me, teaching for doctrines, mens precepts*. As likewise the very same word is vsed in other places, for the Idolatrous worshippe exhibited to false gods. As *2. king. chap. 17. v. 7.* *when the children of Israel sinned. &c.* it is said, *they feared other gods*. I could confirme this by infinite like-testimonies, were it not superfluous in so cleare a case. But to prooue that the Prophet euen here, vnder this word, likewise reuoketh the Iewes from worshipping the heauenly bodies, is yet more euident by the words following: for after he hath in the two next verses, expressed the vaine customes of the Heathen, in erecting and adoring those images which they worshipped, he likewise restraineth them from this second idolatrie, *ver. 5.* in the selfe same phrase, that he did at the first: *Feare them not for they stand up as the palme tree, but they speake not, &c.* whereby there is no colour of wrangling left to him, that disposeth not himselfe to be obstinately peruerse: but of force it must be confessed that the Iewes are here only forbidden to imitate
the

the *Heathen* in both these kinds of Idolatrie.

For to confirme this more fully, by the consideration of other places: the Scripture giueth vs plentifull testimonie, that the *Iewes* did follow the *Heathen* in their Idolatrie to the *Starres*, but are neuer reprehended for learning Astrologie of them. And for this cause did the Prophet *Amos*, chap. 5. propheticke vnto them long before, euen this captiuitie wherein the *Israelites* were held in *Ieremies* time, because they had borne (that is, worshipped) the images of *Siccuth* and *Chiun*. *A-benezra* and with him *Montanus*, vnderstanding the planet *Saturne* by *Chiun*. And *S. Hierome* expounding this word *cocab*, thinketh it to be *Venus*, whome euen the *Sarracens* in his time did worship. But *S. Luke*, Act. 7. v. 42. & 43. following the Greeke, doth explaine *Amos*, and saith, *Then God turned himselfe away, and gaue them vp to serue the host of Heauen, as it is written in the booke of the Prophets. And you tooke vp the tabernacle of Moloch, and the starre of your god Remphan, figures which you made to worship them, therefore I will carrie you away beyond Babylon.* And therefore not vnaptly haue some expositors conceived the images by which the Prophet doth here exprobrate the *Heathen*, to haue beene the images of the *Signes*, and that not without reason; because that after the Prophet hath restrained them from this heathenish feare of the *Signes*, immediatly he giueth this reason, *for the customes of the people are vaine:* and declaring wherein, he addeth, *for one cutteth downe a tree out of the Forrest, &c.* which should want sense if this verse depended not on the former. Thus also 2. king. chap. 17. v. 15. & 16. the historie saith, *They followed the heathen that were round about them, concerning whome the Lord had charged them, that they should not doe like them.* But now, if *M. Chamber* would know, wherein the imitation of the heathen offended God, the Spirit of God himselfe resolueth him, that this was not in the studie of Astrologie, but in that they left the commandements of the Lord their God, and made them molten images euen two calves, and made a grove, and worshipped all the host of heauen, and serued *Baal*. Wherefore in the 23. chap. v. 4, 5, & 11. of the same booke of the Kings, the

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Iewes are againe particularly reproofed for offering incense to the Sunne, the Moone, and the Planets, and for dedicating horses and charriots to the Sunne. And to returne to our owne Prophet: doth he not chap. 7. v. 18. expressely testifie that their children gather wood, their fathers kinde the fire, and the women knead the dough, to make cakes for the Queene of heauen, and to powre out drinke offerings to their gods? And is it not for this defecion, not for *Astrologie*, that he doth likewise threaten, chap. 8. v. 2. that the bones of their Kings, Princes, Prophets, Priests, and inhabitants, shall be spread before the Sunne and the Moone, and all the Host of heauen: whome they haue loved and whome they haue serued, and whome they haue followed, and whome they haue sought, and whome they haue worshipped? To be short, the Prophet remembreth their like Idolatrie to the host of Heauen, chap. 19. v. 13. and chap. 44. v. 15. All which considered, it is plaine enough, why the Prophet in this 10. chap. seeketh to withdraw the Iewes from fearing the Signes of heauen, as the heathen did, and what he meaneth by the way of the Heathen, sith in euery place their Idolatrie to the heauenly bodies, is reprehended, but their imitation of the Heathen in the studie of *Astrologie* no where.

Now to come to the interpreters of this Prophet, it is apparant that they haue from the beginning vnderstood these words in this sence. Thus saith *S. Hierome*, *Proprie aduersus eos loquitur, qui venerantur caelestia, &c.* The Prophet (saith he) speaketh properly against those that worship the celestiaall bodies: and (as they esteeme them gods) impute whatsoener happeneth to man in the affaires of the world, to proceede onely and absolutely from the disposition of the Eleuents. So *Hugo* in his postill vpon this text, *In prima autem parte qua est de reprobatione falsorum Deorum, Primo signa caeli, sive caeli militiam, Solem, Lunam, stellas, timenda non esse, sive adoranda deit.* And afterwards expounding these words, *Feare not*, he interpreteth them against an Idolatrous feare; yet so as he expressely maintaineth *Astrologie*: *Nolite* (saith he) *metuere tanquam habeant aliquid in se, quod sit diuinum, quod sit metuendum, non enim sunt Dij, licet hoc credant Gentes, qui dicunt Deos esse talia: timenda sunt autem haec,*

hec, quatenus ad hoc, quod ſint ſigna tempeſtatis, frigoris, ſerenitatis, &c. With whome alſo the Gloſſe concurrerh, Et primo re-
 vocat eos à ſervitute Idololatriæ: & alterward addes, Ad intelli-
 gentiam primæ partis, ſciendum eſt quod Gentiles crediderunt
 corpora cœleſtia eſſe animata, & non ſolum eſſe animata, ſed habe-
 re aliquid divinitatis, & ſic ex libero arbitrio inſinere in hac infe-
 riora, ad cauſandum effectus, vel proſperos vel aduerſos, & ideo
 ſtatuunt ea placari ſacrificijs & oblationibus. Thus alſo doth
 Lyra vnderſtand the Prophet, when he ſaith, Nolite metnere,
 ſcilicet metu ſuperſtitioſo, modo prædiſto, quia leges populi vana
 ſunt, quibus ſtatuunt ſigna cœli placare muneribus, vt dictum eſt.
 Per hoc tamen non excluditur metus rationalis: Licet enim cor-
 pora cœleſtia ſint agentia de neceſſitate, habent tamen virtutem
 immutandi elementa, & compoſita ex iis, ad diuerſas qualitates,
 ex quibus diſponuntur humana corpora ad varias infirmitates, ſicut
 ex dominio Martis cholera accenditur, ex qua accenſione non ſo-
 lum corpora diſponuntur ad infirmitatem aliquam, ſed etiam ap-
 petitus ſenſitivus ad iram, ex qua ſequuntur vltcrius lites, & diſ-
 ſenſiones, &c. Where though Lyra excludeth this Idolatrous,
 and ſuperſtitious feare, which the Prophet forbiddeth, yet
 neuertheleſſe he maintaineth Astrologie vnchecked by this
 text. Aquinas alſo vnderſtandeth nothing to be prohibited
 in this place but Idolatrie; Primo proponit præceptum, vt non fle-
 ſcantur ad Idololatriam, neque Gentium imitatione, neque cœle-
 ſtium magnitudine, ita ſcilicet quod in ijs diuinitatem credatis,
 vel vt neceſſitatem habeant ſuper ea que dependent ex libero ar-
 bitrio. To be ſhort, with antiquitie doe moſt of our later Di-
 uines, as Pellicanus, Pomeranus, Oſiander, Stephanus Tremellius
 and Iuxius, with others in their annotations vpon this place
 concurre, expounding the ſame onely to reuoke the Iewes
 from thoſe rites of the Heathen, which pertaine to Idolatrie.
 In which caſe may yet further be obſerued, that Ieremie not
 inelegantly maketh choice of this word, Feare, rather then of
 any other, thereby the more ſignificantly to expreſſe vnto
 vs, the nature and effect of ſuperſtition, which is neuer ſeu-
 red from a ſeruile feare. For according to that, Primus in orbe
 Deus fecit timor. And as Plutarch noteth, the ſuperſtitious al-

wales thinke the gods readie to doe hurt. By meanes whereof he accounteth them in worse case then malefactours or fugitiues, who if they once recouer the altar are there secured frō Feare, where neuerthelesse the superstitious are in greatest thraldome; And from hence it is that the heathen did institute their sacrifices to their *Veiones*, and offer as well to all their gods that they should not hurt, as for any helpe, which they expected of them, as appeareth by that which *S. Hierome* vpon this text noteth out of *Virgil*.

Nigram hyemi pecndem, zephiris falicibus albam.

But the former places of Scripture, where the Iewes are remembered to offer vp incense and sacrifices to pacifie the heavenly bodies, doeth confirme it by palpable experience. And for this cause I remember doeth *Arrian* report in the third booke of his historie, that *Alexander* the great, sacrificed to the Sunne, Moone, and Earth, so to diuert the euill lucke, which he thought an Eclipse that happened a little before did pretend. For as *Iulius Firmicus*, lib. 2. *Mathes.* saith, *Imperitos homines monstrofa semper timiditate perturbat, cum Sol medio diei tempore, Luna radijs quasi quibusdam obfclaculis impeditur, cum illis mortalibus, fulgida splendoris sui denegat lumina.* Wherefore now if *M. Chamber* will apply this text against Astrologie, he must first make it appeare that this arte teacheth that superstitious and Idolatrous Feare, which is here forbidden to the Iewes. But this he is not able to doe: for sith the definition best expresseth the generall kinde, subiect, forme, and end of this studie, let him peruse the same being therefore purposely set downe in the first Chapter; and he shall finde that it hath nothing to doe in any of these respects, with that superstitious feare, and reuerence which is here mentioned. It teacheth onely by the motions of the heavenly bodies to foresee their effects, as they are naturall and second causes: but thereby giueth no more scope to Idolatrie, then Physicke doth to the superstitious feare, and adoring of Plants, minerals, and liuing creatures, because it teacheth their vertues and properties. Wherefore howsoeuer some late writers, though otherwise learned, haue vnconsiderately wrested this text against Astrologie,

Astrologie, hauing no other colour for their warrant, then onely because they find the signes of heauen named in the text: other late expositors, againe examining the same more aduisedly haue iudicially set forth the abuse here comprehended. Yet withall as resolutely denied the prophet to intend any thing at all against the lawefull vse of Astrologie. Thus saith *Osander*, *Non damnatur Astronomia, quæ motus siderum celestium docet; Vult enim Deus ut admirandam ipsius sapientiam, in istis pulcherrimis creaturis contempleretur. Non damnatur Astrologia pura (quæ nihil habet de Magia) si modo quis Astrologice prædictiones pro coniecturis, non autem pro vaticiniis certis habeat; Qui autem Astrologiam pro oraculis habent, ita ut eiusmodi prædictiones vel metuunt, vel in iis spes suas collocent, incurrunt ratione insaniunt, quo nomine nihil sunt meliores gentibus.* Thus *Brentius* in his commentarie vpon the 47. of *Esay*, discoursing by the waie vpon this place of *Ieremie*, denyeth the Prophet to aime at Astrologie, as it followeth manifest causes, and reasons in nature: *Non negat Hieremias. eam partem Astrologia quæ sequitur manifestas naturæ rationes, in rebus corporalibus;* Besides whome, some of the learned haue beene so farre from the opinion of these aduersaries, that they rather thinke when *Ieremie* calleth the starres, signes, that by necessarie implication it fauoureth Astrologie. And therefore saith *Melancthon*, *cum signa nominat, his aliquid portendi significat.* And with him saith *Pomeranus*, *Signa celi sunt vera signa, & portendunt sine dubio aliquid, maxime quæ præter consuetudinem apparent, quemadmodum & Christus predicat, Erunt signa in sole & luna & stellis, sed pijs qui sunt sub cura, & manu Dei patris non est metuendum, &c.* Wherein they inferre nothing, which *Moses*, *Gen. i.* hath not positively set downe to be a principall end of the starres creation. For so saith *Luther*, in his commentarie vpon that place in *Gen.* *Simpliciter lunam cum sole & stellis in firmamento celi dicit positam, ut essent signa futurorum euentuum, sicut experientia de Eclipsibus, magnis coniunctionibus, & alijs quibusdam meteoris, docet.* And in like sort doeth *Chytraus* concurre with him in his exposition of the same wordes. *Huc etiam prognostica quæ à sole & luna sumuntur, & in *Arato* in *Georgicis* *Virgilij,**

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& alibi recitantur, referenda sunt: signa sunt etiam ira Dei, & impendentium panarum, quas predicat Deus Eclipsibus, & planetarum insignibus coniunctionibus & opposuionibus; Cum autem sine obseruatione cursus, & interuallis, & spatijs motuum solis & luna, Anni, Mensium & Dierum meta cerni nequeat; sciamus mandato diuino nobis hic precipi, ut doctrinam Astronomicam, considerarem solis & luna & ceterorum syderum motus, magnitudines, distantias, efficaciam, summo studio excolamus Let *M. Chamber* also peruse *Zanchius, lib. 6. cap. 2.* in his questions vpon the fourth day, *quest. 2. Thef. 1. 2. quest. 3. Thef. 1. &c.* and he shall see him take occasion vpon these wordes, *erunt in signa*, to discourse of their great power ouer the elements, and all creatures whatsoeuer, and not onely to exercise their force vpon the bodies of men, but further vpon the passions, and affections of the minde, as they followe the good or euill temperature of the bodie; And further expressely *quest 3. Thef. 1.* to allow predictions by the starres, and to acknowledge it possible to foretell many things probably, (howesoever I confesse also after this he taketh exceptions of Iudicarie Astrologie.) And thus farre doth *M. Beza, epist. 29.* concurre with him in all points. Wherefore when the Prophet calleth them *Signes*, it must be confessed of consequence, that he teacheth them to signifie, and that it is lawfull for vs to obserue and vnderstand their significations. For otherwise they should be called signes in vaine; which being the state of our question, whether they be signes of future euents: and whether it be lawfull for vs to vnderstand, that which God doeth signifie by them; when he vrgeth this text of Ieremie prohibiting Idolatrous reuerence, and feare of the heavenly signes, he disputeth not *ad idem*. For it hath before beene denied, that to feare the starres in this sense, is either any essence, part, or ende of Astrologie. Which rather in truth aboue all humane knowledge, and artes whatsoeuer, doeth cheifly take away the feare that is herein forbidden. For considering the same ariseth from a false perswasion, wherewith the heathen were lead to repute the heavenly bodies diuine, and therefore honoured them as Gods, the helpes, impediments, and passions, which Astrologie teacheth vs to befall the

the starres, and the lights, by their motions, configurations, &c. Ecclesies, doe sufficiently confute this error: fith these frailties, cannot agree to a diuine nature, which is neither subiect to impeachment, nor so imperfect, as to admitte, or need the helpe and supply of any thing whatsoeuer. And therefore *M. Calvin* himselfe in his commentarie vpon this text, calleth Astrologie the Alphabet of Diuinitie. And the Apostle, Rom. 1. v, 20. saith that the eternall power of God is testified by the consideration of his workes. Wherefore to conclude, considering it hath bin prooued both by the text it selfe, and by the comparison thereof with other parts of scripture, and lastly by the consent both of auncient, and moderne expositors, that Idolatrie is here onely forbidden by the Prophet, while in the meane time diuers of the learned in their comments do expressely exempt Astrologie, especially as it is professed here in England, and affirme the starres to be signes, I leaue it to *M. Chambers* second consideration, and withall to the iudgement of the indifferent reader, how impossible it is for him to conclude either that which he generally propoundeth in the title of his chapter, *vz.* that Christianitie and Astrologie cannot stand together, or that the Iewes were prohibited to giue credit to starre-gazers, as he inferreth vpon this text.

All which considered, not without cause may we maruell what moued *M. Chamber* in his next wordes to affirme, That *Esay* c. 47. agreeth with *Ieremie*. For it appeareth that *Ieremie* aimeth not against Astrologie, but rather by necessarie implication maketh for it. Wherefore how should this agreement (if there were any) auaille him? But here he saith, That *Esay* derideth Southsayers, trusting in their predictions, and observations: whereas before, we heard *Ieremie* onely to prohibite a superstitious feare of the heavenly bodies: then looke what agreement there is betweene Feare and Trust, the same and no other can be inferre betweene these two Prophets against Astrologie. But there is nothing more certaine then that these two discording passions can neuer dwell together: for as *Tully* witnesseth, *Qui fidens est non extimescit, discrepat enim à timendo*.

confidere. It is therefore euident that there can be no consent against Astrologie at all. And so I see not but that Astrologers may remaine confident enough in the lawefulnesse of their studie for any conspiracie or agreement that is between these two prophets against them. But his assertion is not more weake, then the manner of his confirmation, in setting downe the wordes of the Prophet, is, void of all sinceritie, and too too palpably partiall. For is he not a protestant, and possesse of an Ecclesiasticall place in the Church of England? why doeth he then forsake the authorized translation in the English? were it for any error in the same, his skill in the tongues (as he is reputed a great linguist) would haue directed him to the fountaine of truth it selfe; whereas he forsaking both the English and the originall, purposely passeth by them, and all other sound translations, and corruptly followeth the vulgar latine, wherein as he esteemeth the Popes scripture, not onely here, but in all other texts alleadged by him (though full of foule errors) before the high and vndoubted wisdom of Gods holy spirits so can he doe it to no other ende, but fraudulently to seduce his reader, and to obscure the truth. Otherwise he would neuer make the Prophet in this place to say, *Let thy soothsayers stand and saue thee, which gazing vpon the starres, & counting the moneths, take vpon them to foretell what is to come,* when in the Prophets own tongue, there is not so much as any one word that signifieth soothsaying, or counting of moneths, or taking vpon them to foretell what is to come. But to make Astrologie odious, as if it were a kind of soothsaying by counting of moneths, and so contained in the companie of those deuillish artes, seuerely forbidden, Deut. 18. (because he had first affirmed *Esay to deride soothsayers trusting in their owne predictions*) therefore he interpreteth the scripture, as seemeth best to himselfe for the confirmation of his owne purpose. Whereas whome he calleth soothsayers, the originall it selfe calleth *observers of heauen, which contemplate the starres & make the moneths knowne*, and in stead of taking vpon them to foretell what is to come, (as he translateth it) the Prophet saith, *Let them stand up, and saue thee, from these things that shall come*

come vpon thee: not so much as mentioning either Soothsay-
ers, or predictions. But rather whereas in the former verse he
remitted them to their Inchanters, and Soothsayers, here in
this verse he distinguisheth the Obseruers of heauen from
them, thereby shewing that they are of diuers kindes, and
that Astrologers are not to be comprehended vnder the title
of Soothsayers, or Inchanters. Yet I will not denie that be-
cause God and his Prophets were not beleeued by these
Chaldeans, (who reposed in their Magicians, Soothsayers, and
Mathematicians,) the Prophet here in a skorning *Sarcasms*,
biddeth them to saue their Empire from ruine, therein con-
temning their power, and not their predictions, and expresse-
ly noting that it shall not be in them to saue themselves from
the iudgements to come. This I doe plainly acknowledge:
although were I disposed to stand vpon all aduantages with
M. Chamber, sith both *Vatablus*, and *M. Calvin*, in his Com-
mentarie confesse that the word *chabar*, doth indifferently
signifie such Obseruers of heauen, as were Inchanters there-
of, I could easily auoid him as not disputing *ad idem*, sith not
Astrologers simply, but such as withall ioyned Magicke
seeme here to be mentioned. And it is manifest by the exam-
ple of Moses and the Egyptians, and of Balaam and Balaac,
that though they were Astrologers, yet they reposed their
safetie against God and his people, onely in their Magicall
power, by which (as their *Poets* and others report) they pro-
fesse themselves able to pull the Moone and the Starres out
of heauen. And so doth *Diodorus Siculus* testifie, *lib. 2. cap. 8.*
that though they were cunning in Astrologie, yet they did
onely preuent the euills which they did foresee, by inchant-
ments and charmes. And thus doth *Ofiander* seeme to vnder-
stand this place, as hereafter I will shew. For in truth Astro-
logie professeth onely to foresee naturall mutations and ac-
cidents, and not power to preuent and saue. But to returne
to that which he most expects; I will admit as much as *M.*
Chamber himselfe can desire, that the Prophet here derideth
the trust, which was put in the skill of Astrologers: now let
him frame his argument, and he shall neuer be able to bring

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the proposition of this chapter (which is, *That Christianitie, and Astrologie cannot stand together*) within his conclusion. For it followeth not, that because vpon some circumstance a thing may be derided, that it is vnlawfull. If this were any consequence; then because confidence in Princes, Psal. 146. in riches, Psal. 52. in horses and chariots, Esai 31. in cities, Ier. 5. in Physicians, 2. Chron. 16. in negotiation, or trade of marchandise, in the last verse of this same chapter of Esai, (where the very same words and phrase are vsed against merchants that before were vsed against Obseruers of heaven, or Astrologers, as *Arius Montanus* and *Tremellius* translate it) is prohibited, derided, and punished, we must hold the permission of Princes, riches, horses, chariots, cities, physicians, and merchants, to be against Christianitie, and vnlawfull. He ought therefore first to haue distinguished of the trust that is here derided, and not thus to deceiue by an *elench*, à *dislo secundum quid ad dictum simpliciter*, as if all trust were taken away, because some trust is derided. For in these places, and the like, onely such a trust as excludeth confidence in God is vnderstood, and no other. As in our case, where notwithstanding God by his Prophets had threatned the destruction of the Babylonian Monarchie, it was not beleeued, but these heathen presuming rather vpon their owne power and skill, in contempt of God broke forth, as appeareth v. 10. into those blasphemous speeches, *Nonne seeth me. Quasi dicat* (saith *Tremellius*) *ne Deus quidem nouit rationes meas*. And againe, *I am and none els.*: and, v. 7. *I shall be a ladie for ever*: and afterward, *I shall not sit as a widow, nor shall not know the losse of children*: thus denying both God and his power, while they presume vpon their owne. But is this heathenish presumption and confidence to be imputed as a fault to Astrologie? or is it not truly to be reputed the impietie of the professors, and others, with whome the Prophet dealeth? who denying that to God which is due, and ascribing more then they ought to the Starres, and their owne knowledge and power, doe that which Astrologie neuer taught them, and therefore is not guiltie of their vngodlines. He ought then to make a difference betweene the Heathen,

with

with whome the Prophet hath to doe, & Christians against whome he writeth: for although it be true that Christian Astrologers doe monethly prognosticate, as is mentioned in the text by the consideration of the starres, yet is he not able to taxe any of them with that derogation from God, or impietic, which is here derided. For to place confidence in the starres, as in diuine causes and powers, is one thing, and to esteeme them but as subordinate and second causes in nature, is another: the one maketh them Gods, the other but Gods instruments, which (as our Astrologers doe acknowledge with one consent) it is in his power to alter, as best pleaseth his diuine will: and therefore they are very farre from that heathenish presumption and confidence here taxed, whereby he may see that the trust may be reprooued, yet the arte vnchecked. For I omit here to shew that monethly prognostications grounded vpon obseruation, deduced from causes in nature haue ever bin permitted, and suffered, in all well-ordered and christian common-wealhs, so farre as I know: and that not onely the Fathers, and those later diuines by me before remembred, but euen *M. Caluin* himselfe, in his admonition, with others (that attribute as little as they may to this arte) doe allow thereof so farre forth as they extend to the state of the weather, of health, plagues, plentie, dearth, and to the direction of the Physition, when to purge by Pill, when by Potion, when by letting of blood, this beeing as farre as our prognostications proceede. Which neuertheless would not haue beene suffered, if God by his holy prophet had shewed any detestation thereof, or reprooued the same as vnlawefull, and vnchristian. Wherefore when these aduersaries condemne the arte for the abuses of artists, it is cleere that they doe but play the sophisters, deceiuing by a plaine fallacie *Ab accidente*. And lastly if it be considered what *S. Hierome*, *Hugo*, *Aquinas*, *Lyra*, *Flaymo*, and other auncient expositors, haue written vpon this text, it is most certaine, that not one of them is so sharp sighted as to espie out anything in this place that may preiudicate Astrologie, as hath partly before appeared, and as I will shew more fully

before the end of this chapter, they all defend the same as fully as my selfe. And howsoever some of our moderne diuines haue wrested it to the condemnation of the arte, others that are better aduised denie the prophet to taxe such at all, as vse Astrologie rightly: and therefore saith Helior Pintus, *Non irridet hic eos qui Astrologia viuunt, sed qui ea abutuntur*: with whome Oslander likewise in his commentarie concurrerth, but indeede more largely expressing wherein this abuse in parte consisteth: for saith he, *Damnatnr Mathematica ea nimirum, quæ habet aliquid admixti de Magia. Damnatnr etiam simplicis Mathematica abusus: quando ex obseruatione motuum Cælestium, quidam de rebus futuris ita temere & audacter pronuntiant, ac si certissime quæ dicunt essent euentura: Quasi non possit (& sepiissime soleat) Dominus effectus syderum, vel inhibere, vel etiam in contrarium mutare: & quasi non multa faciat Deus maxima, & stupenda opera in Mundo, quorum nulla exant significationes in syderibus.* Thus also Brentius in his exposition vpon this place of Esay, after he hath at large commended that part of Astronomie, which considereth the motions, directly denyeth the iudiciall part to be here condemned by the prophet. Wherefore he saith likewise, *Non damnatnr altera pars, quam iudiciariam vocant, habet enim suam utilitatem.* And to be short I may truly affirme, that there are very few or none that haue written vpon this place, that doe condemne Astrologie wholly as M. Chamber doeth. But if they haue disallowed it in some points, they haue approoued it in the rest, so farre forth as it dependeth vpon physicall causes, though by what warrant they can either allow, or disallowe, or limit Astrologie by the words of this text, I leaue to the iudgement of the learned; who I am sure if they compare the same with the definition before set downe, will not affirme the prophet once to glauce at the lawefull vse of Astrologie in these wordes: If therefore he will take vpon him to withdrawe men from this studie, he must lay aside these oblique inferences, and bring direct proofes and prohibitions; as there is of other vnlaweful artes, which sith he cannot doe (seeing Astrologie is not so much as named through the whole bible) it is plaine, that it remaineth

vncontrolled, and lawefully to be vsed.

But this notwithstanding, he persisteth to vrge another text in the same chapter, where the *Prophet* threatneth, *That euil should come vpon thū, but whence they should not know.* Which *M. Chamber* following *Picus*, expoundeth to be *Such as no constellation could forewarne.* And whereas the *Prophet* further addeth, *That calamity should rush vpon them which they cannot auoid,* That is (say they) *By elections of hours, or other superstitious tricks of Astrologie.* But it is euident to euery man, that he had need name Astrologie, constellations, and elections in his borrowed glosse, considering there is not so much as any mention of them in the text. And I thinke it would pose him to prooue, that elections were practized in *Esayes* time amonge the *Chaldeans*. Sure I am that *Ptolomie* in his iudgements maketh no mention of them, where he delivereth the whole arte of Astrologie. Neither doe I reade, that they rest vpon any greater antiquitie, then that they haue beene since added by the superstitious *Arabians*, as many other spurious fortileges were that pertaine not to Astrologie. And therefore how well this glosse expoundeth this text, the learned may consider. Besides is it not before prooued that the *Chaldeans* professed *Augury*, *Magick*, and interpretation of dreams? I would faine then knowe by what authoritie, these aduersaries interpret this place particularly against Astrologie: especially considering that the words immediately following, and depending vpon those that went before remit these heathen to their *Inchauntors*, and *Soothsayers* for helpe. For so it followeth, *Stand nowe among thine Inchaunters and in the multitude of thy Soothsayers, &c.* But because the prophet here hath to doe with heathen, it should seeme *M. Chamber* also taketh all that professe Astrologie in England, to be *Atheists*. For otherwise did he beleue them to acknowledge these second causes to depend vpon God, as the first cause, and that it is in his power, without them to effect what he will, as well as to make the world of nothing, by vertue of his word onely; he could not haue so little iudgement as to obiekt this vnto those that thinke as religiously of the omnipotencie of God as him-
selfe.

selfe. I will confesse that Astrologers could not foresee this calamitie here threatned. Nay further, with *Pellicanus* I will say, *Nec vel Damon ipse nosse potuit.* Yet for all that shall he neuer be able to cōclude, that Astrologie is vnlawfull, & cannot stand with Christianitie (which is the subiect of our present dispute.) Neither in trueth can he make any argument against Astrologie out of this Text, but it will be vitious in diuers respects. First because it is no good reason which is drawn from the ignorance of the artift in one particular to the generall condemnation of the whole arte. Secondly because he disputeth not *ad idem*: for Astrologie professeth not the foresight of all euents, or of such iudgements as are extraordinarie, diuine, and supernaturall, but containeth it selfe (as the definition will teach him) within the order of naturall causes and effects. And therefore though *M. Calvin* confesseth in his Admonition that the Chaldeans were otherwise *instruati & perituri*; yet (saith he) *exitium illud, quod imminebat, prouideri non possent, utpote quod ex naturali astrorum cursu, non emanaret, sed ex arcano Dei consilio.* Who then but *M. Chamber* will obiect that to Astrologers which is out of their profession? As wel might he inferre that Astronomers cannot supputate the motion of the Sunne (because all the Chaldeans in the world could not foresee that the sunne should stand in the daies of Iosua, or be retrograde in the daies of Ezechias,) as conclude either the vnlawfulnessse, or the vanitie of this arte, because it could not forewarne the Babylonians of that ruine, which God in his secret counsel determined to effect, without the ministerie of the stars. For that this iudgement here threatned, did no lesse transcend humane knowledge by naturall meanes, is plentifully to be prooued out of the word of God. As if we require the authour thereof, both *Esay, chap. 13.* and *Ierem. chap. 50. & 51.* doe expressely testifie, that it was God, who in his secret iudgement, had long before determined this vengeance vpon the Babylonians. If we respect the meanes or instrument, by whome God did bring this prophecie to effect, we read *Cyrus* particularly named in the 44. and 45. chap. of *Esay*, well neere two hundred yeares before the accomplishment of this

this prophesie; Nay before his parents were in nature, and when the Medes and Persians were yet subiect to the Assyrian Monarchie; and therefore vnlike to attempt so high an enterprise. Lastly if we consider the execution, the miraculous hand, whereby *Daniel* chap. 5. reporteth God to signifie in an inscription vpon the plaister of the wall, that he had euen then, (when *Belshazzar* the last of the Chaldean Monarchie, was feasting with his wiues and concubines, and triumphing ouer the spoiles of the Temple,) rent the kingdome from him, and giuen it to the Medes and Persians, (beeing the same night accordingly slaine) doth no lesse conclude the accomplishment of the same, to haue beene extraordinarie, then the first determination was diuine, and the foretelling of the instrument beyond nature, and arte. Wherefore sith this calamitie heré threatned in the text, dependeth wholly vpon the immediate purpose, and extraordinarie worke of God, he may applie it against such as take vpon them to foresee all things, and euen those that haue no causes in nature, that assume vnto themselves power to preserue Empires, against Gods reuealed will, or that ascribe not power to God beyond all naturall meanes, but not against Astrologie which denieth none of these points. For the question betweene vs is not whether God can immediatly stirre vp calamities without the mediation of Heauen, which men by their skill can neither foresee, nor auoide; but whether the Starres be signes, or second causes of naturall mutations, and whether a Christian may bestow his time about the studie thereof: neither of both which beeing in any consequence reiected, or allowed by the words of this text, I answer that he hath alleadged it to no purpose. For to argue thus: The Astrologers of Chaldea could not foresee that God without the ministration of the starres, had in his secret iudgement determined to ouerthrow the Babylonian Empire by Cyrus, therefore no Astrologers are able to foresee such ordinarie effects, as are apparant in their naturall causes, or therefore Astrologie cannot stand with Christianitie, he is not so obstinate but I am sure he will confesse to be absurd.

Yet

Yet not willing thus to dismisſe this Prophet, he preſumeth of further ſupplie out of thoſe words, chap. 44. v. 25. where (as *M. Chamber* tranſlateth them) God ſaith, *I am the Lord which doe fruſtrate the ſignes of wizzards, making the ſoothſayers maade, ſoyling their wiſe men, and making their ſkill fooliſh.* Which if he will needes inforce againſt Aſtrologie, let the reader be iudge whether it be not to his diſadvantage. For I am ſure he cannot denie, but that theſe wordes are purpoſely vttered to aduance the omnipotencie of God, ſo greatly diminished by Idolatrie, (as in the former part of this chapter is expreſſed.) But now to imagine that God would ſet forth the greatnes of his power, by oppoſing the ſame againſt that, which of it ſelfe is fruitleſſe, infirme, and of no force at all, were not only againſt ſenſe, but in truth to fruſtrate the words & meaning of God himſelf. Wherefore it doth neceſſarily follow, that ſo long as it pleaſeth him to ſuffer the courſe of nature to proceed without interruption, Aſtrological ſignes muſt be confeſſed effectually, and not to be fruſtrated but by miracle, and by his omnipotent power, to which that the Starres are ſubiect, all our Aſtrogers doe confeſſe, and none but an Atheiſt will denie. For as God is the creatur of all things, ſo is he the firſt cauſe of all cauſes, to whome all ſecond cauſes are but his inſtruments. And therefore as the inſtrument worketh not of it ſelfe, but when it is imploied by the artifer, ſo the Heauens beeing Gods inſtruments, doe not exerciſe their force vpon theſe inferiour things, but as God doth uſe their miniſterie in the gouernment of the world. And this the prophet Oſe teacheth vs, chap. 2. where he ſaith not ſimply *the Heauens ſhall heare the earth*; but firſt, *I will heare the heauens*, to ſhew that the power of heauen ouer the earth dependeth vpon God. In which ſenſe the Scripture ſaith alſo, *God worketh all in all things, and that we ſee, mooue, and be in him*. And therefore whether we reſpect the naturall courſe of things, or thoſe accidents which happen beſides the order of nature, we are to acknowledge it to the ſupereminent power of god, as the firſt cauſe of euery thing, which neuertheles can be no impeachment to Aſtrologie, becauſe God doth gouerne ordi-

nately,

dinately, and therefore seldome inuerteth or disturbeth that order whereby in his eternall prouidence he doth gouerne his workmanship.

But to come neerer him, I absolutely deniethat he can properly vnderstand this place of *Astrologie* at all. For if he will be tried by his owne text, he seeth none but *wizzards*, *soothsayers*, and *wise men* mentioned therein. But not so much as the name of *Astrologie* or *Astrologers*. And I haue before in the first chapter purposely prooued these and the like nicknames injuriously imposed vpon Astrologers: and therefore before he had wrested this place against them, he should first haue brought better authoritie then his owne, out of the Scripture to prooue that these titles, or any of them are *synonimous*, for such as simply professe Astrologie. Which sith I resolutely affirme he can not doe, I doe as stiffely denie, that this text concerneth Astrologers at all. Neither will I dissent herein from *M. Chamber*, and some late expositours, without both reason, and authoritie. For whereas the word *Signes*, doth giue some occasion to cauill at Astrologie, it cannot be denied but the *Signes*, which Astrologers respect, are the *signes of heauen* onely. Which how *M. Chamber* can imagine God to annihilate, or (as the *Septuaginta* and *Pagnin* saith) to dissipate, or as *Arius Montanus* translateth it, to breake and infringe, without the ruine of the world it selfe, (which can no longer stand then the parts thereof continue in that order and disposition in which God did create them,) I cannot see. Wherefore saith *Musculus* (though an aduersarie to Astrologie,) *Neque tamen intelligere debemus Deum dispositionem illam, siderum, a se ab initio mundi constitutam, propter Diuinatores dissipare. Non enim dicis, dissipam signa celi, sed signa divinatorum.* And it is further to be noted that those whom *M. Chamber* ridiculously translateth *Wizards*, the *Septuaginta* call *Pythones*, *S. Hierome*, *divinos*, our English, *Soothsayers*, whose artes haue no relation to the *Signes of heauen*, which onely are considered in Astrologie. Wherefore *Signes* in this place are by some interpreted for the wonders, which *Pythenists* and *Magicians* were wont to shew and foretell among the heathen. For the word *Signes*, is often vsed for miracles and wonders, both in the old and new Testa-

ment, as *Exod. chap. 4. v. 8.* where God speaking to *Moses* of the miraculous turning his hand from cleannes to leprosie, and afterward from leprosie to cleannes againe, calleth it a *Signe*. So likewise the miracle wrought by *Peter* and *Iohn* in healing the cripple, *Act. 4. v. 16.* is called a *signe*. And 2. *Thess. chap. 2. v. 9.* the coming of *Antichrist* is said to be with power & signes. And in this sense doth *Hugo* vpon this place, interpret that God doeth frustrate the Signes here mentioned, *Ut* (saith he) *in Egypto factum est, cum Draco Moysus devoravit serpentes Magorum.* With whome *Theodoricus Sneyfus* concurreth: for (saith he) *voluit autem haud dubie attingere historiam Moysis de Magis Pharaonis, quos omnes confudit suis miraculis.* And thus saith *S. Hierome* interpreting these words of the coming of *Christ*; *Iste igitur tantus ac talis, cum praesenti mysterij, tempus advenierit, ut cuncta Idola destruantur, & Dei solius notitia praedicetur in mundo: omnia vaticinia Divinorum, & Pythonum & hariolorum signa atque portenta, quibus humanum deciperunt genus, destruet, atque subvertet, & sapientiam philosophorum, quia & ipsa erroris pars maxima est, stultam esse monstrabit, dum nequaquam humanis cogitationibus, Dei probantur comprehendisse sapientiam.* In like manner *Haymo* vpon this place, interpreting what these whome *M. Chamber* calleth *wizards* and *Soothsayers* were, beeing in the vulgar called *Harioli* and *Incantatores*, saith, *Harioli sunt incantatores qui quibusdam incantationibus semper cuncta agunt; Divini vero iidem sunt qui & Tythones, id est, ventriloqui habentes spiritum malignum in ventre, & loquuntur multa signa, & portenta. Haec quidem ante adventum Domini adimplebatur, sed crescente Christianorum fide, ex parte evadicata sunt.* *Luther* vnderstandeth by these wordes, *Irrita faciens signa Divinorum*, the works and doctrine of false diuines. *Diuitos* vocat doctores aliarum religionum: qui non institutam fidei docent, sed opera. For thus sometimes the word *Signes* is vsed in the Scripture for the Rites and manner of religion: as *Psal. 74. v. 9.* *We see not our signes, there is not one Prophet more, &c.* and the like vers. 4. of the same psalme. But *Osiander* agreeing with those before cited, paraphraseth in this manner vpon this text. *Irrita faciens signa Divinorum, id est, Ego eludo Aruspicum, & similia superstitiosorum hominum artes, ut eventus non respondeant*

deant ipsorum pradictionibus: [Et ariolos in furorem vertens,] ut insanire videantur; propterea quod nihil eorum eveniat, quod pradiixerunt. But withall marke in what sort afterward he purposefully setteth downe his opinion of Astrologie, not that they are particularly aimed at in this text, but to meeete with them that obiekt this place against it: [Idem accidit sepe etiam Mathematicis, ut aliud vaticinentur, & longe aliud fiat. Etsi enim Astrologia sine superstitione usurpata, suum habet usum; nec est simpliciter damnanda: tamen quia Deus effectus syderum in sua manu habet, ut eos vel moderetur, vel plane impediat, delirant qui pertinaciter affirmant, eveniura certissime quae pradiixerint.] All which and many other testimonies I have at large set downe, because he may see that I obtrude not mine own fancies, but the iudgement & authoritie, as well of auncient as late Divines, that never could picke any thing out of this text iustly to be obiekted against Astrologie.

Yet not thus satisfied, he laboureth to confirme that which he perverted in Esai, by an authoritie out of the prophet Michah, in this manner: Of them the Prophet Michah saith, chap. 3. v. 7. that they shall blush at their lies, and hide their faces for shame. But much more may he blush at his owne mistakings. For though Aristotle account it a fault in an old man to blush, it is not so great fault, as continually thus to wrest the Scriptures to his owne fancie. For it is evident through this whole chapter, that Michah onely taxeth false prophets. For so expressely he saith, vers. 5. The Prophets deceive my people. and vers. 6. The Sun shall goe downe over the Prophets. and in this 7. vers. whome M. Chamber calleth Astrologers, the text calleth Seers. Thus doth Tremellius translate it, Ita erubescunt isti videntes, & pudore confundentur isti Divinatores. And to put the matter out of controverisie, the very words following say, that These Diviners, and Seers, (which word belongeth onely to Prophets) are such, that they shall cover their lips, because they have no answer of God. Now whether they be Astrologers or Prophets, that depend onely vpon an answer from God in their predictions; I leaue to the readers iudgement, that can distinguish betweene both. Thus S. Hierome vnderstandeth Michah: Hic de Pseudopropheta oratio Propheta loquentis inducitur: illis falsa vaticinantibus, & operis

confusions & ignominia: with whome all other expositours that I haue seene agree. But this aduersarie may make *Quidlibet ex quolibet*, not caring whether it be a hare or a brakebush, so he espie something: this beeing all that he is able to wring out of the Prophets with any colour to serue his turne either directly or by oblique inference.

And therefore leauing them, he maketh his next refuge to *Salomon*, whom chap. 8. ver. 6. of *Ecclesiastes*, he sayneth to pronounce, that *No man doth knowe that which is past, neither can any man tell what is to come*. But were this so, in vaine haue we memorie and reason, sith we can make no further vse of them for times past or future, then brute creatures, that are lead by sense to that which is onely present, and before their feete: we must cast off the studie of histories, as fabulous & vnprofitable because we can haue no knowledge by them of things past: we must impiouly call Propheticall predictions into doubt, because this vniuersall negative denieth any man able to tel what is to come. But if these absurdities and impieties, compell him to flie to exceptions, especially in the latter case, because the foreknowledge of the Prophets was supernaturall, and by diuine inspiration; why should he not likewise admitte artificiall and experimentall foresight, and predictions? He cannot denie but that the Astronomer can foretell *Eclipses*, and other heauenly appearances pertaining to the motions, and that the Physitian can foresee the future state of health, and sickenesse, and accordingly iudge both of life and death. The Navigator, the husbandman, the Politician, with other professions, doe all certainly enough foresee matters within their own limits: Nay *Salomon* saith of himselfe, *Wisdom.* chap. 7. that he knewe the beginning, midst, and end of times: And *Prov.* chap. 22. ver. 3. he affirmeth, *The prudent man to foresee the euill that is to come, and to hide himselfe from it*. What will he say to these manifest conuictions? wil he answer that these predictions, and foresights pertaine not to Astrologie? yet he cannot denie but that his generall negative is by these particulars infringed. And further doth not the scripture it selfe in *Esther*, chap. 2. v. 23. affirme the wise men, that were about the Monarch of the Medes, & Persians, to haue the vnderstanding of

times. But who were the wise men among the Medes & Persians? were they not their *Magi*? and did not they consider future times by Astrologie? If he reply that the text further addeth, *for so was the kings manner toward all that knewe the lawe, and the iudgement*, thereby to referre this vnderstanding onely to their experience, as it is commonly interpreted, he shall but too much bewray his owne obstinacie. For he cannot be ignorant that the Scriptures and all histories doe testifie the Medes and Persians to vnderstand none other vnder the title of their wise men, but their *Magi*. And moreouer that their *Magi* were interpreters, both of diuine, and humane lawes, is euident by the testimonie of *Plato* in the 1. *Alcib.* where he expressely saith that the *Magi* which followed *Zoroastres*, did direct and teach, both τὰν θεῶν διατάξεις and τὰ βασιλέων that is, the lawes of their gods, and of their kingdome. And *Agathias Scholasticus* in the 2. of his historie, after he hath at large shewed in what honour and reuerence the *Magi* are among the Persians, by whose onely counsels and predictions τὰ τῶν βασιλέων ἡ ἰστορία γίνεται, that is, as well publik as priuate affaires are directed he concludeth ὅτι οὐδὲν νόμον ἢ νόμον ἢ νόμον ἢ νόμον, ὅτι οὐδὲν νόμον ἢ νόμον ἢ νόμον ἢ νόμον, that nothing is accounted lawfull among the Persians & iust, that is not established and confirmed by their *Magi*. And *Tullie*, lib. 1. de diuin. witnesse that none might be kings among the Persians, *Quinon ante Magorum disciplinam scientiamq; perceperit*. But considering that as well all diuine, as profane writers do sufficiently testifie the great authoritie, that the *Magi* had about kings, who without their counsell did neuer dispatch any affaires of weight, as hath bin prooued, it were but vaine to spend any longer time about the prooffe hereof. Wherefore all this considered, to returne to the text it selfe. Because we may not falsifie that which *Salomon* saith, I further answer that *M. Chamber* doth too licentiously, both here, and in other places take libertie to deprau the text, even at his owne pleasure. For if he consider either the English or the interlineall Bible, *Tremelius*, or *Pagnine*, he shall finde the former part of this text (as he citeth it to denie vs knowledge of things past) to be quite out of the originall text: Neither is the latter part any vniuersall negatiue, but rather a reason

a reason why the miserie of the person before spoken of is great, *Tremellius* of purpose vsing a demonstratiue pronoune in his translation the rather to shewe the *Antihesis*, betweene the person here mentioned, and the wise man of whome he spake in the verses before. For whereas *Salomon* in the 5. v. affirmed the heart of the wise man to know time, & iudgement: and in the 6. that there is time to enery purpose: in the wordes foliowing he addeth, *Sed malum hominis multum incumbit ei, quum non agnoscit id quod futurum est: nam quomodo quid futurum sit quis inducet isti?* speaking of the foolish and improvident man saith *Tremellius*, *Qui non iudicio vitatur ad obsequendum potestati:* Neither can such a man be made to vnderstand what will follow: for saith he, *Quis ex insipiente facere possit sapientem?* And thus saith *Hugo*: *Sensus est: tempus & rationem cor sapientis intelligit, & omni negotio est tempus & opportunitas. Sed afflictio multa est hominis stulti, & improvidi, qui tantis ignorantia tenebris est circumdatus, ante & retro, ut nec praevidere sua videat, nec futura prouideat &c.* *Olympiodorus* expoundeth this whole place of the day of iudgement, whereof many men speake, and seeme to viter much knowledge: though saith he, *Non est qui homini certas vnquam iudicii rationes renuntiarit, hoc est, quo tempore, aut ubi locorum iudicium sit futurum, vel quo passo Deus vnusquisq; vitam, moresq; disquirat, &c.* With whome *Moringus* in his commentarie concurrereth. But *Luther* interpreteth it wholly against the disobedient person, whose wordes I could set downe, as also I might the opinion of *Osiander*, *Beza*, *Coranus*, *Seranus*, and others, but that it were tedious: considering none of them apply this place (as *M. Chamber* doeth) any way against *Astrologie*, thereby to conclude that this arte and *Christianitie* cannot stand together. Wherefore this is enough (if it seeme not too much) for so sleight an obiection, whereof the aduerarie himselfe would not make any account. if, as he doeth but barely alledge this and others, he did put them into forme. For then he should see that they neither conclude against the generall state of the question; nor any thing at all against the particular subiect of this chapter. But because he pretendeth next to prooue *Astrologie* prohibited by a positive law, I will next examine how substantially he is able to goe through with that which he vndertaketh in this point.

To

To this ende he vrgeth, that in the 18. of Deut. v. 10. it is said, that whosoever useth this trade (as in mockerie he tearmeth it) is an abomination to God, and that this was one of the chiefest causes why God displaced the nations. But why doth he houer after this manner in the clowdes, and walke deceitfully in vniuersalities? He knoweth that in that place, there are no lesse then nine seuerall kinds of superstition rehearsed: wherefore he ought not in this generall manner to affirme that *Astrologie* is there comprehended, but he ought more particularly to haue exprest the word vnder which it is contained, seeing I am sure he cannot say, that it is mentioned by name. I might therefore with as good libertie, and better reason, denie any such matter, then he affirmeth it, for it is his part to prooue. But forasmuch as *Picus*, induced by the single authoritie of *Achimmas* a Rabbin of the Hebrewes, presseth the word *gnonen* in that place, in some sort to serue his purpose: I haue thought fit (to preuent all scruple, that otherwise might leaue the readers minde vsatisfied,) to examine how iustly this may be applied against *Astrologie*. For *Picus* vrgeth that *Achimmas* vnderstandeth this word, to signifie such, as obserue luckie, or vnluckie houres: whome our English following, translate it, *a regarder of times*, and *Tremellius*, *Planetarius*: and from hence they thinke they haue pregnant euidence to condemne *Astrologers* by this law. But I will make it appeare, that these translations are of small force; and beeing admitted, little or nothing impeach this arte. And first I encounter them with the authoritie of the Church, euen from the time of *Moses* vntill they wrote, beeing wholly against them. For to beginne with the 70. interpreters, they haue translated the word *gnonen* in this place, *siuivisodas*, which signifieth *augurare*, to diuine by the voice and flying of birds. *S. Hierome* and the *Vulgar* expound it, of such as diuine by obseruation of dreames. *Pagnine* in his translation interpreteth it *Haristis* by a generall name, or such a one, as diuineth at the altar by sacrifices. *Arius Montanus* vseth this word *Præsignator*, that is, a juggler or coliner, that with legerdemaine deceiueth the eye sight. So that besides all antiquitie, and the consent of the

whole Church against them, we see that diuine men haue diuerſly interpreted this word; and therefore I leaue it to the iudgement of the reader, whether we are to giue credit to theſe new expoſitors, rather then to the auncient and learned Hebrewes themſelues, who beſt vnderſtood their owne language, or to the common vnderſtanding of the fathers, and the Church, euen from the firſt, vntill theſe men (within leſſe then an 100. yeares) expounded it otherwiſe then all that had gone before them. Beſides, if we conſider better of our Engliſh tranſlation, and Tremellius apart from themſelues, as before we haue antiquitie, and long conſent againſt them; ſo now we ſhall haue reaſon to priuledge *Aſtrologie* from any danger that can grow vnto it, by their tranſlations. And firſt concerning our Engliſh tranſlatours, I finde that they rather leaue vs in doubt, then reſolued. For whereas here they take the word *gnomen*, for a regarder of times, in other places they interpret it otherwiſe: as in the 2. Chron. chap. 33. verſ. 6. for witchcraft, and in the 5. of Micheas, for Soothſayers. So that in this inſtancie to themſelues, they muſt either giue a better reaſon (then for any thing I know, they are able) why in this place of Deut. it ſhould not be interpreted as well a witch or ſoothſayer, as a regarder of times, or els they muſt vnderſtand ſuch a regarder of times, as maketh his eleſtion by witchcraft, and Soothſaying, and not by *Aſtrologie*. Againe ſuppoſe the word be admitted, as the Engliſh tranſlate it; yet neither is all regarding of time prohibited, neither doth it prooue that regarding of time by *Aſtrologie* is vnlawfull. For Solomon himſelfe (as before we heard) ſaith that the heart of the wiſe man knoweth time, and that to euery purpoſe there is a time, as to plant, to plucke vp, to ſlay, to heale, to breake downe, to build, to weepe, to laugh, &c. as further in the 3. chap. of Eccleſiaſtes is at large ſet downe, which none but the fooles neglecteth. And he that obſerueth not time, but ſhall laugh when he ſhould weepe, and ſow when he ſhould reape, is vnreaſonable and maketh himſelfe ridiculous, according to that of the poet Virgil:

Mulio ante occasum Mulio capere, ſed uiles

Expellata

Expetata Juges, vanis elusa arifis.

Wherefore if this were the true interpretation of the word, he must speake against that superstitious obseruation of times, which the heathen vsed, and that superstitious people at this present doe vse, as is more at large shewed in my answer to his 18. chapter, for which cause I here pretermitt the discuf-
ling thereof. But that it can be applied against obseruing of such times, as depend vpon euident reasons in nature, which onely Astrologie prescribeth, no man of iudgement can imagine: For the husband man will teach vs, that if pease be sowed in the increase of the Moone, they will neuer leaue blooming, for which cause they are sowed only in the waine: And if wood be cut after the sunne decline from vs till he come to the equinoctiall, (which time they call woodfere) it will neuer growe agane. The Phisitian which shall minister Phisicke when the sunne commeth to the equinoctiall, or sol-
stitiall points, or in the canicular daies, or at the rising of such other constellations, as are obserued by experience to be tur-
bulent, and to make the times inconstant, is counted by Hip-
pocrates and Galen, rather a foole then a Phisitition. Wherefore this place is to be applied vnto such a regard of times, as doeth it vpon superstition, and not vpon reason. For so Tre-
mellius in his marginall note vpon the 19. of Leuit. vers. 26. interpreteth it against such, as *plus a quo temporis obseruationi tribuant*: that is, which beyond reason give more to the obser-
uation of time then is conuenient. It hath before beene shewed that Ptolomie, and all the best learned Astrologers doe vterly neglect superstitious and sortilegious elections: wherefore this text (were the interpretation admitted) impugneth them nothing at all. As for Tremellius, who translateth it Planetari-
us here, in the 19. of Leuiticus he taketh the same word to sig-
nifie Iugglers, and in the former place of the Chronicles, those which vse diuellish and sortilegious dininations: so that he is
as differing in opinion, as I haue before shewed the English to be, leauing his reader perplexed in which to beleue him. For there is none of these kindes, which haue not their pro-
per names, though he did not confusedly make the word *gno-*

men to stand for euerie one. Besides, this word *Planetary* can no way agree with the nature of the hebrew word. For I doe denie that Tremellius is able to confirme this his interpretation, by any other translation or Lexicon. And although I willingly yeeld Tremellius and Iunius that reuerend respect, which is due to that singular learning and pietie which they haue testified by their labours, yet I hope I may take libertie to dissent from their iudgements in this point, which I know they are not able to warrant by any authoritie, but their own. For sith no translation or Dictionarie did euer interpret the word, as they haue done in this place; I hold this exposition which is built onely vpon their owne imaginations, to be too slender, hauing the whole consent of the hebrewes, of the Fathers, of all translators, and of the Church against them. Further it is manifest that this cannot be the proper interpretation of *gnomen*. For as I haue before affirmed, and as Picus, and Caius Rodeginus doe acknowledge, S. Augustine was the first that inuented or vsed the word *Planetary*: when neuertheless it were senselesse to imagine, that for 2000. yeares before, (for so long Moses was before Augustine) the Hebrewes wanted a significant word in the Latine or Greeke to expound it. Lastly, euen Tremellius himselfe doeth confute himselfe: for in the former place of Leuiticus, he preferreth the worde *præfigie* (as Arias Montanus translateth it here) before this, or any other interpretation whatsoever. And for the readers satisfaction, I will set downe his owne wordes: In the text he saith, *Ne vtimini coniectationibus, neq; præfigiis*. And shewing howe others haue translated that place, he saith: *Ally, neq; ex nubibus coniectis, vel ne temporis observationi plus æquo tribuatur*. But then setting downe his owne opinion, he saith: *Sed illud* (meaning that interpretation which he had vsed in the text) *magis placet ex aliorum locutorum interpretatione*. But for my better warrant, in the exception taken to the translation of Tremellius, I haue intreated *Mr. Edward Lively* her Maiesties Professour of the Hebrew in Cambridge, being a man (for his singular knowledge in all kind of good learning, but especially in Diuinitie, and the Tongues) of great illustration, and

author-

authoritie in this Vniversitie, to set downe his opinion of this Hebrew worde; which for the better confirmation of that I haue already said, and the rather to satisfie the learned, and indifferent reader, I haue here added as followeth, word for word.

I haue looked in all places of Hebrew scripture, wherein that word is vsed, examining as well the iudgements of the Hebrew Scholialtes in their Commentaries, as also many the best translations, Chaldie, Greeke, and Latine, among whome for the signification of that word, I find this generall agreement, that it signifieth an vnlawfull and forbidden arte of soothsaying, or iuggling, or sorcerie, or witchcraft. But touching the certaine and speciall kind thereof, there is such dissension and disagreement among them, as thereby it may sufficiently appeare, the very proper and cleere signification thereof in *specie*, to be vttely vnknowne. For *Aben Ezra* in his commentaries vpon the 19. chapter of Leviticus, the 26. verse, deriuing it from the worde *gnan*, which signifieth a cloude; vnderstood those thereby, who by the formes and moouings of the cloudes, foretold things to come. *Auerarius* from the same roote vnderstood iugglers which cast a cloude must before mens eyes to couer and hide their deceitfull sleights. *R. Salomon* on the same place, referreth it to a word, *gnanah*, which noteth time; supposing such to be meant, as tooke vpon them to define times of good or badde lucke for the doing of things. Other fetcheth it from the word *gnanah*, which signifieth to answer. vnderstood soothsayers, which beeing asked of secret matters, answered according to their skill, as by like reason *barioli* were so called *quasi farioli, a fando*, as some of the auncient learned haue obserued. Some from *gnan* signifying an eye, thought iugglers to be noted, which doe *perstringere oculos*, that their legende may not easily be espied. Here is great diuersitie of opinions, but none cometh to Tremellius his minde, for a *Planetarie* or *Astrologer*. Yet some for a iuggler haue agreed with him, which signification of this word, euen Tremellius himselfe retaineth in the 19. chapter of Leviticus, the 26. vers. and in the 2. of Esay.

has

6, verse, and diuerse other places, thereby shewing the vanity
 of his owne *Planetarium*. For if it properly and truly signifie
Presignificatorem in any place, I dare boldly say, that it signifieth
Planetarium in no place. I may here omitte a notable place in
 the 57. chapter, the third verse of Esay the Prophet, where
 this word is taken for witchcraft: *beni gnonenab* witches chil-
 dren. So it is interpreted in our Geneva translation; so likewise
 expounded by the Hebrew doctors on that place, *larcbi* and
Chimchi. So translated by M. Calvine (a man for vnderstan-
 ding of the scripture indued with an admirable gift of iudge-
 ment) *filij venefica*, which by *Kimchi* is prooued to be true by
 this reason, that the word *gnonenab* there vsed is for the femi-
 nine gender, pertaining to a womā; because women (saith he)
 for the most part, are giuen to the practising of this deuellish
 arte. It were madnessse to thinke that women should haue gi-
 uen themselves to the studie of Astrologie, or Planetarie as-
 pects; (a thing neuer vsed in any common-wealth that euer I
 heard of;) but for witcherie, euery where to be found in them
 rife and common. Here therefore I end for this matter con-
 fidently affirming, that neither Tremellius if he were alive,
 nor Iunius, nor any for them can prooue that *Planetarium* is
 the cleere and sure signification of *gnonen* in any place of
 Scripture. Hitherto *M. Livet*. Wherefore I doe conclude,
 that if that which is before spoken be indifferently considered
 there is no man able demonstratiuely to argue to the conden-
 nation of Astrologie out of this text.

I know he seeketh to confirme his saying by that in the 2. of
 the Kings, chap. 17. vers. 23. where he affirmeth it resisted,
 that the vanity of Astrologers, was the overthrow of the people of
 Israel. But when he cometh to the prooffe, he alleadgeth
 onely this for his reason, because there it is said, they applied
Signis/implis. But except he will make every word which he
 findeth condemned in Scripture, to signifie Astrologie, I know
 not how he can applye this against it. For if he may be suffe-
 red to vse this libertie, we must alwaies vnderstand words in a
Metaphoricall sense, and neuer know when they are properly
 vsed. For who knoweth not the difference betweene *Signis/implis*
 and

and Soothsaying, and Astrologie? And if the text it selfe be persued, it is apparent that neither Soothsaying nor Astrologie, but that *Idolatrie* to their molten images, and to the starres, the superstition of trying their sonnes and daughters by fire, witchcrafts, and enchantments, be the vanities whereby the Iewes are there exprobrated. They left all the commandements of the Lord their God, and made them molten images, even two Calves, and made a grone, and worshipped all the host of heaven, and served Baal: and they made their sonnes and their daughters passe through the fire, and used witchcrafts, and enchantments, yea sold themselves to doo euill in the sight of the Lord, to anger him. Whereby the reader may see, how without iudgement he alleadgeth his authorities, when onely the worship of the starres is expressly here mentioned, without any word of Astrologie at all.

Lastly, he borroweth, or rather stealeth one authoritie more from *Picus*, which is taken out of the 38. of Iob, vers 37. whome, as falsely he suggesteth to deride Astrologie, as he doth falsely translate his words. For thus he saith: *Dost thou know the order of heauen? and wilt thou reduce the course of it to the earth?* whereas the Originall saith, *Knewest thou the lawes or ordinances of heauen? or canst thou dispose the dominion thereof upon the earth?* And againe whereas he maketh him demand, *Who shall declare the order of heauen?* the Originall hath no such matter; but as Tremellius hath it, *Who shall make the Saphir like cloudes?* or as our English translate it, *Who can number the cloudes by wisdom?* farre from *M. Chambers* wordes and sense. Yet hereupon imitating *Picus*, he inferreth a double error of Astrologers: one, that they ascribe many things to heauen which be long not to it: an other, that euen the very effects of heauen they cannot foresee by heauen. But his consequence doth not follow. For though I can not affirme, that euen any man did understand the prescript rule, by which the heauens keepe their course: or that exquisitely and without any error, any man hath hitherto supputated their motions: yet doth it not follow that therefore we ascribe to heauen that which pertaineth not to it. Neither is it a good conclusion, that because men

can not by a supereminent power set, or dispose the vertue or influence of the starres, to effect what pleaseth them vpon the earth, that therefore the very effects of heauen can not in any measure be foreseene: seeing it is one thing to rule and dispose their effects, and an other thing to vnderstand them. We leaue the disposition both of heauen and earth, vnto him that created them: but to denie that we are capable to vnderstand their motions, and effects, hauing reason giuen vs whereby to number and measure, were to denie the vse of reason; and that which common experience doth make palpable to our senses. And so farre is this place from impugning *Astrologie*, that vnanswerably it refelleth that barbarous opinion which *M. Chamber* holdeth in the 3. chap. that *the starres haue no force at all*. For had they no force, God would not vainely tell vs of their dominion ouer the earth: neither in the 2. Reg. chap. 17. vers. 16. & chap. 21. vers. 34. and chap. 23. vers. 4, 5. and in *Esa*. 24. vers. 21: and in diuers other places of the Scripture, would the holy Ghost call the starres the *Host*, and *armies* of heauen; (therein amplifying the diuine power of God by the force and power of these glorious creatures) if they were of no force. Neither in the verses immediately going before, so expressely distinguish between the sweete influences of the *Pleiades*, and the binding vertue of *Orion*, vnder which two constellations, *S. Augustine* in his annotations vpon this place teacheth vs, that God comprehendeth all the rest of the starres, by a figure of locution, putting the part for the whole, thereby teaching vs, that the rest haue their seuerall vertues, as well as these. For more prooofe whereof, the Prophet *Ose*, cap. 2. verse. 21. saith, *I will beare the beaument, and the beauments shall beare the earth*: where we see that the vegetation of the fruites of the earth, dependeth not vpon one or two constellations, but vpon the whole heauens; as appeareth most notoriously, and manifestly; when their vertues are stirred vp by the lights, according to that in the 33. of *Deut*. vers. 14: where the increase of the earth is referred to the comfortable influence of the Sunne and Moone;

which is there said, to thrust forth the fruits thereof every month, as the originall signifieth: *Que quaq, Luna protrudit.* Neither are they thus declared in the Scripture, evidently to exercise their dominion in vegetable things onely, but to be further created to the seruice of men: as we read in Deut. 4. vers. 19. whereto if any man shall replie, that this is meant of their light, or of that distinction which they cause betweene day or night, and of seasons: I answer, that we haue so small vse of their light, either in the day or night, as it may be iustly counted none at all. And for that distinction of daies and seasons, were there no starres in heauen, but the Sunne and Moone, they would be sufficient for this purpose. Wherefore the ministrie of the starres in this place, must of necessity haue a further construction. Moreouer, that their influence extendeth to the temperature of men, appeareth Math. 4. and 17. where they offer the lunaticke to be healed of Christ, whose distemper followeth the course of the Moone, (as is euident by the iudgement of all Physicians) as also to the successe of men, which is yet more fully confirmed Iudg. c. 5. v. 20. where it is expressely testified, that *the starres fought from heauen in their courses and order against Sisera.* By all which, it appeareth what dominion they haue as well ouer men, as ouer all other creatures, either vegetable or sensitiue. But if here he object, that this power is not vnderstood by men, why doth Moses testifie that they were created to be signes? whose significations if they be not vnderstood, I affirme to be barbarous, or no signes to vs at all. For so saith Ouid,

Barbarus hic ego sum, quia non intelligor vlli.

But the Psalmist putteth this matter out of doubt, where he saith, that *the Heauent declare the glorie of God, and the firmament sheweth the workes of his handes.* Which though I know by some of the Doctors to be mystically interpreted, yet is the same both by Hierome and Aquinas literally vnderstood, to expresse what God effecteth by them. For otherwise euery thing which God created, doth declare his handie worke: which in the verse following is manifest, where he saith, *There is no speech nor language, where their voice is not heard: in*

which sense they are also said in the 33. psalme, to *confesse the wondrous workes of God*: which place; *Iulius Sirenius* produceth to this end, together with that text of Esay, chap. 34. v. 4. where he saith that the Prophet compareth the Heauens to a booke that shall be folded vp: inferring thereupon, that now they are open, and vnfolded vnto vs, without doubt to be read: with whome both *Aquinas*, and *Lyra* in their Comments vpon this place, concurre. And for the knowledge and vnderstanding of the significations of the heauens, we read both *Moses*, Act. 7. commended by Luke, and Daniel chap. 1. in which places it is testified, that the one was brought vp in the learning of the Egyptians, and the other of the Chaldeans: which if *M. Chamber* can be so ignorant, as to denie to haue beene *Astrologie*, *Herodotus* in his *Euterpe*, *Aristotle* in the first of his *Metaphysicks*, *Diodorus Siculus*, lib. 2. cap. 3. & 8: *Cicero* in his bookes de *Divinatione*, with *Plinio*, and diuers others will informe him. All which briefly I haue thought good out of the Scriptures to alleadge for *Astrologie*, hauing so apt opportunitie giuen me, vpon that last text objected by *M. Chamber*: which in truth is pronounced by God himselfe, onely to witnesse his owne omnipotencie and prouidence, in prescribing the laws of heauen at the first, and disposing the dominion thereof vpon earth; but nothing to contradict that knowledge, which *Astrologers* through long obseruation and studie professe to attaine, concerning their effects in these inferiour things. And thus haue I at large, yet as briefly as conveniently I could, answered those places of Scripture, wherewith he pretended vnto to banish *Astrologie*. Wherof the first, prohibiteth an idolatrous feare of the signes of heauen: the second derideth a heathenish trust in such, as by their magicall power and knowledge assume vnto themselves, to defend Empires against the vengeance of God: the third denieth it in the skill or power of man, to know, or resist what God in his owne secret purpose, doth determine to effect immediatly, and without naturall causes. The fourth prouoeth Gods omnipotent power, to be aboue his ordinarie and second meanes, and therefore in his absolute libertie

to frustrate the order of nature. The fifth reprehendeth the false prophets, and threatneth their shame. The sixth describeth the ignorance of the imprudent man. The seventh alleadgeth all those abominations mentioned in the 18. of Deut. whereof Astrologie is prooued to be none. The eight remembereth the vanitie and idolatrie of the Israelites for which they were carried away captiue, Astrologie likewise not being comprehended therein. The ninth and last, denieth man to haue any power or command ouer the heauens, and ascribeth both the wisdom whereby the lawes of their motions were first ordained, and the power whereby their effects are disposed and ordered, onely to God and his eternall providence. But there is not one of these nine that doth demonstratiuely conclude, that the starres haue no effect or rule in these inferiour things, or that the knowledge thereof expressed in the Definition is vnlawfull: but rather diuers euens of his owne weapons, which doe fight strongly in defense of Astrologers, and against him; in so much as when this aduersarie of Astrologie, with exclamation and shew of assistance, cauills thus fondly against it; I may (in his refuge to this sanctuarie) aptly resemble him to those Stageplaiers, whose manner is (as Tullie reporteth) when they are out of their parts to flie to the Gods, and to supplie with patheticall outcries, that which they haue forgotten of their matter.

Vpon this indigested Chaos of places, which *M. Chamber* hath heaped together, *The Church* (as he saith) *grounding, hath not spared from time to time, to thunder out severe censures against Astrologers.* For prooffe whereof, he referreth vs first in a generall manner to the 2. part of the decrees, cap. 26. the 5. first questions: As if all this part of the decrees, concerned Astrologie onely: whereas if the same be perused, it will appear that principally, and (in effect) wholly they are conuersant about the disallowing of *Augurie, Aruspicie, Sortilegie, Magicks, Idolatrie, &c.* And if at any time there be mention of Astrologie, it is so sparingly as that they may rather seeme to taxe Idolatrie in worshipping the elements, the Sunne, the Moone, and the starres, or but the superstition of some, that in building of

houses, marriages, sowing and planting, doe observe the
 starres, with diuine confidence in the necessitie of their wor-
 king: or otherwise such as by nationies prescribe all the acti-
 ons of our life, as if they were ineuitably deriued from the
 starres, and not from our will. Whereupon the Glosse, *quest.*
3. cap. 4. Non licet Christianis, directly affirmeth that Astro-
 logic is not reprocued, which doth not impose a necessitie
 from the starres. For these be the words: *Numquid ergo hic re-*
prehenditur Astronomia? numquid per ventos, & dispositiones
Luna licitum est rusticis, considerare tempus seminandi, & medi-
cis, tempora patiarum, & minutionum, vel huiusmodi certe haec
non reprobantur, sed illi tantum reprobantur, qui credunt necessi-
tatem inesse superioribus. With which Panormitane in the same
 place agreeth, counting such Astrologers onely to be pro-
 hibited by this decree, as pronounce a fatall necessitie in the
 decrees of heauen. *Quia* (saith he) *licet corpora caelestia habeant*
inclinationem, non tamen habent necessitatem. The like he saith
 before *cap. 2. de sortilegijs.* To this purpose also is that which
 Archidiaconus in the same chapter, *Non licet*, and againe in the
 2. *Si quis clericus* 26. q. 5. mooneth, and in the ende resolueth.
Quod si aliqua visitur consideratione Astrorum, ad praecognoscen-
dum futura, quae ex caelestibus causantur corporibus, puta, siccita-
tes, & pluviae, & alia huiusmodi, non erit illicita diuinitio. And
 with these I might also ioyne the opinion of *Albertus de Ro-*
sario in *L. corum. C. de Maleficiis & Mathematicis*: and of *Hos-*
tenso in 5. *qua extra. de Sortilegijs*, who differing from the rest,
 though he graunteth not the superiour bodies to be causes,
 affirmeth them neuertheless to be signes: whereby *M.*
Chamber may see, that Astrologers are no further taxed, by
 the opinion of the Canonists in the Decrees, then as they per-
 swade an ineuitable necessitie in the dominion of the starres
 ouer our actions. To which I could adde the opinion of o-
 ther Lawyers, but that the text it selfe is plaine, and that his
 charge is so generall, as that it deserueth not so particular an
 answer.

But not finding the decrees so aduantageous for his pur-
 pose, he passeth vnto Councels, citing two, namely the 1. Bra-
 caran

earene Council, cap. 9. to. and the first Counteill of Tolledo,
 which (as he affirmeth) decrees, that if any man put his trust in *A-*
strologie, he is to be held accursed. To which I may very well
 say *Amen*, without any prejudice to the lawfull arte of *Astro-*
logie. For to put trust and confidence in anything but God
 is impious idolatrie, and not any fault in the arte, or any other
 thing wherein trust is reposed. And at such time as these Coun-
 cels were made, there were certaine Heretickes called *Priscilli-*
anistes, which did tie our election and reprobation to the stars,
 (as *M. Chamber* himselfe afterward, in this chapter confes-
 seth) and adored the starres as Gods, as *S. Augustine* likewise
 reporteth of the Manichees. *Epist. 24. ad Deuterium Episcopum*,
 and in diuers other places of his workes. Wherefore if the
 Councils did purposely make their decrees against the pro-
 phane abuse of those heretickes, absurdly doth he and o-
 ther aduersaries, object them against the lawfull vse of *A-*
strologie it selfe. But for the better satisfaction of the Reader,
 I wil here cite the very words of the Councils. *Concilium Bra-*
sarense, cap. 9. *Si quis animas, & corpora humana fatalibus stellis*
credit asstringi, sicut Pagani & Priscillianus dixerunt, Anathema
sit. And againe, cap. 10. *Si quis duodecim signa, id est sydera, qua*
Mathematici obseruare solent, per singulas animas, vel corporis
membra dissipata credunt, & nominibus Patriarcharum ascripta
dicunt, sicut Priscillianus dixit, Anathema sit. So that this curse is
 pronounced against no man, but such as ascribeth to the stars
 as the heathen, and *Priscillianists* doe. In like manner the first
 Counteill of Tolledo mentioned by him, is expressly made
 against the *Priscillianists*, as the title thereof doeth confirme
 in these wordes, *Affertio fidei eiusdem Concilij contra Priscillianis-*
tas. Where the idolatries and blasphemies of these impious
 heretickes, are particularly cursed, as among the rest, it is to
 put trust in the starres as the *Priscillianists* did, who made
 them Gods. If therefore *M. Chamber* knowe any that repute
 the starres to be diuine, or that by fatall necessitie doe tie mens
 soules and bodies vnto them, let him lighten forth these cur-
 ses against them. But whereas he repeateth these Councils
 (beeing both but prouinciall) against the lawfull vse of *A-*
strologie

Astrologie with vs in England. he doeth but after his fashion, with too much boldnesse delude his reader. And as absurdely doeth he object, that in the first chapter *de sortilegijs* in Gregories decrees, we are forbidden to listen to Diuinations, sith I haue before in the first chapter denyed Astrologie to be comprehended vnder this name, and that by the authoritie both of diuine and prophane writers; and of the decrees themselves. And the title of this chapter beeing *de sortilegijs*, doeth sufficiently satisfie the reader what kind of diuination is there handled, namely, *sortilegia*, or diuination by lottes, which (as appeareth, *canf. 26. quest. 1.*) consisted in the casual inspection of certaine places of Scriptures; for future euents, (beeing therefore called the lots of Saints and Apostles) and such other diuinations. And though it be true, which hee reporteth, that in the second chapter mention is made howe *A certaine Priest was suspended from his ministerie at the altar for praefising to recover a sheefe by his Astrolabe*: yet cannot this conclusion follow thereupon, that therefore all Astrologie is condemned: for this pertaineth onely to that part which iudgeth by questions, which before I haue shewed neither *Ptolemie*, nor those of best iudgement doe vse. And besides this practise by the inspection of an Astrolabe, after the manner of some, or of a Christall which others did vse, is not that Astrologie which iudgeth by naturall signes and causes, but in trueth of the number of those sortilegious diuinations which are iustly prohibited. But certaine it is, that amongst the Cleargie, Astrologie was lesse tolerated as is expressed, *canf. 26. quest. 2. cap. 1.* *Quia dum propria curiositate his nominis erant intenti, minus vacabant his quae salutis animarum erant accommodata.* For the which reason (saith S. Augustine, there) *Astronomia, seu Astrologia apud Catholicos, in desertudinem abiit.* Wherefore it beeing euidently expressed in the decree, that Astrologie was not forbidden the Cleargie, because it was vnlawefull, but because through too much curiositie, they neglected their charge, and imployed too much time herein, I will spend no more time in any further answer thereof. As for that which followeth, alleading that by a decree of

Gre.

Gregorie the younger, Astrologers are accursed vnder the name of *Harnaspices*; I haue before disprooued it in the former chapter, where I had occasion to speake of this title; whither because I will not offend with idle *tautologies* (as *M. Chamber doeth*) I referre the reader, assuring him, there can be no such matter found in that decree. Behold here those terrible thunderbolts wherewith *M. Chamber* beareth the world in hand; that the *Councells and decrees of the Church* haue beaten downe Astrologie, which neuerthelesse being examined, prooue but *bruta iumenta*, making vaine cracks without any touch of that which I defend. Yet admitte that these decrees and Councells had peremptorily condemned it: he knoweth notwithstanding, that authorities of their own nature doe not prooue, but as they haue their force from artificial reasons, or from the infallible; and diuine oracles; which (as before is shewed) afford the aduersaries of lawefull Astrologie no colour, or ground for their opinions. Wherefore both these, and the rest of those testimonies which followe, beeing meere humane, and negative are of no credit in the schooles, but especially in Diuinitie, within the barres and lists whereof, he and I now trie the combate. For I presume he knoweth that Paphnotius vpon this reason alone, when all the rest of the Fathers in the Synod were agreed to prohibit the marriage of ministers, withstood their opinions, and relected them by the authoritie of S. Paul. And he is not ignorant, that the Arrians had their doctrine confirted by Councells; as also those Priscillian hereticks had, notwithstanding they held so many damnable opinions about God, and our soules, fatally tying them to the dominion of the starres and of the signess as appeareth by the title of the first Bracaran Councell: which I thought the rather to touch, to the end the reader might the better consider, of what weight the opinions of men be, if they be destitute of diuine authoritie, and humane reason. Wherefore in this case,

Nulius additus in arare in verba Magistris.

I value neither decrees, counsell, nor fathers, further then they haue the truth and reason on their side, herein following their own rules, *as* (but for reasonnes) I could at large prooue.

Though I confesse, where they haue the truth with them, their authoritie addeth no small credit: otherwise they were men, and both might and did erre. And thus much in answer of these fewe Councells, and decrees.

After this gay flourish of Scriptures, decrees, and Councells, he proceedeth, with no lesse confidence, to vouch the iudgements of the Fathers, against Astrologie. But all is not gold that glistereth: And had he dealt as syneerely in setting out the words of the fathers, as he is bold to boast their names, it would but too palpable appeare, that they are as far fro that brutish opiniō, which denieth the Specificall vertue, & operation of the stars, or that generally condemneth Astrologie, as he hath failed of any substantiall prooffe in his former authorities alledged out of the word of god, & the decrees of the church. Which being well inough knowen vnto him he only pointeth vs vnto certain places, which he hath quoted, concealing both the wordes of his authors, and withal the purpose wher-vnto he should produce them, thereby the more deceitfully to blindfold the vnderstanding of his reader, that he may not be able to iudge what they allowe or reiect, feeding them onely with the emptie names of Basil, Chrysostome, Gregorie, & others, after the maner of his apothecarie, that setteth forth his painted boxes with nothing in them. Though I be not ignorāt, that (as it happeneth in al other Artes) there haue risen sundrie opinions about Astrologie, among the Fathers, diuers diuersly conceiuing thereof in one respect or other, Wherefore some of them transported either with ignorance or zeale, in the first infancie of religion, thought it not possible to resist the obstinacie of the Idolatrous heathen, and hereticks: or to reduce them to the true worshippe of God, except they did vnterly reiect all their rites and ceremonies, and therefore I confesse were more vehement then others against it. For (as I will prooue in this chapter) some of them againe did as greatly admire, and ascribe vnto it. And therefore the force of this argument from their authorities is to be esteemed the lesse, except we wil receiue al that the fathers haue thought of the stars, or against the positions of Astrologers, and so

we must admitte the disputation of Lactantius, *lib. 3. de Falsa sapientia*, where howe ridiculously he reasoneth against those Astronomers, that teach the earth to be round, every childe may iudge. And with Origen we must also beleue, that the starres are sensitiue, and intellectuall creatures, which euen S. Augustine himselfe seasoned with Platoes doctrine in his *Enchiridion*, & *lib. 2. de gen. ad literam cap. 18.* doth leaue in doubt, seeming *lib. 14. contra Manicheum*, to make this the reason why the starres did tolerate those that adored them, because they haue sense and vnderstanding to perceiue them: which indeede afterward in the 2. of his retractations, *cap. 7.* he war-neth to be metaphorically spoken. Thus further we must be-leue that Saturne is colde, because the heauens adioyning to him are water, which hangeth not there in the thinnesse of va-pours, but as solyde as the yce it selfe. For this doeth Augu-stine teach to be the reason of Saturnes coldnesse *lib. 2. de Ge-nesi, ad literam, cap. 3.* whereby it appeareth, that the Fathers had their errors as well as other men in these matters, which we are not to follow, beeing but their opinions. But I affirme that none of them all which are alleadged by *M. Chamber* do condemne Astrologie wholly as he maketh them, though some of them haue beene nice in admitting some points. But what can we expect at his hands, that beeing himselfe ig-norant in the arte, speaking nothing of his owne reading or iudgement, sauing what trauantlike he hath translated out of others as vnskillfull as himselfe, as in this case he hath done word for word out of Pererius? And not to spend any longer time: whereas first he alleadgeth the authoritie of Basil, *Hom. 6. in Genes.* I doe confidently answere that this father hath no purpose to deprive the starres of their vertues, or to argue a- gainst the whole arte of Astrologie, but against such, as (in his opinion) doe *septuaginta* transpire for these be his wordes. And such he affirmeth to passe the limits of this arte; not that re- pute the starres for *Signes* of accidents, or mutations in the aire, or alterations of times, but which maintaining that mans life wholly dependeth vpon them, alleadged that place in the 1. of Genesis, (*Let them be for signes*) in defense of their opini-

on. That this is true, because every one hath not the fathers at hand, I will here cite S. Basils owne wordes. *Homines y qui sep: ta transiunt, patrocinium defensionemq; syderalis scientia, qua ex hominis nativitate pleraq; dominant, hanc trahere sententiam scriptura conantur, atq; aunt vitam nostram humanam a celestium corporum motione pendere, & hanc ob causam, ex syderibus, & Chaldeis eorum notationes effectuum, qui nobis accidunt, fieri, sermonemq; simplicem hunc scriptura, (sint inquam in signa) non eorum, que accidunt acri, neq; mutationis temporum, sed sortis hominum vite, ita prorsus, ut opinantur, eisq; placet, intelligunt.* So then S. Basil disputeth not against all Astrologie, but against such as he thlikes to exceed the boundes thereof, in imputing the absolute government and state of mans life in such sort to the starres, that in a maner they give no respect either to God, or our owne wils. For so saith Tertullian, *lib. de Idololatria. Non putant Deum requirendum, præsumentes nos immutabili arbitrio stellarum agi.* And in this respect it is most sure, that the Fathers seeing the most part of men in the first springing vp of Christian religion, rather with the heathen, to attribute vnto the starres as Gods, then as vnto Gods instruments and secōd causes, did by all the meanes they could, seeke to reduce them from this errour, and sharply beate it downe: so as too much curiositie and contempt of religion, first gaue a cause of prohibition vnto the fathers. But this beeing now taken away, the prohibition or seriousnessle which some of them shewed against it, is no longer to be objected, according to the wordes of the lawe, which saith: *quod pro remedio, ac necessitate temporis statutum est, constat primitus non fuisse.* Wherefore, what necessity first deuised for a remedie, the necessity ceasing, it is no further to be vrged. Yet Basil in this place neither damneth it as impious, nor impugneth it as repugnant to the word of God: but (as he supposeth) out of the principles of Astrologie, he indeuoureth to prooue the arte of natiuities onely impossible. For after his long discourse of the diuision of the Zodiack into 12. signes, and the subdiuision of every signe into 30. degrees, and of every degree into 60. minutes, and of every minute into 60. seconds: considering howe necessarily the Astro-

Astrologer requireth the very moment of the birth, which is comprehended in these subtile diuisions, he concludeth it not possible to be attained. His reason is onely Rhetoricall, for he imagineth diuers impediments, which suffer the time to passe away before the birth commeth to the knowledge of the Astrologer; because that after the childe is borne, the Midwife commonly considereth the sexe, whether it be a sonne or a daughter: then whether it be aloue or dead: besides (saith he) whilst shee seeketh the Chaldean, and is telling him: and lastly after all this, while he obserueth euery of these circumstances require many of these scruples of time, whereby it is impossible in his opiniõ, to haue the true instant. Indeed were al this tedious circumstance, whereof he speaks, to be admitted, Saint Basil might seeme to say something. But considering that by direction before hand, either knowledge, or signall may be giuen in the very instant that the child is deliuered, whereby he that hath euery thing in readines, may take the very point of time, either by instrumēt before hand fitted, or by an exact minuite watch, all these hindrances are preuented: and beeing admitted, might all very well be performed in the space of a minuite of time; which beeing but the 60. part of an houre, is not so indiuisible a quantitie, but that it may very well receive a sensible latitude, without notorious error. And though all these failed, yet (as it is well known to the expert.) this moment is to be recouered both by arte and accident.

Wherefore leauing it to the iudgement of the indifferent reader, of what weight this authoritie can be, and whether it hath prooued Astrologie so impious, as in the title of this chapter he pretendeth it, I will proceed to the next, which referreth vs to Chrysostome, and Gregorius Magnus, in their comments vpon the 2. Chap. of Mathewe. But as for Gregory, I forbear to answer, vntill I come to the 11. Chapter, where he vrgeth his wordes: and in the meane time let the place of Chrysostome be perused, and I affirme, that it will hardlie serue his turne. For the whole intent of that Father in this place is, (and that but very brieflie, and as it were by the waie) to reprocue such, as while they maintaine Astrologie

by that starre, which ledde the wise men of the East to seeke Christ, doe submit Christ himselfe, his birth, and life, to the lawe, and influence of the starres. But what is this to those Astrologers, that acknowledge Christes conception, and birth to be supernaturall? Neither doth Chrysostome vse any other argument to refell their opinion, then that which maketh more for Astrologie then against it. For this is all he saith: *Si secundum legem sit uirtus astrorum, quomodo Astrologiam dissoluit fatumq; destruxit?* If he were borne vnder the law of the starres, howe did his comming dissolue Astrologie, and destroy destinie? To which I answer, that he hath dissolued destinie and Astrologie, meaning the power of the stars ouer vs, as he hath dissolued death by his passion, and resurrection. Not that we are in this world freed from natural death, by the death of Christ, but from the eternall dominion of death, which at our resurrection is the last enemy that shal be destroyed, according to that, 1. Cor. cap. 15. So that except they which produce this place, and otherwise interpret it, can proue that Christ by his comming hath taken away the naturall vertue and efficacie of the starres (which to affirme is against all diuinitie and Philosophie) there is nothing said by Chrysostome, but that (by his opinion) Astrologie may continue while the world standes. For if Christ came to dissolue it, he could not dissolue that which was not, *ergo* of consequence it was, and vntill it be dissolued, is effectuell. And such this dissolution cannot be, so long as God continueth the order of nature, and permitteth these inferiour bodies to be gouerned by the superiour, it followeth also as necessarily, that Astrologie, which is implied to haue beene effectuell, must remaine still in effect, vntill it be dissolued by depriving vs of the starres and their vertue, which cannot be vntill the consummation of all things. Wherefore let *Mr. Chamber* nowe iudge, what advantage he hath by this place of Chrysostome. To come forward therefore with him to those places of *Olympiodorus* which he alleadgeth: I confesse that as well in the first verse of the 7. chapter of Ecclesiastes, as in the 10. chap. v. 14. he accounteth the predictions of Astrologers vp-

on natiuities, to be vaine. But Tully teacheth vs *1. de finibus*, that
*Non tantum authoritatis in disceptando, quam rationis momenta
 quarenda sunt.* Now if he shall consider vpon what reason O-
 lympiodorus doth ground his opinion, it is euident that he hath
 none but the mistaking of his text. Concerning the first place,
 the words of Salomon be these: *For who knoweth what is good
 for man in the life, and in the number of the daies of the life of his
 vanitie, seeing he maketh them as a shadow? For who can shew vn-
 to man, what shall be after him vnder the sunne?* Where we see,
 that there is no part of the text that once glanceth at Astrolo-
 gie, the scope of Salomon in this place being nothing els (as
 the circumstances thereof, to him that will better consider it
 doe shew) then to teach that there is no state that enioyeth per-
 fect contentment in this life. And whereas in the last wordes
 of this verse he demandeth, *who can shew what shall be after a
 man?* the meaning thereof is; that man can not know what
 shall be when he is dead, as Hugo and others expound it: for so
 saith he vpon these wordes: *Quasi dicat, non potest homo scire
 quid fiet post mortem: eius pro eo, a filiis suis vel ab alijs, &c.* As
 apparent is it againe, that Olympiodorus spake besides his text-
 in the 10. chap. v. 14. where the wordes of the English transla-
 tion are as followeth: *For the foole multiplieth wordes, saying,
 Man knoweth not what shall be, and who can tell him what shall
 be after him?* Vnto which translation if he will stand, he may
 see both himselfe and all other censured; that speake as the
 foole doth here. But indeede Tremellius following the origi-
 nall, addeth a pronoun demonstratiue, and translateth it;
Nescit iste homo: so explaining what man is meant here; name-
 ly the talkatiue foole, that knoweth neither beginning nor
 end of that which he babbles. The Glosse vnderstandeth it
 of the blasphemous foole, hereticke, or carnall man. Hugo ap-
 plieth it to a foolish doctor or preacher, who teacheth that
 which he doth not follow; to diminishing his works, while he
 multiplieth wordes. Wherefore sith the text, and the generall
 consent of the expositors runne with so full a current against
 this erroneous assertion, it were but time euill spent to insist
 any longer vpon it.

The next authoritie which he citeth, is out of *Cassiodorus*, in whome he quoteth two places, *Psal. 70.* and *Psal. 118.* In both which parts of his Comment, I denie not, but that he censureth them hardly, that picke the liues of men out of the course of the starres. But doth it follow therefore that *Cassiodorus* reiecteth all *Astrologie*, which considereth generall constitutions either of men, or of the aire, or of seasons of the ycare, or of dearth, plentie, sicknesse, and other worldly accidents? No: let him peruse *Cassiodorus* vpon the 118. psalme, and he shall see that he acknowledgeth *Astronomie* to consider the starres, as causes of these alterations, and of the procreation of all earthly things, and to supplie whatsoeuer is necessarie for vs, by their ministrie, at the commandement of God. The words themselves I shall afterward haue occasion to set downe, before I passe this chapter, where he commeth to distinguish betweene *Astronomie* and *Astrologie*. In the meane time let him disprooue what I haue said, if he can. But sith it is most true which I affirme: the world may iudge of his sincere dealing, that by onely quoting the place, and concealing the wordes, beareth the ignorant in hand, that *Astrologie* is generally reiecte, whereas it is generally allowed sauing in one point.

After this he obiecteth the authoritie of *S. Augustine* in two places, *lib. 2. de Genesi ad literam, cap. 17.* and againe, *lib. 2. de doctrina Christiana, cap. 21.* which he esteemeth of the more weight, because *S. Augustine* himselfe (as he vrgeth out of the 3. and 7. bookes of his confessions) was of that damnable error, which he professeth there to haue renounced. In answer whereof, I shall be driuen to stand the longer, for that otherwise I can not discouer his fraud, or rather his ignorance of *Astrologie*, (as it is professed of *Ptolemy* or by the learned here in England.) For I haue before shewed that the *Priscillianists*, and other heretikes infected with the idolatrie of the heathen, reputed the decrees of the starres to extend vnto our soules, and to be immutable and diuine. In like manner (as this father confesseth of himselfe) before his conuersion, he followed the heresie of the *Manichees*, who besides other prodigious dotages,

get, which they maintained concerning the starres, thought that they also ought to be adored, and praised vnto. For so he saith, *Epist. 74. ad Dent. Episcopum*, that the *Manichees* did both adore, and praye *Solem & Lunam*. The like also he testifieth, *lib. 5. cap. 40.* and againe, *lib. 20. cap. 6. contra Faustum Manicheum*, and in his first disputation *contra Fortunatum*, besides other places of his workes, which concurrerth with that before alleadged out of *Tertullian*, and doth evidently confirme, that the fathers finding the most part of men in the first springing vp of religion, hardly to be weaned from the idolatrous opinion of the heathen, did bend themselues the more sharply to resist the proceeding thereof, and by all meanes possible to withstand those, that obserue the effects of the starres, in these inferiour things, and thought their influence to be diuine, fatall, and ineuitable, and to compell the will as well to wickednes, as to the election of that which is good. That this is true, and that these be the opinions which *S. Augustine* doth renounce; though that which is alreadie said may partly satisfie the reader, yet I will confirme it more directly out of the 5. booke *de Civitate Dei*, chap. 1. where *S. Augustine* doth remember fise opinions about *Destinie*. The first, that by destinie vnderstandeth the providence, will, and power of God. Of these he saith, *Sententiam teneant, linguam corrigant*. That they are to continue their opinions, but to correct their tongues, because that through depraued custome of speech, men commonly did vnderstand nothing by this word *Fate*, or *destinie*, but the ineuitable power of the starres. The second is flat contradictorie to the former, and ascribeth all whatsoever we doe or suffer, either good or euill, to the absolute work of the stars, without the will of God. But this opinion which viterly taketh away the diuine providēce in all our affaires, he affirmeth ought to be reiected, not onely by those which professe true religion, but which serue or worship any gods at all, though false. The third so attributeth vnto the decrees of the starres, that yet they beleue them to haue this power in such sort deriued vnto the, from the supreme power of God, that thereby they can, and doe determine of vs and our actions, as they

they will themselves: which opinion he thinketh very iniur-
ous to heaven, because it maintaineth such wickednes to be as
it were enacted in that most shining Senate, and glorious
court of the starres, as if the like should be decreed in any ci-
tie or common wealth hereupon earth, it were worthie to be
subuerted. Against such a Mathematicke or Astrologer, and
not against all Astrologers, *S. Augustine* speaketh in the se-
cond authoritie which *M. Chamber* alleadgeth out of him,
namely *lib. 2. de Doctrina Christiana, cap. 21.* For thus he saith,
Nam quisque liber cum ad huiusmodi Mathematicum ingressus
fuerit, dat pecuniam, ut servus inde exeat, aut Martia, aut Vene-
ria, aut potius omnium Syderum, quibus illi qui primo erraverunt,
erroremq; posteris propinaverunt, vel bestiarum, propter simili-
tudinem, vel hominum ad ipsos honorandos imposuerunt vocabula,
&c. Next he remembreth a fourth opinion, which giueth nei-
ther power nor will to the starres, to worke vpon vs at their
owne pleasures; but as they doe necessarily execute that which
God imposeth vpon them. Which *S. Augustine* accounteth
more intollerable then the other, in that it teacheth vs to con-
ceiue that of God, which they hold vnworthie to impute vn-
to the starres. And against such doth *S. Augustine* chiefly ap-
plie his speech, *lib. 2. de Genesi ad literam, cap. 17.* being the first
place of *Augustine* vpon which *M. Chamber* relieth when he
saith, *Talibus enim disputationibus etiam orandi causas nobis au-*
ferre conantur, & impia peruersitate in malis factis quarecissime
reprehendantur, ingerunt ad accusandum potius Deum auctorem
syderum, quam hominum scelera. Sed quod animi nostra non sunt
natura Corporibus, nec quidem celestibus subdita, audiant &
Philosophor, &c. These opinions be those which *S. Augustine*
renounceth, as they either vterly denie the power and pro-
vidence of God, or as they impute absolute rule and domini-
on to the starres immediatly ouer the will of man, necessarily
inforcing vs in all our actions: or lastly as they throw all our
sinnes vpon God, while they make him by the starres ineuit-
ably to inforce vs vnto euill. Wherefore if *M. Chamber* (as
was fit for a learned man) had first examined his authors with
good deliberation, and not beene blindly transported, credu-
lously

lously to digest every thing that he findeth deliuered by others, I know he would not so rashly haue alleadged *S. Augustine* against all Astrologers, sith both *Ptolemie lib. 1. cap. 3.* of the *Quadripartite*, and with him diuers others named by *M. Chamber* himselfe in his appendix to the 8. chapter (as before I haue prooued) doe vitterly reiect this fatall necessitie, and direct power of the starres ouer our soules, as much as *S. Augustine* himselfe; ascribing no further operation vnto them in these points, then our Diuines themselues doe, as hereafter in this chapter I will prooue. In the meane time, that *S. Augustine* reputeth not all Astrologers of this damnable crue, (as *M. Chamber* abusing his reader would make him beleue) he reckoneth vp yet a fifth opinion, which neither esteemeth the starres, of their owne wills (as if they were liuing creatures and had soules) to decree future euent, nor necessarily to vsurpe power ouer our mindes, but onely to signifie the inclinations of the elements, and of all things compounded of them: which he affirmeth without reprehension to haue bin the opinion of very learned men. For thus he saith, *Quod si dicuntur stelle significare potius ista, quam facere, ut quasi locutio quaedam sit illa posicio pradicens futura, non agens: non mediocriter doctorum hominum fuit ista sententia.* Who were those learned men that held this opinion, I will expresse afterward. But now to prooue that *S. Augustine* neuer meant such Astrologers, as doe lay aside necessitie, and doe onely ascribe power vnto the starres to worke vpon bodily things, it is euident by other places of this Father, as *lib. 3. de Trin. cap. 4.* where he affirmeth these grosse and inferiour bodies *Per sublimiora, & potentiora quodam ordine regi.* But more particularly *lib. 5. de Civitate Dei, cap. 6.* he saith, *Non vsquequaque absurde dici possit, ad solas corporum differentias, afflatum quosdam valere syderes, sicut in Solaribus accessibus, & recessibus, videmus etiam ipsius Anni tempora variari, & Lunaribus incrementis, & decrementis, augeri & minui quodam genera rerum; sicut Echinos, & coëbas, & mirabiles aestus Oceani, non autem, & animi voluntates positionibus syderum subdi.* Where we see nothing exempted from subiection to the starres that is bodily, but onely our spiri-
rituall

Wherefore leauing it to the iudgement of the indifferent reader how *S. Augusline* standeth affected, I will proceede to those few authorities which yet remaine: for he further affirmeth, that with these *Eusebius* doth agree, *lib. 14. cap. 4. de preparatione Evangelica*; and *lib. 6. cap. 9.* But if his iudgement be so auailable against Astrologie, why doth he not set downe his words, that so the reader may direct his iudgement by his reasons? For this is but after the fashion of jugglers, to occupie the minde of the spectatour, while in the meane time he plaies vnder board, and beguiles the sense with his legerdemaine, as we see him prooued to haue done all this time, and as, for example, he doth in this very place. For let the first of these authorities be perused, and I affirme that he speaketh no otherwise against Astrologie, then against Arithmeticke, Geometrie, and Musicke: and not at all against these, but against their opinion, that thought without the *Mathematicall sciences* no man could be a good Philosopher, or know God. Against which, *Eusebius* giueth this instance, that as many both Greekes and Barbarians haue excelled in these artes, and yet beene ignorant how to serue God, and to liue well; so on the contrary many haue lead a godly and good life without them. This is the effect of all that *Eusebius* speaketh of himself; wherefore as well may I alleadge *Eusebius* against *M. Chamber*, for setting forth *Barlaams* Arithmeticke, as he may cite him against Astrologie. For *Eusebius* seeking to refell the former opinion, thus saith, *Ita quasi Deus ipse numeris teneatur, nos qui eas disciplinas non admiramur, pecudes esse arbitramur, nec magis aliquid posse nos intelligere contendunt.* In like manner doth he afterward repeate the opinion of *Socrates* as it is reported by *Xenophon*, to prescribe limits vnto the rest of the *Mathematicks*, whereof I will speake more largely in the 20. chapter, because he there vrgeth the opinion of *Socrates* in particular. And to come to the second place which he alleadgeth out of *Eusebius*, it is most certen that it rather prooueth *Eusebius* to defend Astrologie, then to impugne it, though in truth he speaketh nothing in that chapter of his owne, but onely repeateth the opinion of *Origen*, of whose learning and iudgement,

ment, ſith Eusebius in the beginning of that chapter deliv-
 reth exceſſive commendations; if I can prooue (as I affirme I
 can) that Origen maketh for Astrologie; it will also follow,
 that he muſt looſe the aſſiſtance of Eusebius, of whome ne-
 vertheleſſe he vaunteth with ſuch confidence. Beſides it is e-
 vident, that Eusebius attributeth much to Astrologie in di-
 vers passages of his works, acknowledging even the death of
 Kings and the deſolation of cities, as they are conſequences
 of Gods providence, to be ſignified by the ſtarres, and fore-
 ſeene by the wiſe, that vnderſtand Eclipſes of the Sunne and
 Moone: and therefore in the former worke, *lib. 3. cap. 5.* treat-
 ing of God, the creation of the world, and the government
 thereof by the diuine providence, he ſaith: *Talis ratio etiam in*
eclipſibus dici poteſt, quæ ſolem, atque Lunam conſequuntur, & mortis regum, aut urbium deſolationes prudentibus ſigna ſolent
afferre. He ſpeaketh the like before of calmes, windes, ſoule
 and faire weather, which he confeſſeth the ſkilfull able to
 foreſee. But becauſe I account Origen in the number of thoſe
 fathers that vphold Astrologie, I here forbear to ſhew his o-
 pinion, hauing a more fit place afterward in this chapter, where
 I ioine him with other of the Fathers that aſcribed to this
 knowledge. Wherefore I will diſpatch two other teſtimonies
 that remaine, namely that of Athanaſius and Damascene: and
 although he interlaceth Baſil, yet becauſe it is but a branch of
 the place before handled, and little materiall, (ſaving that it
 convinceth M. Chamber out of his owne mouth to be ridicu-
 lous in labouring to confute Astrologie) I will let it paſſe, and re-
 turne to the other.

Athanaſius (as he ſaith) upon theſe words to the Coloſſians (*Ac-
 cording to the Elements of the world, and not according to Chriſt*)
 condemneth Astrologieall obſervation of times. But what is this
 to the reſt of Astrologie, which reiecteth generall elections, as
 much as Athanaſius himſelfe? Wherefore ſith he condem-
 neth nothing els, it followeth that he alloweth this arte in all
 other points, and ſo M. Chamber winneth little by this place.
 But much leſſe by that of Damascene, who ſaith not, (as he
 would make him) *that there may be ſignes in heauen, of raines,*
droughts,

droughte, heat, cold, winds, and not of our actions, but expressly that the starres are signes. *Nam uerū dicimus* (saith he) *signa et ipsi fieri imbrium, & serenitatis, frigiditatis, & caliditatis, humiditatis, & siccitatis, ventorum, & similia: nostrorum autem actionum nequaquam.* Where if Damascene denieth the signification of our actions, as they proceed from our wills, and not from the starres: I may truly answer, that he denieth nothing to which Astrologers themselves will not consent. But sith Damascene confesseth them to signifie the alteration of the elements, it doth necessarily follow, that they must haue an interest in the temperature of our bodies, as they are compounded of the elements. And Thomas Aquinas, 2. 2. *sen. dist. 15.* truly affirmieth that the same thing may be both a signe and a cause. A cause as it worketh to an effect, and a signe, as being represented to the sense: it leadeth vs to the knowledge of the effect: and therefore affirmieth that when they are called signes, their causallie is not excluded; whereof neuertheless the Scripture seemeth silent, least it might giue some occasion of Idolatrie; whereto the men of those times were prone. For the necessitie of the effect: ever presupposeth the necessitie of the cause; and as Aristotle saith in the 5. of the *Metaphysicks*; The motions and disposition of the heavenly bodies, be in the number of those things that are necessarie, and inuincible: whereas withall they ought to remember this, that the impression of the agent is neuer receiued, but *secundum modum recipientis*, according to the manner and aptnesse of the patient which receiueth it. And because the nature, and inconstancie of all elementarie things is such, that they may be hindred, and faile in some respect or other: therefore the impressions of heaven are not necessarily receiued; so that alwaies they take effect, but onely for the most part, as the Philosopher in the end of *De somno & uigilia* doeth testifie. To conclude therefore, concerning this place of Damascene, Aquinas saith, *Intendit negare a corporibus celestibus illam casualitatem, quia idolatriam induceret, ut patet ex predictis.* So that if Aquinas could vnderstand Damascene as well as *M. Chamber*, we see that he attributeth as much to Astrologie as can be desired. For it is

not materiall (as our question standes) whether they be signes or causes, so it be graunted that they signifie, and that their significations are and may be lawfully vnderstood.

Nowe then let the accompt be made; and he shall hardlie finde anie one in this great apparance of the fathers, that is effectually militant against Astrologie, as it is lawfully taught by Ptolemie and those that follow him. For briefly to recapitulate what euery of them hath said: first Basill can not conceiue it possible to attaine the true minute of the natiuities; but in the meane time professeth not to speake against the power of the starres in the Element and all such other thinges that depend on them. Chrysostom reprobeth them that make the birth of Christ meereley naturall, and subiect to the starrest; but confesseth Astrologie effectuell vntill the dissolution thereof. Olympiodorus his authoritie failes, as deceiued by a false foundation. Cassiodorus confesseth the efficacie of the starres in elementary matters, and denieth their power in nothing, but in determining the life of man. S. Augustine reprobeth only such as either follow the idolatry of the heathen; or suppose a fatal necessitie in those things which depend vpon our will; in all things els confessing the gouernement of the heavenly bodies, and both the stars to haue their properties; and the Astrologer to knowe the same. Eusebius concurs with Origen, that the starres doe fore signifie, and so doth Damascene in all things but our actions. And lastly Athanasius reprobeth elections, which by most Astrologers are denied to be any part of Astrologie. All which in some respect or other, may condemne the corruptions, which in time of ignorance, were crept into the professors of this Arte: but otherwise, if their seuerall opinions be duly considered, Astrologers may more truly produce them on their behalfe; then *Ad. Chamber* can alledge them against this Arte.

But be these which he hath alledged, all the fathers? If they be not, why is he silent of the rest? he knoweth there be many other of the fathers that condemne the abuses of Astrologie, and yet allow Astrologie it selfe, though concerning the same, they held two opinions: one (for the reasons before shewed)

with

with Damascene the starres were signes; and not causes. The other, that they were both causes and signes. The first of these, S. Aug. (as before we have heard) confesseth divers learned men to yeeld vnto and defend, alluding (as it is thought) vnto Plotinus and Origen; who (according to the report of Eusebius in the place before mentioned) in his Comment vpon Genesis, affirmeth, that the stars are so placed in heauen, that by their diuers motions, aspects and coniunctions, they signifie as well all vniuersall, as particular euents. For which reason Origen calleth heauen a booke, in which God hath as it were inlymned all that his pleasure is should come to passe in this world, not exempting the actions of men, as Damascene doth, but alleading for his better authoritie herein the Narration of Ioseph, which in Origen's time was extant, and of great authoritie, in which Iacob is affirmed to tell his sonnes, that he had read in the tables of Heauen whatsoeuer should befall them and their children. But peraduenture the reader will be better satisfied with his owne wordes: and therefore I will here set them downe, though they be something long.

*Nam quemadmodum potestas humana minime tollitur quocumque deus quacumque facili sumus preueniat. Sic etiam signa, que ad significandum diuinitus ordinata sunt libertati nostre nequaquam offerunt. Sed est vniuersum celum quasi liber quidam apertus, cuncta futura conscripta in se continens. Idcirco in aratant Ioseph, quod à Iacob dicitur sic intelligi potest: Legi inquit, in tabulis celis, quacumq; contingent vobis & filiis vestris. Forsan etiam illud, cōplicabuntur celi vt liber significaturai futurorū notatōes conscrip-
tatas, & (vt ita dixerim) adimpletas fore ostendit, sicut Prophe-
cia etiam adimpletas dicimus cum iam euenerint. Hoc modo in signa
secundum scriptura vocem stellas factas arbitramur.*

Wherefore although Origen in some places inueigh against that opinion which ascribeth to the starres, as to the causes of those things which happen: yet neuerthelesse sith he confesseth that whatsoeuer without exception happeneth in this worlde, is signified by the motions and configurations of the starres; he hath said more for Astrologers, then (that I know) any of the dares to arrogate. To proccede therefore, he hath likewise pre-

pretermitted the authoring of S. Hierome, who in some places misliketh that the Babylonians and other heathen reputed the starres to be diuine, and absolutely at their own will to gouerne all humane affaires, without respect to God. Yet doeth it not followe therefore, that he holdeth the art of Astrologie without idolatrie or superstition to be vaine. For then he would not so plainly haue set downe his opinion, Esay, 47. vers. 13. That the Magi, *ex artis scientia*, did vnderstand that Christ was come by his starre. And whereas in the 2. of Daniel he confesseth that in custome and common speech they were taken for witches: yet challenging them fro this iniurious infamie; *Aliter* (saith he) *habentur apud gentem suam, eo quod sint Philosophi Chaldeorum, & ad artis huius scientiam, Reges quoque & principes eiusdem gentis omnia faciunt. Unde in natiuitate Domini saluatoris, ipsi primum ortum eius intellexerunt.* And in his epistle ad Paulinum, 1. tom. vlt. epist. 1. reckning vp such artes as are profitable for the life of man, he expressly nameth both Altronomie and Astrologie with the rest. *Taceo*, saith he, *de Grammaticis, Rhetoricis, Philosophis, Geometris, Dialecticis, Musicis, Astronomis, Astrologis, Medicis, quorum scientia mortalibus vel vtilissima est.* Where if he will graunt that S. Hierome did allowe Grammer, Rhetoricke, Philosophie, Geometrie, Logicke, Musicke, and Phisicke, to be most profitable, and of singular vse vnto men, he must also graunt that this father did equally allow of Astrologie. Further we read no where that Cyprian doeth disallowe of this Arte: but sure I am, that in his booke *de Stella, & Magis, & innocentium morte*, he attributeth as much credit both to the power of the starres, and to Astrologie, as any Astrologer can wish. For speaking of the Magi, that were ledde to Christ by the starre, he vseth these wordes. *Erant in illis regionibus viri, syderum inspectionibus assueti, qui arte Mathematica vim discursus, nonerant planetarum: qui ex Elementorum natura rationem temporum metientes, astrorum ministeria certis experimentis didicerant effectibus assignata.* Thus before them, Clemens Alexandrinus, though he reprehend those that with the Philosophers attribute the increase and mutation of all things, onely or chiefly

chiefly to the starres, so depriving God of his neuter-weasied and inexhaustible power: yet nevertheless he teacheth, that God doth administer the diuine Oeconomie of this world by the starres and elements; as they execute whatsoeuer God doth command them. For thus he saith, *lib. 6. Strom.* towards the end: *Plurimi autem una cum Philosophis, augmenta & mutationes tribunt astris principaliter, quod in se est, vniuersorum patrum priuantes sua indefessa, & inexhausta potentia. Elementa autem & Astra, hoc est potestates que administrant, iussa sunt exequi ea que pertinent ad Diuinam Oeconomiam, eaque parent, & aguntur ab ijs que sunt ijs imperata, quo ea duxerit verbum Domini.* Which as it doth sufficiently testifie, that in the opinion of this father, God vseth the starres as his instruments, in the gouernment of the world: so in the page before, where he mentioneth the *septemarie* number, he speaketh with no lesse confidence of the skill of the Chaldeans and Astrologers in foretelling things to come, and foreseeing by them such matters as pertaine vnto our life, or vnto *Agriculture*, or nauigation, besides that in diuers other passages of his workes I could produce other places, wherein he doth attribute much to the starres, and to Astrologie, but that *M. Chamber* doth partly ease me of that labour by his owne confession in the 15. chapter. But here I may not forget, that *Dionysius* the *Areopagite*, more auncient then any of the other, was not onely a great Astrologer himselfe, as appeareth by his disputation with *Apollophanes*, about the Eclipse of the sunne at the passion of our Saviour, and by his interpretation of the Eclipse, bot besides in his booke *de Diuinis nominibus*, cap. 4. he plainly auoucheth the motions of the starres, to cause, limit, number, order, and containe time, and whatsoeuer is in time: for thus he saith, *Qua syderum cursu, dies nostri, ac noctes peraguntur, mensisq; concluduntur, & anni, & que tempora, & eorum que sunt in tempore articulares motus terminant, numerant, ordinant, continent.* And a little after he affirmeth that the generation, life, motion, nutrition, growing and perfection of all visible, and sensible bodies, dependeth principally vpon the influence of the Sunne. *Nihilq; visibile est* (saith he) *quod ille non pengu-*

iret excellenti Lucia sua magnitudine. Sed ad ipsam quoque generationem sensibilibus corporum confert; ipsaq; ad vitam movet, & nutrit, & auget, & perficit, purgat, & renovat. To these I may adde the testimony of *Philo*, (who was familiar with Peter the Apostle and Marke) in divers places, but specially in his booke de *Mundi fabricatione*, in his exposition of that in the first of *Gen. Let them be for Signs*. And for as much as his words are no lesse effectually then eloquently deliuered concerning the meaning of *Moses* in this place, and the certentie of *Astrologie*; I will here set them downe for the readers better satisfaction, as they are elegantly translated by *John Christopher* into Latin, as followeth. *Sunt vero creata, (quod idem ipse Moyses dixit) non modo ut luce terram compleant, verum etiam ut signa rerum, declarent futurarum. Nam oris illorum, occasu, defectione, apparitione (ut ita dicam) & occultatione, alijsq; motus differentiis, homines de rerum eventus conieclurant, faciunt: de ubertate fructuum, & sterilitate, de animantium oris, & interitu, de serenitate & procellis: de ventorum tranquillitate & violentia: de fluctuum inundatione, & diminutione: de sedato maris motu, & fluctibus, de annuversarijs temporum mutationibus, sive cum aestus tempestatibus aguetur, sive cum Hyems aridore inundatur, sive cum ver Autumnus naturam imitetur, sive cum Autumnus veris. Iam verò conquassationem, & terra motum, aliaq; que pro certo evenerint fere insaita, nonnulli ex celestium motuum conieclura praesignificant, adeo ut verissime dictum sit, Stellas in signa & tempora constitutas esse.* What could *M. Chamber* require that *Ptolemy* should say more in defense of *Astrologie*, then *Philo* hath uttered in these words? But to prosecute euery one thus particularly and at length, would wearie the reader. Wherefore I wil here only remeber how that *Iosephus*, *Antiquit. Iudaic. lib. 1. cap. 2.* deriueth the antiquitie of *Astrologie* from Adam: of whome *Seth* hauing learned the double destruction of the world, once by water, and an other time by fire, erected two pillars, one of bricke, and an other of stone, in which they ingraued the rules of this arte: that of stone, remaining in Syria in the daies of *Iosephus* (as he testifieth) after the other perished in the deluge. And *Tertullian*,

lib. de Idololatria confesseth, that this knowledge was pretermitted vntill the Gospel, that Christ beeing borne, no man should afterward interpret natiuities by the heauens. These be his words: *At enim ista scientia vsque ad Evangelium sunt concessa, ut Christo edito, nemo exinde natiuitatem alicuius de cælo interpretaretur.* But by what warrant, I know not. Onely I remember that *S. Augustine* in his booke *de natura Daemonum*, seemeth to concurre with him. Though thus the reader hath at large heard, how *M. Chamber* halteth after the Fathers, *non aqnis passibus*, and withall in what fort he is ouertaken? and therefore leauing it to his iudgement how the Fathers were affected, and for what reasons, it is now time to see whether the Schoolemen doe lend him that assistance whereof he bragges.

The Schoolemen (as he saith) agree with the auncient Fathers. But were this the state of the question betweene vs, much paper would not be blotted to decide this controuersie. For whereas he beginneth with *Aquinas*, in *expositione Symboli*, it shall appeare that *M. Chamber* hath not so much as tasted *Aquinas*, *primis (ut aiunt) labris*. For were he conuersant in his works, he would neuer relie vpon his authoritie in this case. And concerning the place cited by him, I answer, that he can find nothing there against Astrologie: all that *Aquinas* there teacheth is, that they which belecue the heavenly bodies doe direct our wills, and that superstitiously guide all their actions by election of times, doe make them Gods. For thus he saith in that place: *Qui credunt quod corpora Cælestia possunt in voluntatem hominis imprimere, & qui in factis suis certa accipiunt tempora, id ponunt corpora cælestia esse Deos.* Wherein *Aquinas* argueth no otherwise against *Astrologers*, thē he doth in the wordes following against such as obey Princes more then God: for such he saith, make them also Gods, and not Princes. As well therefore might he conclude, that *Aquinas* denieth Princes, as that he denieth *Astrologie* in these wordes. For *Astrologers* attribute no further power vnto the starres ouer the wills of men, then *Aquinas* himselfe doth graunt in his *Summa*, *quest. 115. art. 4. Dicendum quod corpora cælestia in corpora*

quidē imprimunt, directe, & per se, sicut etiā dicitur esse in vires autem animæ: quæ sunt alius organo, & corporeū, nō directe quidem sed per accidens, quia necesse est huiusmodi harum potentialium impediri, secundum impedimentum organorum, sicut oculus turbatus, non bene videt. Where *M. Chamber* cannot denie, but that *Aquinas* giueth direct power vnto the starres ouer our bodies; but ouer the faculties of the soule, which exercise their acts in and by the bodily instruments, nō otherwise then by accident; and indirectly. And thus afterward he affirmeth, that the heauenly impressions may also reach to the vnderstanding, and will, indirectly and by accident, as they both receiue and apprehend from the inferiour powers of the minde, which are tied to the bodily instruments. But in this case, the vnderstanding and will, are affected after a diuers sort. For (saith he) *Intellectus ex necessitate accipit, ab inferioribus viribus apprehensivis, vnde turbata vi imaginatiua, vel cogitatiua, vel memoratiua, ex necessitate turbatur alio intellectu: sed voluntas non ex necessitate sequitur inclinationem appetitus inferioris* so making the impressions of the heauenly bodies, to mooue the vnderstanding and the will, after a diuers manner: the vnderstanding of necessitie: but the will, by inclination onely, hauing libertie to withstand our appetites. In which operation we are to note, that the starres worke not as causes, but as occasions. For whereds he saith, they worke vpon mens bodies directly, and vpon the inferiour powers of the soule by accident, he saith onely that these impressions, *pertinere possunt ad intellectum, & voluntatem*, and not that they cause the will, or vnderstanding. Much to this purpose doth he argue in the 2. vpon the *Senten. dist. 15. quest. 1. art. 2.* And in his Comment vpon the 2. *de generatione*, he attributeth the length or shortnesse of our life, to the strength or situation of the Planets in *periodali circulo*. In the 3. booke cap. 84. *contra gentes*, he impu- teth the diuersitie of our complexions vnto them likewise. And to be short, let him read the 86. chap. of the same booke, and againe the 82. 86. & 94. chapters *de Catholica veritate*, and he cannot but blush at his owne boldnes, thus ignorantly to vrge the authoritie of *Aquinas*, whome it is apparent that either he neuer read, or els careth not how he deceiues his rea-

der, even against his owne conscience.

As ignorantly also doth he cite Bonaventure in the first part of his *Censiloquie*, when it is most certaine that he neuer wrote any such booke. It may be, that either he meant, or his Prioter mistooke it for his *Breviloquium* or *Soliloquium*, for that these sound neereſt his errors, though neither of both affoord any help to the maintayning hereof. For he is not able in either of these, to produce any thing for his purpose. And so faire is Bonaventure from impugning Astrologie (as M. Chamber more confidently, then trulie would haue him) that in the second vpon the sentences, *Distinct. 7. quest. 3. Num. 66.* speaking of two waies by which men attaine to the prediction of future euents he determineth the second meanes, to be by the starres: or to vse his owne wordes, *Secundum legem Astrorum, utpote cum dominatur stella, qua habet impressionem super diuersos humores, disponit secundum hoc hominem, ad diuersos mores & affectiones.* But more fully, and at large in the same booke, *dist. 14. quest. 3. num. 80.* doth he deliuer his iudgement how farre Astrologie may determine of warres, and the like generall accidentes of the world, aswell as he hath done before how farre it extendeth to the disposition of particular men. For thus he saith: *Ad illud quod obijciunt, quod bella causantur ex coniunctione syderum, dicendum, quod illud verbum Philosophi non tribuit aliud syderibus, quam quandam dispositionem ad tales effectus, ex quibus bella generantur. Ex motione enim alicuius humoris, potest aliqua affectio in anima excitari, quam tamen non necesse est ponere, quia anima potest eam reprimere. Sed quia multi sunt persecutores passionum, & eis quibus possunt dominari, seipsos subiiciunt, hinc est quod multi se subiiciunt impressionibus astrorum. Et ideo frequenter Astrologi vera predicunt, maxime circa homines animaliter viuentes. Circa vero spiritualiter sapientes qui dominantur passionibus, pauca possunt vera predicere: Hic (vs ait Ptolemeus) Sapiens dominabitur astris.* Wherein sith Bonaventure doth resolutely affirme the starres to incline our passions, and thereby to signifie warres, as the most part of men yeild to their affectiones, (which is the reason why Astrologers generally say true) onely restraining the necessitie of

their dominion ouer the reasonable part, or will of man; I can but be sorie of *M. Chamber* his ill aduenture, that so rashly hazardeth his credit in auouching *Bonauenture* who maketh so manifestly against him.

As for *Petrus Tarantassius*, he may say what he will: I can not controll him, because I haue him not, neither (that I know of) was he euer extant in Print. For though I finde him sometime alledged, and besides mentioned in *Gesners bibliotheca*, yet doth he not (as commonly he vseth) expresse the place or yeare where he was printed: but sith his vnfaithfull dealing in these known authors before alledged, is so cleerly detected, we may the more iustly suspend our beleefe of his sincernitie in alledging him that is not extant.

Lastlie whereas he referreth vs to *Gerson*, neither noting the place, nor his wordes: I knowe not well, howe to frame any other answer, then *that he careth not what he affirms*. I knowe that *Gerson* hath written against the superstitious obseruation of daies; as also against a Philition, that for cure of the reines superstitiously caused the image of a Lion to be grauen vnder a certaine constellation, with whome in these points, both my selfe, and all other that are of any iudgement, I thinke will ioine: yet doeth it not followe hereupon that we doe condemne or reiect *Astrologie*, sith these are but abuses and no part thereof. But had *M. Chamber* beene so skilfull in *Gerson* as he doeth pretend: or would he haue examined him, with the iudgement that had beene fit for a scholler, he might perceiue that this author tooke singular paines to sequester the abuse, to the ende he might leaue the arte pure, and free from these superstitious corruptions. To this purpose hath he written his treatise intituled, *Trilogium Astrologia Theologizata*: wherein he reduceth *Astrologie* to Diuinitie, in the Præamble thereof acknowledging it a noble and admirable science, reuealed vnto the first Patriarcke *Adam*, and to his posteritie, which is farre from this *Aduersaries* assertion, who contrariwise censureth it damnable and heathenish. *Propterea (saith Gerson) non est hoc negandum de Astrologia, quoniam esse scientiam nobilem, & admirabilem,*

mirabilem, primo Patriarcha Adam, & sequacibus reuelatam Theologia non abnegat. And in his 2. proposition he acknowledgeth Heauen to be the instrument of the glorious God, whereby he governeth the frame of this corruptible world. Nay he proceedeth further, and affirmeth them to haue erred that denie heauen (as *M. Chamber* doeth) to be any cause of these inferiour things. *Errauerunt* (saith he) *hic aliqui, dicentes actum nihil agere sed tantummodo signum esse, allegantes illud, Errant in signa & tempora, &c.* In the third proposition he directly affirmeth it to be a probable and subtile opinion, that god foreknowing the chances of men, hath described certaine agreeable tokens in heauen, concurring with the course of the world, even to the day of iudgement. Wherein he iustifieth by name *P. de Aliaco*, who in his concordance of Astrologie with Diuinitie prooueth the flood, sects of religion, and other notable accidents, to be signified in heauen. In his fourth proposition he setteth downe that heauen hath receiued diuers vertues of God, according to the varietie of the parts of the starres, of the planets, & of the motions thereof, although they be not comprehended of all men. In the fifth, he confesseth heauen to obey the commandement of God, for the recreation or reparation of man in all his workes, according to that in *Deut. 4. Quod Solem, & Lunam, & omnia astratali, creauit Deus in ministerium cunctis gentibus.* But because it were tedious thus in particular to prosecute euery one in order, I will here onely set downe his determination, howe farre Astrologie is to be allowed. And therefore in the 25. proposition, confessing the inclination of the stars, by denying their necessarie coaction of the reasonable soule: he concludeth thus. *Tradunt itaq; verè, & bene, iudicia Astronomie tenere modum tenere inter necessarium, & impossibile.* And in the 29. proposition also, he alloweth Astrologically iudgements, so farre forth as they impose not a necessarie compulsion of the will, if it be in cases where the wil of man concurrerth as a ioynt cause vnto any effect: but confesseth that an Astrologer may without controllement speake indifferently of such an accident. For (saith he) *Potuit semper dici de effectu tali, quod indifferens e-*

rat ad fieri, vel non fieri, nec inde ligari alterius arbitrium potuisse. And to conclude, his last words in this tractate, quite contrary to the wordes of *M. Chamber*, maintaine that the iudgements deuied from the starres, are not to be vterly reiected, although he requireth, that we giue not more vnto them, then is fitte. And therefore he knitteth vp his whole discourse thus: *Non oportet, vt omne iudicium ex radice superioris calisumptum contemnatur; sed nec expedit vt plus ponderetur quam oportet.* I could alleadge other places out of other passages of his works strongly confirming Astrologie, if superstitious abuses thereof be remooued from it. But this is more then sufficient to perswade any reasonable man, not to be too credulous of *M. Chamber* his vaine glorious allegations, sith he hath boasted al the Schoolemen to take his part, when neuerthelesse he is able but to name foure, whereof three are expressly against him, and the fourth to be suspended as neutrall, vntill we can heare him *vina voce* to deliuer his testimonie for *M. Chamber*.

But are these all the schoolemen? What will he say to *Nic. de Lyra* in the places before cited? or to *Scotus* vpon the 2. of the Sentences, *dist. 14. quest. 3.* To *Caietan* in his *Sum. q. 115. art. 4.* To *Albertus* vpon the Sentences; *lib. 2. dist. 15. art. 4. & 5.* Besides diuers other places of his workes? or further to *Dionysius Carthusianus* vpon the 2. of the Sentences also, *dist. 15. q. 1.* with many other Schoole Diuines that I could name, who all with one consent subscribe to Astrologie, so farre forth as it is practised (for any thing I knowe) in England. Let the indifferent reader therefore iudge, with what face he could alleadge the Schoolemen against Astrologie: if there were nothing but this alone, it is more then sufficient to condemne him, either of grosse ignorance, (while he seruilly seeth but with another mans eyes, and like the Parrat prateeth but what he is taught) or of malicious imposture, together with a desperate carelesnesse of his owne reputation, thus boldly to publish vntruths, as if he care not howe he seduceth the worlde, so his writings come not to the touchstone.

But to this he addeth, that diuers other Diuines, both Papists and Protestants are of his opinion: albeit for breuities sake, he omitteth

omitted to name one. Yet considering that many men are of many mindes, I will not denie but he may produce some, as rashly mistaken as himselfe. But on the contrary part, doth he thinke Astrologers destitute, if they will contest with him? If he doe, he is deceived. For there hath not wanted of both religions that haue maintained Astrologie: as for example, *Paulus*, the Pope, who so excelled in this arte, that he warned his sonne long before of the very daie in which he was slaine: *Patritius*, *Episcopus Vienenfis*, *Petrus de Aliaco*, *Cardinall Cusanus*, *Leopoldus*, *Robertus Lincolnienfis*, *Paulus de Middelburgo*, *Lucas Gamricus*, *Appollinaris*, all which were Cardinalls or Bishops. Besides, *Paulus Monachus Vincentius*, *Franciscus Iunclinnus*, *Michael à petra sancta*, *Franciscus Toletus*, *Martinus Delrinus*, *Clavius*. And of Protestants, *Melancthon*, *Peter Martyr*, *Bullinger*, *Marlorat*, *Garcams*, *Beza*, *Brentius*, with an infinite number of others, that beeing diuines, haue either written in approbation of Astrologie, or professed the arte it selfe. Out of whome if I should descend to particular testimonies, I might sooner wearie the reader, then satisfie *M. Chamber*.

But in this consideration of the Scriptures, Councells, Fathers, and diuersitie of opinions among diuines, howe comes *M. Chamber* to tell vs of Iulian the Apostata, as if Saul were among the Prophetes? This Apostata (saith he) plained but his part, when he would prooue Abraham to be an Astrologer: because God Gen. 15. brought him forth, and did bid him behold the number of the starres, for so should his seed be. Who seeth not howe cold, and idle an obiection this is? Though *Pererius* the Iesuite supplie his common place with these, and other like frivolous relations, yet *M. Chamber* ought to haue had more iudgement, then to imitate him in his absurdities. For I will confesse, that the Apostata his argument doth not followe, yet this is nothing to Astrologie. And if because Abraham is here reputed an Astrologer by Iulian, he thinketh to disproue his assertion, he wil come short of his reckening. For he confesseth that Philo attributeth great perfectiō in Astronomie vnto him. But with all like a subtil sophister to auoide his testimony, he distinguisheth betweene Astronomie, and

Astrologie, as if in Philo his time they were diuers artes. But for as much as in the 15. chapter of his treatise, he expressely impugneth that which he seeketh to maintaine here, I shall not need tediously to prooue, that the wordes Astronomie and Astrologie in Aristotle and all other writers, were all one, and indifferently vsed for the same arte: for there he plainly confesseth it. And in his 20. Chap. p. 125. he referreth the motions to Astrologie, howsoever here he would make them to be comprehended vnder Astronomie, as another species, differing from Astrologie, which is most false: for these wordes, Astronomie and Astrologie, haue euer beene indifferently vsed for the same Arte; and therefore Ptolemie himselfe in the beginning of his *Quadripartita*, calleth the predictions, Astronomicall, and referreth as well the iudgements as the motions to Astronomie, as he may see, if he wil take the paines to read the two first lines thereof. And on the other side, Tullie vseth alwaies the word Astrologie for both, not once naming Astronomie in all his workes. Yet here he wrangleth against the trueth, supported (as he thinkes) by Cassiodorus, and Philo: though to disprooue him, I shal need no better weapons then his owne. And first to shewe his grosse partialities; where he maketh Cassiodorus to define Astronomie, *To be onely that arte which considereth the course & figure of the starres, and their mutuall aspects, both among themselves, and in respect of the earth, which, he saith, hath not bene much reiected of our ancestors, so it went no further: I will make it plaine by the wordes of his author, that he hath left much out, which comprehendeth the very effects vnder the name of Astronomie. For these be his wordes. Astronomia est disciplina que cursus caelestium siderum, & figuras contemplatur cunctas, & habitudines stellarum, & circa terram indagabili ratione percurrit, cuius operatione solenni, annum dicunt quadripartita temporum diuisione compleri, hinc imbres fieri, hinc perhibent terrena procreari, hinc frigora venire, hinc aeris aiunt esse temperiem, & quicquid terris necessarium probatur, iussione Domini, eorum ministerio posse suppleri.* By which his fraud, as well in this as in other things, is apparantly discovered, thus to delude his reader,

der while he taketh that which he thinkes to make for him, & leaueth out that which maketh against him. And whereas in the words following Cassiodorus further addeth: *At ubi in Astrologie partem labilis error insuderis, & vitas mortalium de cursu stellarum putaueris colligendas, &c.* It is euident that he doeth not distinguish (as *M. Chamber* thinketh) Astrologie from Astronomie, but confoundeth the vse of the words, hauing before comprehended the effects of the starres, in the alteration of the aire, and generation of things, vnder Allronomie. And adwit that Cassiodorus did fully serue his turne, yet he cannot but confesse him too young by 7. or 8. hūdred yeares to iudge howe the word Astronomie was vsed in Philo his time. Neither will that Glosse vpon *μῆτορ & πατήρ*, interpreting him, a lesie or mounted father, because he lifted his minde from the earth by the studie of high and beauehtly matters, searching the quantitie forme, and motion of the lights, & the rest of the starres, so salue his distinction, that Abraham beeing called an Astronomer by Philo, did not therefore giue himselfe to vnderstand the effects, as well as the motions. For Philo beeing the best interpreter of his owne minde; directly expresseth the contrarie in Abrahams father, by the vse of the same word: affirming a little after the beginning of his booke *de mundo*, that Abraham was descended of a father an Astronomer, that gaue himselfe to the Mathematickes, and thinking the starres heauen, and the world to be Gods, imputed whatsoeuer happened, good or euill vnto them, as knowing none other cause to bee perceiued by sense, whereunto he could ascribe it. But for the better prooofe hereof, I will set downe his owne wordes, as they are in the Greeke. *Πατήρ δὲ ἀστρονομικῶ τῶν τῆς τὰ μαθημᾶτα διατριβήτων ἢ τῶν ἀρίστων θεῶν νομίζων. ὃ τῶν σὺντακτὰ διακρίνει ὡς ἀστρον. Πατὴρ τίτεται καὶ τὸ χρεῖον παρὰ ἀποθέμενός ἐστι ἐκ τῶν ἀνοδῶν ἀστρον. ὡς λαμβάνοντι ἑαυτοῖς.* If therefore Philo here calleth Abrahams father an Astronomer, and describeth him to be such an one as thought the starres to be Gods, and the causes of all wordly accidents: what childish wrangling is this to cauill, that calling the sonne an Astronomer, he should onely

vnderstand such a one, as studied the contemplatiue, and not the iudiciall part and practise thereof? Besides Iosephus doth directly testifie, that Abraham was the first that brought Astrologie out of Chaldaea into Egypt, where that it was afterward practised, I thinke *M. Chamber* will not denie. Wherefore Abraham is welcome home againe vnto Astrologers his friendes and followers, and will not helpe to furnish the triumphs of their aduersaries. Neither am I determined to contend with him any longer about it, but doe leaue it to the iudgement of the indifferent, whether he hath any thing advantaged his cause, by the Scriptures, Councels, Fathers, for Schoolemen.

In that which followeth, *M. Chamber* transported (as may seeme) with what vaine glorious passion, wherewith the *Tarasie* in *Plautus* braggeth of himselfe,

Nam meus est balista pugnus, cubitus, Catapultus? mihi, Humerus Aries, --

vaunteth that he hath rescued Abraham from the troopes of the enimie. And not meaning so to leaue him as it in his former incounter, he had put Astrologers vtterly to flight, he voweth to proceed in the pursue. But sith he will needes saue to himselfe that they haue retired, I doubt not but he will also saue hereafter, that it was but with the ramme, to come forward againe with greater force. And whereas he hath now laid aside authorities, (as they that follow the chase, are wont to put of their heauier armes;) meaning to proceed with reasons; I dare vndertake, these weapons will proue so light, that Astrologie will no more feele their dint, then if he had stroken it with a feather. Before he vrgeth his first reason, he propoundeth a maxime in Diuinitie, which he laies as the foundation of his following argument, he saith, *That the hearts and waies of all men are in the hands of God*, who doth dispose and turne them as it seemeth best vnto him. To confirme this, he alleadgeth out of the Proverbs, chap. 27. *Homo proponit, Deus autem disponit*. But behold, hast hath made him so to ouershoote his marke, that I must be faine to call him backe againe 11. chapters. For he mistaketh his author, I meane *Pererius*, him
vvhome

whome he purloyneth both this, and that which followeth as palpably, as he hath grossely alleadged a common prouerbe for Scripture. For *Pererius* hath truly cited the number of the chapter, for the text which he there alleadged, beeing the first verse thereof. But *M. Chamber* leauing the text, vnaduisedly mistaketh the wordes following (which are before recited) to be Salomons. Wherefore as this may sufficiently serue to giue the reader a tast, how rashly he neglecteth the true informing of others, while he so credulously without iudgement, or examination patcheth vp his pamphlet, with the fragments of Strangers, I will returne to the matter from which his errours haue made me stray. In the Prov. chap. 16.v.9. I confesse indeede that Salomon saith, *The heart of a man purposeth his way, but the Lord doth direct his steppes.* Whereupon *M. Chamber* inferreth, that if no man know his owne waies for the time to come, much lesse can the Astrologer know them. To which I answer, that as the text which he produceth is in it selfe most vndoubtedly true, and yet no way fauouring his purpose, so his assumption, and inference vpon it, are as false, and frivolous. For though Astrologers doe Philosophically and truly deduce the temperature of the bodie, and naturall propensions of the minde, which commonly follow the other, from that impression which we receiue at the first from the starres: yet neuerthelesse, they referre not the originall of all humane actions and euentvnto the heauens: but constituting them to be causes onely in part, they confesse, that our actions may be gouerned by other causes also, as well as by them. And therefore in this case *Nelapithon* acknowledgeth three diuers originalls of all that we doe. The first and most ordinarie is our wil, which either assenteth vnto, or resisteth our passiō, & naturall inclinations: as when Cesar after his victorie conquered his own anger, & both reuoked, & pardoned his vāquished enemies. An other principall cause is God, as when Dauid was kindled to fight with *Goliath*, which actiō, & many the like that befall the godly, are not stirred vp by our temperature, or the power of the stars, but are simply diuine. The third cause of our actiōs, may also be assigned to the deuill. For the furors

of *Nere* did not onely rise from his temperature, neither are the actions of *Saul* and *Oedipus* to be referred to the influence of the Celestiall causes, but vnto the Deuill. Wherefore this diuersitie of causes considered, I still answer *M. Chamber*, that his argument is besides the matter. For our question is not of that supernaturall preheminance, which God hath ouer the Starres, and ouer our wills, and in the government of all his creatures, but of those naturall inclinations, whereunto we are prone by our constitution. And in this respect, howsoever it be true, that both we our selues, and Astrologers are vterly ignorant how it will please God, either to direct or gouerne our waies by his extraordinarie and diuine disposition, yet neuerthelesse it followeth not, but that euery particular person is priuie to those inclinations, which agree to his owne nature: and withall that the Astrologer may by the consideration of his natiuitie, both see, and foresee the same, so farre forth as they depend vpon naturall causes. And therefore, as the text saith, that *God doth direct*, so doth it also as expressely affirme, *that man purposeth his owne waies*, not depriving him of knowledge in his owne purposes, which beeing naturall, is within the limits of Astrologie. For (as *Aquinas Sum. q. 113. art. 4.* teacheth vs) because the most part of men doe follow their affections, and that there are but fewe that doe master and ouerrule them, *Ideo* (saith he) *Astrologi vel in pluribus vera possunt predicere, & maxime in communi, non autem in speciali, quia nihil prohibet aliquem hominem per liberum arbitrium passionibus resistere.* But the other beeing supernaturall, and for the most part proper to none, but to the regenerate; as it dependeth vpon the diuine instinct, and vpon the indeterminate motions of the will; I acknowledge (and that without any impeachment to Astrologie) to be out of the compasse of this arte to foretell. For the Definition of Astrologie bindeth this Arte onely by the effects of the starres, and not of any other agent, as of God or of the deuill, or of any indeterminate cause, such as the will of man is. Neither againe doth *M. Chamber* or the Iesuite rightly attaine the sense of this text in their application. For the *Antithesis* which is here betweene the

the purpose of man, and the direction of God, doeth but set forth our frailtie and his mercie. For whereas according to that, Gen. 6. vers. 5. *all the imaginations of the thoughts of our heart, are onely euill continually:* in so much that the Philosopher, *lib. 3. Ethic. cap. 5.* could say, that it is no more in our power to decline vice, then it is in a sicke mans power to recover when he list: The wise man teacheth, that the reformation of our purposes, whensoever they are directed to a good and right end, proceedeth from God, and not from our selues: For as Augustine saith, our will hath lost the best part of libertie, that is to doe well, and reserved onely the worst, which is to doe euill. Wherefore as in darkenesse, the eye, though it hath abilitie to see, yet cannot discern those objects that are before it, without the helpe of light: So our will deprived of that grace which before did shine in vs, and guid it in all perfection, cannot see in this darknesse which nowe possesseth it, nor desire that which is good, without the illumination and motion of the first moouer, according to that of the Apostle, *Neq; uolentis, neq; currentis, sed misericordie Dei.* And therefore Hugo in his glosse, (with whome other expositors of this text doe agree) interpreteth *Dirigere gressus*, to be *spera moderari, & ad rectum finem perducere, vel charitate informare, hoc enim est quod uulgariter dicitur, Homo proponit, sed Deus disponit.* Wherefore by this Text *M. Chamber* may truly gather, what our inclinations are, how great our infirmities, and how many our errors, and consequently what need we haue of Gods direction, and to pray with the Psalmist, *Deeduce me Domine in uia tua.* Hereby also he may learne this wisdom, (which is necessarie for all men to know) that God is not tied to second causes, but is able freely to moue the mindes of men vnto those deliberations which are godly, although our naturall inclinations be neuer so peruerse. But this notwithstanding so to referre all our waies vnto God, that we our selues should remaine straungers vnto them, were absurde, sith I knowe not howe he can assume this, without depriving the mind of all naturall facultie, and polluting God himselfe with our sinnes. Wherefore although the government and direction

rection of Gods spirit, be supernaturally alwaies present to the regenerate, yet this depriveth not the naturall man of priuie to his owne inclinations, and purposes. And besides though he had rightly assumed out of this text, yet is his following inference against Astrologic nothing worth. For doth not the Physitian before hand iudge by signes of indication, whether the *Criticall* day will change to health or death, although the Patient be ignorant of that which concerneth him neereſt? were it not absurd, to argue that because the vnſkillfull Paſſenger knoweth neither rocks nor ſhelves, nor tokens of tempeſt, therefore he cannot be warned hereof by the ſkillfull Pylot or mariner? Doe not the generall accidents of the world, the alteration of the weather, health, ſickneſs, outward fortunes, concerne euery man, though they be not in euery mans power or knowledge? Wherefore although theſe things concerning euery man be not knowne to the ignorant, yet it is no conſequence that the Aſtrologer conſidering them in their naturall cauſes, cannot foretell them. For there are many things whereof we are ignorant, which neuertheleſſe concerne vs, and may be foreſeene both by the Aſtrologer, and others. Wherefore hauing thus prooued him to haue miſtaken his text, and his aſſumption vpon it to be falſe, and his conſequence of no conſequence, I will proceede to his ſecond argument, which in truth is no argument, but a plaine negative propoſition, concerning the Aſtrologer nothing at all.

For he denieth next, that *the Deuill himſelfe knoweth certainly future cauſes*. And if he did, we might better acknowledge him a *God then a deuill*, ſith none can take vpon him the certaine knowledge of cauſes, but God, who in his eternall prouidence hath foreordained euery thing, and by his omnipotencie hath all impediments in his owne power. Yet this he ſeeketh by many reaſons to make probable, though when he hath done, I can account his labour no better then loſt, ſith it pertaineth not vnto Aſtrologie, (which conſidereth ſuture effects as they are foreſignified in their knowne cauſes) more then it doth the Phiſitian, or any other arte, what the deuill knoweth or knoweth not. Yet if *M. Chamber* can make good

good this ignorance, which he affirmeth in the Devill, I will vndertake that in this point, the knowledge of the Astrologer shall goe beyond the Devills, in that he is presently able by his skill to supputate the heavenly motions, and thereby as certainly now to assigne the causes of the effects which are to happen a thousand yeares hence (if God shall continue the naturall course of the world so long) as if the causes were present. And therefore were it not to shew the weaknes of those arguments, by which he seeketh to confirme this proposition, which in it selfe is so true, as it needeth no prooofe, I might passe them in silence, as altogether besides our question.

But first he argueth, that the Devill knoweth not certainly future causes, For that if he did, he would neuer haue egged the Jewes forward to crucifie Christ, by whose death, his tyrannie over mankind was to be abolisbed, and dissolued. As if the devill beeing so well acquainted with the prophcies of the Scripture, that he not onely made vse thereof in his Oracles (as *S. Augustine* and other of the fathers testifie,) but besides vrged Christ himselfe with many texts of holy writ; could be ignorant that the womans seede should bruise the Serpents head, or haue any hope that his kingdome and tyrannie over mankind could continue for ever. Againe, with whome doth *M. Chamber* conceive that the Devill thought he incountred, when in the temptation presently after the baptisme of Christ, he said vnto him, *If thou be the sonne of God? &c.* By which words if he replie, that the Devill seemeth to doubt whether he were Christ or no, yet we can not but thinke that he was resolued to his griefe before he parted, as well by his owne experience, as by his answer, *Thou shalt not tempt the Lord thy God.* For according to that which *Hilarie* saith, in these words, *Diaboli conatus confutandus, & Deum se protestatur, & Dominum.* Lastly to prooue that the Devills were not ignorant, either of the person of Christ, or that the ende of his comming was to dissolue their tyrannie, behold the testimonie of the three Evangelists, namely *Math. cap. 8. Mark. 1. Luk. 4.* where the Devills themselves crie out in the possessed, *Iesus thou sonne of God, what haue we to doe with thee? art thou come hither to torment vs*

before the time? Is not here both Christ acknowledged the sonne of God in expresse words, and the dissolution of their tyrannie as plainly also confessed, long before he tempted the Jewes to put Christ to death? Of what force therefore his inference is, to prooue the Devills ignorance of future causes, I leaue to the indifferent, who neede not maruell, if while *M. Chamber* followeth the Iesuit, that is, while the blind leadeith the blind, both thus fall into the ditch.

The like *M. Chamber* presumeth in the words following, wherelic collecteth, that the *Devill* would not be so busie in tempting and molesting the saints of God, if he knew before that he should be foyled by them, and so increase their glorie. But sith the example of Christ doth manifestly disprooue this obiscution, what should I say, but that it is as vaine as the former? For as pride, raging despaire, and contempt of God, carried him beyond hope, when he assailed Christ; so is he transported with nolesse despite and enuie, in attempting the godly. And therefore not hauing any consideration of their glorie, or his owne successe, as *Ouid* saith in the description of Envie,

-- *Carpitq; & carpitur vna,*

Suppliciumq; suum est:

For this cause he is called the *envious man* in the Gospel. And though in his attempt, he know he shall depart tormented with want of successe, yet it is the nature of the malicious, to repine at the felicitie of an other, as much as at his owne unhappines. Neither can the *Devill* in his perversnes and enmitie to God and man, doe otherwise then practise all the despite he can against God, and by his deccits to allure all that he may into his snares. And therefore as well may he tell me that the serpent will not spit his poison, but where he may doe harme, as that the deuill will not tempt, but where he is assured to preuaile. Againe, what pittifull drinirity is this which teacheth vs, that the deuill would not be so busie in tempting, if he knew he should be foyled? as if beeing but Gods hangman, and executioner, not hauing power to enter into a heard of swine without his permission, he were at libertie to tempt at his pleasure, or at all, but where it pleaseth

God

God to command him, either for the triall of the godly, or for the punishment of the wicked and reprobate. Lally considering that all his argument is of the temptation of Christ, or of the godly, though I confesse what he would haue me, that the Deuill is ignorant of the future successe, yet hath he not prooued that which he vndertooke. For first, his position speaketh of future causes, not of the effects: but the successe of the temptation, is an euent and not a cause. Secondly our question is of naturall causes and effects, not of supernaturall: but the successe of temptation is supernaturall; sith it is God, who onely according to that, 1. Cor. 10. 13. giueth issue with the temptation. Wherefore what is this to the Deuills ignorance of naturall causes?

As for his expostulations following, wherein he demaundeth, *What doe we speake of the Deuill, seeing neither the Angels, nor blessed soules of the faithfull, who still behold God, and see into the course of the starres, as farre as any Wisard, can certiently know our actions before hand, without some speciall reuelation from God:* and againe, *What madnesse is were to giue that to the Deuill, which is denied to Angels and Saints:* the Astrologer may better demand, what madnesse it is in him, thus to fight against his owne shadow, and to argue against that, which is neither affirmed, nor in question? For why should he mention the deuill in this disputation? I know not, except (as our old plaies were wont in their plaies) he thinke without this part, his inuestiue should want grace, and for that cause the Deuill comes to be an actor in this pageant. For seeing Astrologie is the subiect of our disputation, we haue nothing to doe with the knowledge of Angels, sith seperated Soules & Deuils, by occasion whereof (but that it is nothing to the matter in hand) he plungeth himselfe into an extricable maze of questions, as yet vndecided, either in Philosophie, or Diuinitie. As first, what the knowledge of the separated substances or spirits is? whether they haue it by their essence, or by Species abstracted, or concreated, or as they behold the Ideas of all things in ver-
34, or by reuelation? And whether it extendeth to singulari-
ties or no? as if they looke into the coun- of the starres:

(which *M. Chabot* affirmeth) there is no questiō but they doe, for the stars are singular bodies. But this is directly denied by Aristotle, who maketh the knowledge of singularities onely to pertaine to sense. And the Schoole of the *Peripateticks* denieth that the superiour intelligence knoweth the orbē of the inferiour. Neither dares *Averroes* admit the knowledge of materiall things in them, least they should *Serdeferre*, and (as the schoolemen speake) be identified, and become all one with them. And as for the departed soules of the faithful, our greatest Diuines on both sides denie any knowledge of worldly matters vnto them at all. For if Abraham and Iacob as it is in *Esay*, cap. 63. vers. 16. beeing dead, neither heare nor knowe vs: if God tooke away Iosias out of the worlde, because he should not knowe the euill that was to come vpon his kingdōe as it is in 2. *Chron.* cap. 34. v. 28. Againē if Iob in the 14. chapter, vers. 21. affirmeth, that he which is dead knoweth not the state of his children; it is probable that men may knowe those things in this worlde, which separated spirits themselves know not. And therefore there is no reason alledged to the contrarie, why the Astrologer may not knowe the heavenly motions beeing comprehensible by sense, though it appeare not vnto vs, that these intellectuall natures should haue any knowledge of them at all; Beeing rather thought to contemplate God and his blessednesse, except when they are otherwise imployed. But neither doeth the Astrologer giue more vnto Demills then to angels; nor affirme that angels, or any other creature but God onely, can certainly knowe our actions beforē hand: wherefore all these gay obiections vanish into smoake. But I said at the first, what light and sleight weapons we should finde of the reasons wherewith he meaneth to pursue Astrologie.

Neither is that which followeth any more to the purpose, though he thinketh greatly to reinforce his former argumētes by it. For admit that *What so euer belonged to Christ or the state of his Church, hath bene euer foretold long before by the prophets, most distinctly and plainly*: which every Parrish clark of the countrey can tell as well as he: and sith this is graunted him,

we are to expect what quintessence of Divinity, a profound prebend of the church is able to extract from hence against Astrologie. And behold after deepe meditation with *Petrus* he concludeth that if these things could haue beene foretold by the starres, and starregazers, then were the foundation of all true religion shaken. Is he not ashamed to object this to the impeachment of Astrologie? let him say whether the religion of Christ, and the state of the church be matters pertaining to naturall mutations of the elementes, or elementary bodies? If not, but that they be simply diuine, and supernaturall, they are out of the definition of this arte, and sophistically obtunded, and from the matter. Yet not to let him passe so slightly, it is worthe consideration with what iudgement he pronounceth heauen a more, unworthy and unfit instrument to set forth the will of God then a mortall man, if it be Gods pleasure. Doth the prophet David shake the foundation of true religion when he teacheth that the heauens declare the glorie of God? or the gospel it selfe, when it expressely testifieth that Astrologers were the first frutes of Christian religion, as they first published the birth of Christ by his starre, and first came to worship him? Aquinas thinketh otherwise of this matter, and giueth two reasons, why God did choole to manifest the birth of Christ (the foundation of our redemption and religion) by a starre *Primo*, (saith he) *est Rex Calorum*, & *ideo per celeste indicium optuit manifestari*. *Secundo* congruebat his quibus demonstrabatur, quorum euocatio promissa fuit Abraha, in similitudinem stellarum. *Gen. 15*. Was there not a signe in heauen, both at his natiuitie, and at his passion? by the one, the Gospell witnesseth that the wise men of the East did knowe that Christ was borne; and by the other, Dionysius the Areopagite did pronounce the God of nature, to suffer. By which meanes, as Christ became more knowne, and reuerenced among the heathen, so did the glorie of God increase more largely thereby, and the ingratitude of the Jewes became the more notoriously conuined. But what will he say nowe? can he denie that the first promise of Christ, or that his birth and passion belong vnto religion, or the state of the Church? If he

cannot, what doeth remaine, but considering it hath pleased God to expresse all these former testimonies of Christ by the starres, and those whome maliciously he calleth Starregazers; that we hold his inference of *shaking the foundation of religion* hereby, most ridiculous; seeing the shaking of religion in this case consisteth not in the meanes whereby the same is published, but in ascribing that to be the first cause thereof, which rightly considered is but the meanes, and instrument whereby the same is signified. Wherefore although it is apparent that his argument doeth not follow; because we see that it pleaseth God sometime to vse the ministerie of the starres, as he is Lord of all his creatures: yet because I would not be perversely misconstrued, I doe expressly renounce to be of that opinion, which doeth ascribe true religion vnto the starres; and let him peruse the *Quadripartita*, being written since Christ, and from the first lease to the last; he shall finde that there is not any mention thereof. And if he read Lucius Belantius in his Astrologicall questions, he shall see irrefuted by tenne sufficient reasons, *Quest. 2. Art. 22.* that neither true religion nor true Prophets; can be the effects and subiects of heauen. And if any haue beene too bold in this point, it is their prophannesse, and it is not to be imputed to the arte, which exceedeth not the knowledge attained by naturall causes: whereas religion is Metaphisicall, as it onely dependeth vpon the immediate will of God, and not vpon the order of nature. Wherefore when he ioyneth and compareth the Prophets (which foretell by a diuine and supernaturall instinct) with Astrologers, whose skill reacheth no further then to the motions and effects of the starres, in elementary and humane matters, he useth a captious and deceitfull kind of Fallacy, termed of composition, and diuision, in confounding those things which ought to be deuided.

But he resteth not contented to affirme, that Religion and Diuinitie alone, is shaken hereby, but he addeth also, *all moral doctrine and Philosophie*. And this (if we will giue care vnto him) we shall heare as substantially prouoed as the former. For (saith he) *who sooner is persuaded that all dependeth on hea-*

now, and therefore thinketh that all mens dooings and euents may be foreknowne, and foretold by looking vpon the starres, he must needs thinke withall, that the soule is mortall, and the providence of God not to be such, as our faith teacheth, and that the mysteries and miracles of our religion, though they be indeede supernatural, yet depend vpon terrestriall causes and powers. But O euill digested reason! howe hath he deceiued his readers expectation, thinking to haue heard him (like a second Aristotle) disputing out of the rules of morall Philosophie against those dangerous consequences, which the admittance of Astrologie doeth drawe with it? while in the meane time he hath so grossly discovered his owne ignorance, that no Sophister, it euer reputed a fit hearer of Philosophie, can indure his palpable errors, without hissing at them. For if his reason be considered, it is as full of false and ignorant vntruths, as (almost) of wordes. First he buildeth castles in the aire, assuming in his owne fancie that our Astrologers affirme all things to depend on heauen and that all humane actions, and euents may be foreseene in the starres; which notwithstanding considered with the definition, he knoweth to be false, beeing further conuicted, by his owne confession in his appendix to the 8. chapter (as before I haue shewed) wilfully to speake vntruths, and to slander the art in this point. Moreover when he should come to shewe howe morall philosophie is shaken thereby, he tells vs of the soules mortalitie, of denying both the diuine providence, which our faith teacheth, and the miracles and mysteries of religion. Most silly sophister that he is, if this be morall Philosophie, what is Diuinitie? Who euer heard these things, bring meereley theologicall and metaphisicall, before his time alleadged to pertaine to morall philosophie? But doeth he not knowe, that the best expositors are posed to resolve, whether directly Aristotle thought the soule mortall or no? yet hath he written Ethicks which will teach this counselling aduersarie whatsoever pertaines to morall doctrine, without any respect or mentiō of the soules immortalitie. Again Tullie prophanely in his 2. de Diuinatione, and in his booke de fato denieth, and derideth the Providence of God.

Yet

Yet may *Meibius* go to schoole with him, & learne manners, & whatsoever pertaineth to outward conuersation, or to Light, call & euill vertues in his Offices, *de Pimbo*, & other parts of his works. And lastly, who knoweth nor that the Stoicks referred all things to the connexion of causes, & the influence of the stars? and yet neuertheles have magnified morall vertue, and defended both the immortalitie of the soule, and the providence of God, beyond all other Philosophers. But howe farre the soule is subiect vnto the starres, and howe farre the providence of God doeth stand with the ordinarie government of these inferiour things by the superiour causes, I have before spoken. And as for the miracles which he mentioneth if he taketh away this order of nature which Astrologers doe maintaine, either he must make nothing miraculous, or all things miracles, as they proceede immediately from God, and depend not vpon the naturall course of second causes. For a miracle is defined to be that onely which commeth to passe beyond the common order of naturall things. Wherefore if the aduersaries assertion were truly considered, it fauoureth of nothing but barbarous Epicurisme, confessing a God in wordes, but indeede denying his diuine providence, as they make him to doe euery thing irregularly and without order. Whereas Diuine Plato, more like a diuine indeed then a Philosopher, ouercome with that vniforme and constant methode, which he beheld in the vicissitude of worldly things, affirmed God for this cause to play the Geometrician in all his workes, that is to obserue order and proportion in euery thing. But these cauils are more childish then that they deserue an answer: and considering I knowe all these reasons to be but mercenarie hirelings, as they are borrowed from *Pererius*, and meere strangers to his own iudgement, I neuer thought them likely to doe him better seruice.

Neither is he any more assured of those which follow, seeing they likewise proceede from the same fountaine. For *Pererius* and his translators in deauouring next to shewe how euill Christianitie, and Astrologie stand together, doe further vrge the fact and practise of the Ephesians, *Act. 19. vers. 19. who*

(saith

(saith he) as soone as they were converted by the preaching of the Apostles, did bid farewell to figure-funging, and flung their curious bookes into the fire. But except it were a man, that had a patent from heaven to speake as he list; or otherwise were utterly voide of all conscience, I neuer knew any man that durst so licentiouslly abuse every Scripture, which he citeth. What though *Pererius* by licence of his *Iesuitisme*, peruert the pure fountaines of Gods truth, esteeming lesse therof, then of their owne corrupt puddles and glosses? Is it therefore fit for *M. Chamber* that holdeth an Ecclesiasticall place in the Church of England; where no such custome is tolerated, to imitate him in his irreligious presumption? If the chapter be perused from the 13. verse to the 19. in which this matter is handled, it is most certen that no one word can be found that souldeth any thing to figure-funging. The curiosities there mentioned, were *coniuations*, *exorcismes*, *charmes*, and the like, which were practised by the Ephesians, and not Astrologie, as the Iesuit, and he falsly suggest. Whereupon the Greeke saith, *ἔχοντες αὐτοὶ τὰ τέλη τῶν μαγικῶν*. Many that practised these curiosities. So *M. Beza* in his translation saith, *Qui curiositate exercebant*. But the Syriack (as *Tremellius* expoundeth it) more plainly expresseth what curiosities these were, translating it, *Magicam artem exercentes*; and sheweth further in his notes out of the 12. booke of *Athenaus*, that the Ephesians vsed to inclose certaine charmes, amulets, or characters in their girdles, which gaue occasion to the prouerbe, *Ephesia littera*. Whereupon *Erasmus* also in the 2. cent. of his *Chil. prouer.* 49. reporteth those Ephesian letters to haue beene certain magicall notes which the Ephesians alwaies carried about them, and not onely reposed confidence therein against all daunger, but held them further auailable to the obtaining of victorie, or any thing els they did desire. *Snidas* and others make the like mention of these Ephesian superstitions, but none reprehendeth Astrologie in the Ephesians. No man therefore of any iudgement, that euer thought his writings should come to examination, would be so madde, as to wrest this place against Astrologie.

Yet the Iesuit and he, thinking they have gotten a great advantage hereby, give it not thus out, but doe second the same by the like example of a penitent, of whom *S. Augustine* after his exposition of the 51. *Psalm* maketh mention. His offence was (as it is there reported) that he did denie his owne will to commit adulterie, but *Venus*, or that the fault was in his owne will to commit murder, but *Mars*: and lastly, that *Iustice* did not come from *God*, but from *Iupiter*; with other the like sacrilegious blasphemies, for the which this Penitentiary touched in conscience, brought his bookes openly to be burnt, that so he might finde refreshing, &c. Thus shortly is the summe or effect of that which he barely reporteth, but vigeth not to any purpose at all: though secretly he insinuateth that this arte is to be condemned for the errors of this Penitentiary. Wherefore I can not better shew how iniurious these calumniationes be; and wherein the error of his conclusion stands, then by the like foliie which *Plutarch* in his booke *de audiendis Poetis*, reprehendeth in *Lycurgus*: who seeing the Lacedemonians giuen to drunkennes, enacted by a law, that all the vines in the country should be cut downe. But *Plutarch* much blaming his indiscretion in taking away that, which of it owne nature was good, for the abuse thereof; teacheth how by mingling *Neptunus* with *Bacchus*, that is (saith he) the temperate God with the furious, he ought rather to haue taught them to vse wine more moderately, and so by this meanes to reforme their excesse and brutishnesse. In like manner, if there be any that abuse *Astrologie* in their practise, let *As. Chamber* take full libertie to controll the in that wherein they doe offend: but let him not with *Lycurgus* for this take away the arte it selfe, or the practise of such as vse it soberly, and exceede not their boundes. For he knoweth it was not the burning of this Penitentiaries bookes, but his repentance and renuntiation of his erroneous opinion, that did expiate his offence. And it is a vitious argumentation, which in *coningatis* confoundeth *causam per se ad causam per accidens*. For example, I heare say he is a Physitian: but if I should argue in like manner from the erroneous opinions of Physitians against physicke,

physicke, as he doth against Astrologie, he would soone espy the error of my reason, though in this case prejudice so blindeth his iudgement, that he cannot see the fault in his owne. For as this Penitent attributeth iustice which is of God, to the starres, and sinne which floweth from our corrupt wills to the starres also: So doth *Galen* attribute much to *Homericall* medication, and making the soule to consist onely of the temperature of the Elements, denieth the immortalitie thereof. But if hereupon I should inueigh against physicke as a Magicall arte, or an arte that induceth Atheisme, or infecteth the world with impieties he would tell me, that I did sophistically wrong the arte, in charging the same with the errors of *Galen* who professed it. And in like manner doe I answer *M. Chamber*, in seeking to slander *Astrologie*, and all the professors thereof, sith *Astrologie* it selfe maintaineth not these errors. For it appeareth by the Definition, that *Astrologie* extendeth not to the compulsion of our will, without the consent and election whereof, no action can be reputed either vice or vertue. And although that which is already said, be a full answer to this obiection of the Penitent; yet because I finde many as well of the Fathers, as of our moderne Divines, that when they heare Astrologers coniecture the disposition of men, can not conceiue how this may be imputed to the starres, as causes thereof, without we pollute both God and them with sinne: I will borrow a little patience to enlarge this point, because it is not impertinent, but rather necessarie for the readers satisfaction.

And first, that our minds are affected by our humours, cannot be denied, except they will obstinately make warres against all Phisitions and against their owne senses. Wherefore I presume they wil graunt that choller prouoketh some to anger, that melancholy inclineth others to trechery, and perfidiousnes, and that Phlegme maketh men lazie, and dull. What is it then that they repute so impious, and are afraid to confesse: that Mars increaseth choller, Saturne Melancholie, the Moone Phlegme: as if after these Opinialters, have graunted that our affections, and manners are changed by our hu-

mours, it were more materiall to say, that Cholles were made
 and increased by Mars, then by Pepper, or by the whot con-
 stitution of the aire, or of the season. If they acknowledge that
 Spice, and other whote simples are of force to stir, & alter our
 humours by their specificall qualities, without staining these
 creatures with sinne: why can they not as well conceaue, that
 Mars, and the rest of the stars, on which the qualities of these
 inferiour thinges doe depend, may exercise their vertues, and
 doe the like in our constitutions, without calling God downe
 from heaven, to defile himselfe with our vncleannes: as they
 straight waie imagine the Astrologers to make him the au-
 thor of our corrupt humours both against sense, reason, and
 diuinitie. For the historie of the worldes creation teacheth
 vs, Gen. 1. 31. *That God beheld all that he had made, and beheld
 it was very good:* that is as well the whole vniuersitie of things,
 as euery indiuiduall and singular creature considered by it
 selfe. And as euery particular thing considered a part in the
 essence, and propertie of their natures, were indued with
 goodnesse, according to their capacitie or habilitie to receiue
 it: so likewise all together did consist of that symmetrie, and
 perfection, that a more perfect constitution of the whole and
 the parts could not be imagined. And had the nature of
 man, neuer beene corrupted by the fall of our first parents, &
 so maimed and deprived of those graces wherewith he was
 indued at the first: this diuine light had still shined vnto him, as
 the guide and direction of all our powers: the inward facul-
 ties had still agreed in an exact harmonie, to the good consti-
 tution of the outward partes: and the nature of all superiour
 and inferiour things would haue answered to our tempera-
 ture, in a iust Analogie: the elements and all elementarie things
 beeing at the first exquisitely prepared to agree with the per-
 fect constitution of our bodies, would haue stil remained
 conformable vnto them; and in their constant stabilitie and
 vncchangeablenesse, not onely not haue annoyed our bodies,
 with any superfluous or excrementall matter, out of kind, or
 hurtfull vnto vs, but still haue maintained the naturall heate
 and radicall moisture intire and vnspent. Thus also would the
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the celestiall bodies, haue cherished them with their proportionable light, and wholesome influence, to the releming, confirming, and preserving of the first constitution, and frame of our bodies, in the same state that they had at our first forming. But afterward, when (as the word of God testifieth) the depuration of mans nature by sinne, had not onely dissolued this former goodly agreement of our inward powers, by foule disorder, and vnfitnessse, but besides, by meanes hereof, further depaured and disordered the durable temperature of the other members, with an vnproportionable distemper: The symmetricke also, and consent of other partes of nature, were likewise changed with mans condition, and became vnproportionable vnto him. In so much that the earth it selfe, through the curse of God for our sinne, was depriued of the former vigour, and brought forth thornes; that is euery thing more troublesome, and vnkindly then before. The action of the starres, in this vncleannesse of our corrupted nature, became vnluckie and improsperous: the light of reason whereby we should haue guided the other faculties, was almost totally eclipsed; and the power of our will which should rule the rest was now growne feeble and faint, and all our other powers whatsoeuer became disobedient, sauadge, and irregular. Lastly, as the Apostle testifieth, Rom. 8. ver. 20. the whole world by this meanes became subiect to vanitie, and shall not be deliuered vntill man be restored, and it with him. Wherefore with Melancthon in his answer to the like inference in Saint Basil, I may say that we ought to deplore these things in that error of the *Penitent*, and rather to consider, what excellencie of condition, our humane nature hath lost, and thereby how gricuous and euill sinne is, by which our temperatures are become brutish: and not rashly, and without consideration, to throwe the starres out of heauen. For in this present state of things, we say not, that the starres are causes of our sinne, by reason that though our inclinations rise from them, yet they are not sole or cheife causes of our actions, but our will is the principal cause therof, which first was created in perfect liberty, by which it both had power to withstand, as stil it ought

to refrain all inordinate inclinations. For we doe not constitute fatall necessitie, nor affirme that Nero was compelled by the starres vnto so great and monstrous sinnes: but yielding to his lusts, he willingly entertained those rages, which the deuill more & more instigated, and so became worse then his nature (though badde enough) had made him. Wherefore, as it was a notorious error in the *Penitensarie*, who before his conuersion, was deceived by the opinions, which the heathen (not knowing God) had of the heavenly bodies, to referre either vice or vertue (which dependeth vpon the election of our will after deliberation) vnto the starres, as if they did voluntarily enforce and compell vs to doe good or euill, so was it no lesse a want of due consideration in these fathers, that knowing the fall of our first parents to haue induced this disproportion betweene our natures, and the influence of the starres, could not see where the fault rested, but forgetting this point, falsely concluded, that while the *Astrologer* measured our inclinations by the Position of the heauen, of consequence he made both the starres, and God their creator authors of our sinne, and not our selues. But if this which I haue said, may rather be thought a satisfaction to Christians, to whome the originall of our owne deprauation is reuealed, then to the naturall man, or Philosopher, that guideth himselfe onely by the light of humane reason, it shall be no hard matter to shewe, that this inference, which imputeth vertue or vice vnto the starres themselves, because they are either efficient causes of our inclinations, or causes by accident of our sins, is of no consequence. For it is false even in naturall Philosophie, to affirme that naturall agents cannot effect that, which is not in themselves, sith it is confessed as well by Diuines, as Philosophers, that there is a double production of effects: one vniuocall, when that which produceth, is like the thing produced. The other æquiuocall, which admitteth great dissimilitude and vnlikenesse in both. And this latter kind of production is properly noted to agree, to the most excellent efficient causes: and thus if first we turne our eyes vpon these inferior agents, it is no rare thing to find them naturally to effect

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that which is not in themselves. For though (as the Physicians teach vs by experience) the braine hath no sense in it selfe, yet we knowe that it imparteth sense to the whole bodie. Also doeth not the *Torpedo* benumme the fishers hand? yet is not the fish it selfe numme. Neither doe we see the loadstone it selfe to moue collaterally or vpward: yet we learne by experience, that it mooueth yron either way. And to ascend higher to those heavenly and superiour agents. What is there contained vnder the concavities of the heavenly spheres, so vnlike the sunne, as a frogge, a mouse, a flie, a serpent, a fish, a fowle, a plant: which neuerthelesse experience in a quincall generations, prooueth to be procreated by the vertue, and efficacie of the sunne. The Philosophers denie the sunne to be either hot or fire: yet we see the beames thereof projected through a Sphæricall viall of water, or reflected fro the centre of a concave glasse, produeth elementarie fire, and burneth the object: in like manner the trueness it selfe, and experience testifie, that the Lunaticke doeth followe the course of the Moone: yet no man hereupon was euer so braineficke, as for this to affirme, that the Moone it selfe was madde. Wherefore in this case, that distinction which Scotus vseth, is not vnaptly to be remembered, that when we say the starres are hotte, cold, iuekie, or vnluckie, they are to be vnderstood such, *efficiently*, but not *formally*. For we must consider, that the impression or operation of every agent (according to the rule of Philosophie) is alwayes answerable (not to the power of it selfe) but to the capacite, and aptnesse of the patient, according to which rule, the starres produce their effects, as the subject or matter in which their influence doth worke. For as we see the wine which is healthfull and comfortable vnto some, yet quickly to hurt the constitution of another that hath a weake braines so the sunne doeth soften and melt waxe, but stiffen and make clai hard. Yet no man for this affirmeth either the wine to be drunke, or the sunne to be formally soft, or hard. Wherefore by this I may boldly conclude, that although it be confessed, that the starres are efficient causes of our inclinations, yet there is no consequence to conclude them such themselves.

as the effects which they produce. But if here it be replied, as sometimes it hath bene, that though it be consequent that the starres in their owne nature and essence be sinfull, as they be the remote efficient, of our inclinations; yet neuertheless, being causes by accident, or occasions of our sinne, that in this respect, they are no lesse tainted with our vice, then an euill counsellor perswading that which is vnlawfull; I answer, that this inference is as weake as the comparison is vnlike: for first euery occasion of sinne is not to be accounted a prouocation to sinne, or to be held vnlawfull: for if this were admitted, we must also pollute God himselfe with sinne, because he hath made faire women, and sweete wine, by meanes whereof many men fall, when neuertheless they haue their lawfull vse and right ende. Wherefore as no man saith, that the phisition, or his medicines doe sinne, though when they restore a spent, and diseased bodie, accidentally they procure lust: no more are the starres to be accounted to sinne, though in constituting the temperature of our bodies, they may truly be confessed causes by accident, or occasions of sin. For sinne is defined to be the deuiation or error of our actions from the law of God, and nature, the fault whereof is onely to be ascribed to the defect of our wills. For to that ende are we forewarned by the expresse law of God, nature, and reason, and besides, armed with the election of the will either to choose, or refuse, to the ende we should obtaine victorie ouer our inclinations, and by our victorie, winne the greater commendation or glorie to our selues. For as *S. Augustine* teacheth vs, all temptation is not to be blamed: but that which is for our probation, rather to be embraced, and reioyced at. It can be no praise to abstaine from fleshly pleasure, when there is no prouocation vnto it: but such a vertue is accounted impotent, and indeede rather a vice then a vertue. And therefore the Apostle affirmeth vertue to be perfected through infirmitie: and for this cause, would not God remooue the pricke of the flesh from *Paul*, though thrise requested. Wherefore this may suffice to shew, that euery occasion of sinne is not sinnefull, nor to be discommended, but rather necessarie for our probation, and

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entertise; and so the starres, although as they worke vpon the sensitive part, they may accidentally be accounted occasions of sinne; yet the consequence, which staineth them with sinne thereby, is not good. Neither is the comparison betweene the temptation of an euill counsellour, and the inclination of the starres, equall: sith the starres are not indued with libertie of will, to direct their actions to euill ende: and doe as naturally send downe their harmelesse light, and influence to the earth, for the good of the whole *Universe*, as the loadstone doth immit the attractive vertue thereof into the needle without any staine of sinne. Lastly, though nothing that I haue before spoken were admitted, yet in confessing them to be either efficient, or accidental causes of our affections, the *Astrologer* is farre ynough from inducing any inurious blemish vpon the heauens. For when the *Astrologer* maketh mention of the affections, he speaketh not of them as they are vertues, or vices, which (as euery freshman knoweth) are not naturall, but habituall, but he considereth them, as beeing inferiour powers of the minde, which consist in corporall beginninges, and beeing annexed vnto the instrumentes of the body are only prone to followe the complexion, which dependeth on the matter and forme of our partes, humours, and spirites. And in this sense only being simplie considered by the *Astrologers*, the affections can no more be saide sinne, then our eyes, eares, nose, tongue, hands, or legges: the one beeing as necessarie for the seruice of the soule (as *Lactantius* in his booke *de Ira Dei* trulie teacheth vs) as the other are for the seruice of the bodie. And I may confidently say, that ther can be no degree of temperature, nor any affection such or so high, but that hath beene found in men of rare qualities, and of a true touch in religion who haue nobly vled them. For which cause *Aristotle* is not vniustly challenged by *Lactantius*, and other great and Philosophicall Diuines, for placing vertue in a mediocritie of the affections, as if a man could be too angrie, too hatefull, too louing, too desirous, if the subject be fitting. And the exemplarie vertues of the Diuines, who place them in the highest affections, doe sufficiently

cleere them in these points. For to descend particularly to the two affections of *Anger*, and *Concupiscence*, implied in the confession of the Penitent: concerning *anger*, it is so farre from being a vice of it selfe, that (as *Lactantius* teacheth vs in the place before named) it is properly giuen vs for the punishment of vice. In which respect he derideth the Philosopher, that being worthily moued by the notorious offence of his seruant, forbore to correct him, because he was angrie. Aristotle maketh *anger* the whetstone of fortitude. And Seneca (as *M. Chamber* himselfe in his epistle auoucheth) affirmeth euery man to haue so much witte, as he hath anger. But aboue all, the Scripture it selfe Ephes. 4. alloweth vs to be angrie, but not to sinne: that is, not to suffer our anger to be transported with a desire of reuenge: In like manner the same father teacheth vs concerning *concupiscence* or lust that it cannot be spared, but necessarily serueth to stirre vs vp to the continuance of our kinde, according to that commaundement at our first creation; *Multiply and increase*. All which considered, I doubt not will satisfie the reasonable, how the starres may be saide causes of our temperature, and inclinations, without any necessary consequence thereby to make god the author of sinne or to deprive our wills of election.

And now to finish that which remaines, I also say that as absurdly he doth crie out, that Religion, faith, the coming of Christ, the labour of the Prophets, and Apostles, the planting of the Church, is in vaine, and that we may also goe and affirm, that we are by destiny called vnto Christ, and that there is no difference betweene good and euill, or that God is the author of euill: and all this vpon his owne vaine supposalls of that which no Astrologer in the world euer affirmed; namely that the miracles of Christ, with his death, birth, &c. depend vpon constellations, and aspects of the starres. For he neither can, nor doth charge them to speake in this irreligious manner: and therefore to fight against shadowes, and fancies were but vaine. And as for that rabble of superstitious assertions, which he reckoneth vp to the disgrace of Astrologie, I hold them not worthie the answering, but to be past ouer as monsters of
 opinions

opinions, which the follie of professours oftentimes doth hatch in euery arte, Diuinitie it selfe not beeing priuiledged from the prophanation of hereticks, and sectaries. Neither is there any profession that hath receiued more blemish, by the erroneous and impious opinions, which the followers thereof haue maintained and taught, then *Physicke*, beeing that whereby *M. Chamber* himselfe hath his greatest credit. For besides that which before I haue noted in *Galen* himselfe; what *Astrologer* can he name, that euer opened his mouth so impiously against *Moses* and *Christ* himselfe, as *Galen* hath done? How straungely doth *Avicen* in his naturall Philosophie, lib. 6. part. 5. and in the 9. of his *Metaphysicks*, affirme our soules to receiue their essence, and faculties from the next intelligence; and after the acquisition of practicke and speculative habits, so to be vnited thereunto, as that it doth not otherwise vnderstand, or exercise any facultie, then as it is directed by the same intelligence. ? Wherein (as *Aquinas* telleth him) he not onely ouerthroweth the office of our bodily senses, but also taketh away the discourse of reason, and the vse of our will, as we should heare, see, and vnderstand, refuse, or giue consent vnto euery thing, onely by vnion, or conuersion to this intelligence; thus in truth, making man but an equiuocall creature, and a man onely in name, who more aptly might be called an *Angel*, if this production or vnion were true. But I will leave *M. Chamber* beeing a Physitian himselfe, to consider of this creation of soules by intelligences, and further of the strange impressions, which *Avicen* thinketh the imagination alone by this meanes able to make in the elements, besides the admirable knowledge of secrets, and foreknowledge of things to come, which he ascribeth to this vnion. In like manner, *Alex. Trallianus*, *Aetius*, *Marcellus*, *Oribanias*, *Gordonius*, *Quintus*, *Sirenius*, *Angerius*, *Ferrerijs*, with diuers others beeing Phisitions, doe either expressely approoue, or thinke, charmes, inchantments, Periapts, Amulets, Ligatures, sorceries, and exorcismes, for the curing of diseases, and driving away of euill spirits, not to be reiected. But wil *M. Chamber* thinke him in his right wits, that because some phisitions

haue maintained Atheisme, others practised, and taught these forceries, and superstitions before remembred, should therefore write a booke against the profession of Physicke, and alleadg these errors of the professors, to prooue that physicke doeth shake the foundation of Religion, and all morall doctrine? Yet this is *M. Chambers* kind of reasoning, wherefore not to insist any longer vpon this sophistication, I onely exempt *Ptoleme* out of the number of these superstitious opinionallters; for whereas he maketh him in the second of the *Centiloquie*, to ascribe Religion to the starres, I absolutely with *Cardane*, *Gesner*, *Lucas*, *Gauricus*, *Nabod*, and others, denie the *Centiloquie* to be his, as beeing contrarie to his doctrine in the *Quadripartite*, where he respecteth Astrologie no further, then it may be iustified from the grounds of nature and reason. As for the *Marcionistes*, *Manichees*, *Priscillianists*, and other heretickes, which he remembreth among Astrologers, I haue before shewed their opinions, and in what regard the Fathers were iustly offended with them. And whereas after this he reprobeth that opinion of *Fertullian*, which I haue before alleadged, (though falsely by him ascribed here vnto Origen) I cannot blame him, sith it confirmeth that Astrologie ought to be permitted, considering Christ came not to pull the starres out of heaven, or to deprive them of their vertues. And that place which he citeth out of Origen, vpon the 6. of *Iosua*, is not sincerely alleadged by him, for it nameth not Astrologie, but speaketh against those onely that vse elections. Though in other places I knowe he is vehement against that opinion, which attributeth vnto the starres as the causes of worldly euents. But as they are signes, I haue before shewed, that there is no man that giueth more vnto them then Origen himselfe. And these be all the places of holy scripture, decrees, counsell, and fathers, and all the Theologicall reasons, which *M. Chamber* hath taken vpon the credit of others, and vnaptly applied against Astrologie: Wherefore as he beganne the first chapter, so he endes the second. And though in his owne conscience, he giueth ouer all hope of wished successe, as hauing the sunne & the moone,

and

and the whole hoste of heauen, against him: Yet with Iuno, *Aeternum seruans sub pectore vulnus*, he voweth (as she doth :) *Flectere sine queat superos Acheronta mouere*: making vs beleue that he will kindle hell it self against heauen, coniure the furies rather then take the foyle. Without doubt vp comes *Donax cum Velle, & manipulus furum, ad expugnandam Astrologiam*. But soft: *tantæ animis celestibus ira?* A little more patience, and a milder temper would haue fitted a man of the Church, and of his yeares, grauitie, and learning. But seeing he is not contented to haue denounced his heauie curse against Astrologers, as he pretendes, with Moses, and the Prophets, but wil pursue & rautie the same with humane reason; I meane not to giue him ouer, before I haue also tried his strength and force therein, wherein he seemeth so confident,

Chap. III.

Wherein the difficulties objected against this arte, by ignorance, first of the number of the starres, then of the constellation, thirdly of the birth houre, are answered and prooued frivolous.



He onely wise, and sufficient *M. Chamber*, in the first words of this chapter, maketh no better account of Astrologers then of ignorant wisards, while in the meane time

--- *movet cornicularisum*

Furtivis nudata coloribus.---

For Astrologers may laugh as fast at him, to thinke howe he that in his seeming knowledge doeth so wisard them for their ignorance, brings no knowledge of his owne at all, but when euery bird shall challenge their owne feathers; wherewith he hath pricked himselfe vp so gay, will be left as naked as *Horace* his *Dawe*. For let the 7, 8, 9, & 10. *Paragraphes*, or sections in *Pererius* his common place against Astrologers, be compared with this 3. Chapter, and the reader shall finde it worde for word, truantlike stollen out of him. But to let words passe

and come to his proofes, first he saith: *The greatest and graneest Philosophers are not agreed upon controuersies in heavenly matters*, Let him conclude, *Ergo: Astrologers are ignorant wisards*. I will make the like argument: the *Paracelsians* scorne *Galenists*, as no better then *Horseleaches*, and the *Galenists* are at daggers drawing among themselves; *Ergo*, if his owne argument be good (he must not be angrie) if (being a Philition) out of his owne mouth he be concluded for an ignorant wisard. Againē though Philosophers are not agreed of many controuersies in matters of heauen, yet this prooueth not that *Astrologers* are to seeke in their owne profession. He knoweth that the *Academicks* held nothing certaine, and that as in Philosophie, so in Religion, there are diuers sects, and no sect without many controuersies among themselves. *Ergo* by his reason, all Philosophers, Philitions, and Diuines, are ignorant wisards. But if he haue no better arguments to maintaine his assertion, he will sooner prooue himselfe the eight wise man, then *Astrologers* to be such as he makes them.

It may be he will quite himselfe better in that which followeth: for after this, both the Iesuite, and he vrge, that *Aristotle*, lib. de *Calo*, text, 17. 34. 60. 61. confesseth himselfe so far to seeke, that he is forced often in stead of sound arguments to use probabilities and coniectures. Whereupon they inferre, that if it fared thus with *Aristotle* the Prince of Philosophers, there is nothing to be thought of these companions (meaning *Astrologers*) but that which is commonly said, who is so bold as blind *Bayard*? But *Bayard* was neuer so bold and blind as *M. Chamber* will shew himselfe, while he followeth his blind guide so credulously in these ignorant obiections. For though *Aristotle* excelled for those times in the vniuersall knowledge of all things, yet was he but lame and imperfect, and commeth behind many others in singularities, and therefore in the *Anatomic* of the bodie, he must giue place to *Galen*: in *Geometrie* to *Euclide*: in *Astronomie* to *Ptolemie*: and so in other points of Philosophie to infinite others, who in particular knowledges haue farre exceeded him, and therefore
he

he seeth, that this is no argument to prooue Astrologers so ignorant in their owne profession, because *Aristotle* was to seeke in heauenly matters. For though *Aristotle* (as a Philosopher that holdeth it vnworthie to alledge any thing without a reason) mooueth diuers doubts about the nature, motion, order, and figure of heauenly bodies, which in the first of these texts he holdeth the more difficult to resolue, because they are farre remooued from vs, and that but fewe of their accidents be sensible: yet he arrogateth not such a singularitie vnto himselfe in these points, that others cannot exceede him in the vnderstanding of them. But in the text 34. he holdeth it *signum insignis stultitia, aut valde parati animi*; that is; either a signe of notable follie, or of great presumption, to vrge such precisenesse, as *Master Chamber* here doth. And in the ende of the 60. text, gratefully acknowledgeth the *Egyptians* and *Babylonians* farre to excell him in these matters; speaking out of their authoritie and obseruation. *Similiter* (saith he) *& de ceteris stellis Aegyptij, & Babylonij dicunt, qui plurimis iam annis ante, hec obseruauerunt, & a quibus multa fide digna de singulis stellis accepimus.* Wherefore if *M. Chamber* had considered, that *Aristotle* and the *Grecians*, had their chiefe knowledge from these nations that were *Astrologers*, he could neuer (for shame) either haue wisarded them, or objected *Aristotles* doubts to prooue them ignorant wisards; especially sith it concerneth *Astrologie* nothing at all, why the motions of heauen cannot be said contrarie; or why the Spheres mooue one way rather than another; or why their motions admit irregularities, as they are sometime swifter, or slower, stationarie, or retrograde, and for what cause these *anomalies* are more in some starres, then in others; and why there are so many starres in the 8. sphere, and but one in euery of the rest. For these, and the like (whereof he studieth to giue a probable reason as a *Philosopher*) are those matters, which he cannot in certentie determine: which is nothing to the knowledge of *Astrologie* it selfe, consistiing onely in the supputation of the motions, and effects, whereof *Aristotle* neuer made question. Wherefore these reasons, though they be

too light by many ounces, yet want light to make vs see that darke ignorance, whereof he dreames.

Which sith hitherto he hath not beene able to doe by the meanes of his borrowed wit, he trieth next to discouer it by the light of the starres themselves: *Whereof* (saith he) *since there are in heauen a number, which no man can discern, because of their distance, it followeth that no man can know them, notwithstanding that they haue their operation, as well as the knowne starres haue.* But except he prooue *An sit*, he shall not be admitted to goe further, to *quid sit, quale sit, aut quomobrem sit*. If he were disputing in matters of Diuinitie, I would hold that faith should flie aboue sense: but in professions, which consist of sensible demonstration, and experience, to dreame of the operation of inuisible bodies, is against all sense and reason. Wherefore as this assertion is absurd, so will I ioine issue with him vpon the truth thereof. For doth it not plainly containe a repugnancie, to affirme, that there are such starres, and yet that such starres can not be discerned? If he can not see them, I would faine learne how he knowes that there are such? belike he hath it by inspiration, as he hath the rest of his knowledge in Astrologie. But this I know, and can affirme of mine owne experience, hauing conferred the starres themselves with the *Asterismes* as they are set forth in the celestiall Globe, that except some about the north pole, and as I remember, about the constellation of *Cygnus*, there are very few to be perceiued by mās eie, which are not already cōprehended in the *Catalogue* set forth by *Ptolemie*, *Copernicus*, & others, which descend euē vnto the 6. magnitude, and besides, to those which they call clowdie and occult starres. But because mine owne assertion alone, will be of the lesse credit with *M. Chamber*, I will here confirme what I haue said, by the like obseruation made by *Cleuius* a Iesuit, of more experience in these matters, then *Pavanius*; who in his Commentarie vpon the first chapter of *Sacrobosco*, pag. 66. saith as followeth, *Quod si quis omnino contendere velit, plures esse stellas, ei per me licebit, quod vult opinari, mihi certè facile persuadeo, non esse plures in sex differentijs constelas, quam 1022. propterea quod in constellationibus per se consideratis,*

sideratis, non reperio plures quam ab Astronomia sunt notata. Which is directly contrarie to that which *M. Chamber* and *Peterius* suppose. And so constant is *Clavius* in this point, that there he taketh away all obiections to the contrarie, and answereth that place in the 15. of *Genesis*, where God biddeth *Abraham* to number the starres.

This then beeing with more reason denyed, then it is affirmed by him, he assumes neuerthelesse, that which will not be graunted, and thereupon inferreth, that if the starres which cause the effects be vnknowne, the effects themselues can not be knowne, seeing every thing must be knowne by his causes. And to admit what he affirmeth, yet will it not greatly aduantage his cause, sith these vnknowne starres, can constitute no for-mall difference in things. For as *Scotus* teacheth, all that they could in likelihood performe, were but to intend, or remit the vertues of the more illustrious and knowne starres. For I thinke he will not denie, but that in all reason, the knowne starres are of greater vertue then those remote, and inuisible starres can be. Wherefore this beeing so, either they are of like vertue to the former, or of vnlike and differing properties. If he affirme the first, it standeth with all reason to giue the denomination of the effect to the more principall starres, rather then to the vnknowne, because these are but cooperating and helping vnto the other, and therefore the action to be ascribed vnto the principall agents. But if he say these vnknowne starres are of an vnlike, and differing vertue: yet seeing the vnknowne must in all sense and probabilitie be the more weake, (as they are both further remote, and lesse by his owne supposition) the vertue of those that are knowne, can not but preuaile. For though those imaginarie starres, be admitted to diminish from the greatnesse of the effect in the knowne starres; yet considering the effects depend vpon both causes, they are most properly attributed to those which are the more powerfull and knowne. As for example, he can not but know by experience in his owne profession; for in preparing *Opium*, he mixeth *Saffron*, *Mirrhe*, and *Cassereum*, beeing all of a contrarie nature: yet neuerthelesse, though

these qualifie the cold operation of *Opium*, we take not away the name thereof, but still attribute the effect to *Opium* as the chiefe agent. And in like manner, considering that all *Privative* causes, are ever contained in the whole or totall, whatsoever floweth ioyntly both from knowne and vnknowne efficients: is properly and positively ascribed to the knowne agents. And thus we see, though his inuisible starres were admitted, yet we may well ynough affirme that we know the effects of all the starres, seeing the effects are vnderstood by the Chiefe and most principall, though peraduenture not so perfectly. Wherefore considering we know the signes, Planets, principall fixed starres, and the nature of the parts of heauen, vnto which all action is chiefly attributed, there is no necessitie of these vnknowne and inuisible starres, that shine onely in the fancie and imagination of a Iesuit, and his credulous translatour: neither is the ignorance of them materiall at all.

This which I haue already said, may also suffice for an answer vnto his following obiection, sith therein he onely pretendeth to conuince them of *confessed ignorance*, *euē of many of those starres which are seene*, as before he supposed the like of those starres, which are not seene. But why doth he so deceitfully suggest, that *Astrologers* make this confession, when he is not able to namethē? For I affirme that there be very few sensible starres in heauen, which rise aboue our *Horizon*, whose natures both *Ptolomie*, and since him many other *Astrologers* haue not fullie set downe in their tables of the fixed starres. For prooffe hereof, I referre him to the 1. of the *Quadrupartite*, chap. 8. and further, to the tables of *Schoner*, *Lucas Gauricus*, *Stadius*, and diuers others.

Wherefore this bewraieth either too great ignorance, or too much boldnes; and vtterly disapointeth all that he inferreth in the wordes following. In which he demandeth (presuming that his former assertion is graunted) *how these paultrie misards of a few starres which they know, are able to pronounce so confidently of things to come*. But who that shall read these immodest tearmes, wherewith he still reprocheth those that studie

die Astrologie, in euery passage of his pamphlet, as if he had rather beene brought vp vnder a hedge among skolds all the daies of his life, then amongst the *Muses* in an Vniuersitie, but must rather iudge, that he seeketh to bring Astrologers in contempt by disdainfull rayling vpon them, then by reason, which were much fitter for a Scholler? For I haue before prooued, that they knowe most of the starres, and haue expressed their natures, and therefore it is vntruely vrged by him, that in pronouncing of things to come, they iudge by a fewe starres, as if they neglected the most part.

And so behis suppositions to confirme this as vaine: *that the influence of those which they know not, may hinder or alter the effects of those which they know, or that Astrologers should answer the rest of the stars, to be without force, or influence.* Though thus much I will not conceale, that Astrologers finding by experience the starres vnder the third magnitude to be of small force, and to giue little or no impeachment to the effects of the greater, doe not ignorantly, but purposely neglect the consideration of them in many cases: neither in trueth (as it is euident to all that vnderstand the motion, and situation of the fixed starres) can any addition, detraction, or variation happen among them, by themselves, seeing their order, nature, configuration, and distance is the same now in respect of the one to the other, that it euer was, since their first creation. And therefore it is found by obseruation, that their rising, culminating, and setting doe produce the same effects at this day, which they did in *Ptolomie* his time, sauing that I confesse their effects may be intended or remitted by the accessse, coniunction, or configuration of the planets, or otherwise by the variation of their declination, as they dart their beames more or lesse perpendicularly down vpon vs, which happeneth by the progression of the eight sphere, and may cause them to worke more or lesse powerfully at one time then another in the same place. But this beeing well enough considered by the Astrologer (as he may see in *Stadius* in *Tab. Bergenf.* and againe in *Origanus*) doth not take away their nature, for *Magis & minus non tollunt speciem.* Neither is this any thing to his

obscuration, which onely supposeth the effects of the knowne starres to be vitterly frustrated by the vnknowne, which he affirmeth to be more in number. Besides experience may teach him, (if he haue any at all) that to determine either generall or particular effects, it is not alwaies so necessarie to consider all the stars in heauen: for some there are, that neuer shine aboue our *Horizon*, and of those that doe, halfe are euer vnder the earth; and of such as be aboue the earth, many be in such places of heauen, as thereby they are of small or no operation, being therefore called by *Ptolemie*, idle and darke places: whereby it is euident, that he ignorantly requireth the consideration of all the starres, especially seeing (for example) that the rising of the *Pleiades*, and of the *Dogge*, and of other single constellations, doe sufficiently prooue that in the obseruation of their effects, we respect not the rest of the starres, though knowne.

But altogither idle is that which followeth, wherein the Philitian taketh vpon him to teach Astrologers, that which they knowe better then himselfe: namely, *that in the 8. sphere there are 1022. starres, euery one bigger then the earth*. And this I confesse; but I denie that which he concludeth hereupon, *that therefore their force and power must needes be such, as the poore starregazers can hardly apprehend*. For we see that those starres which Astrologers call cloudie, and occult, being lesse then those of the 6. magnitude, are reputed of greater moment in some cases, then greater starres. And therefore the greatnesse of the starres, not alwaies a reason of the greatnesse of their vertue. Besides, the greatnesse is diminished by their distance: for though the earth be great in respect of vs that dwell vpon the earth, yet in respect of the 8. sphere in which the starres are placed it carrieth no sensible magnitude, being in effect but a point in regard thereof. Wherefore, how great soeuer the starres are, his reason is very little in this assertion.

And therefore not to insist hereupon, he further inforceth that this arte is bounded, and limited specially and principally with the obseruations of Planets onely, there spending and occupying it selfe: which neuerthelesse is as false, as any of the former. For his meaning is hereby to insinuate to the reader, that in effect,

Astrolo-

Astrologers are wholly ignorant of the fixed starres. But herein his wordes are so incertainer, that it will pose a good Grammarian to make them stand with any good construction, he hath so huddled, *Specially, principally, and onely* together. If his meaning had beene that they obserue the Planets specially, and principally, he should not haue spoken much amisse. For it implieth such a respect of the Planets, as neglecteth not, but includeth the fixed starres also. But if this be his meaning, then he hath spoken against himselfe, as he maketh Astrologers to neglect the fixed starres. Wherefore in adding the word *Onely*, it is plaine that howe confidently soeuer his words are set downe, the sense of his wordes, and sentence must needs be, that Astrologie doeth occupie it selfe in the consideration of the Planets alone: which beeing vntrue, no man that ever tasted Astrologie, or careth what he speakes, will affirme. For though Astrologers giue principall regard vnto the Planets, for great and euident reasons in nature, as the diuersitie of their motion produceth diuersitie of effects; againe, as they are neerer Agents, and worke more powerfully then the fixed starres, which are more remote: and thirdly, because God hath indued them with more beames, and light then the other, which doe questionlesse note them to be more noble and effectuall, besides many other weightie reasons, not materiall now to be insisted vpon: Though (I say) for these, and the like causes, they chiefly obserue the Planets, yet doe they not onely, so spend their iudgements about them, that they neglect the fixed starres, nor yet so specially, but that in some cases the fixed starres, are preferred before the Planets; especially by vs, whose habitation is farre remooued from the waie of these wandring lights. For which cause we are taught the more carefully, to consider the state and habitude of those fixed starres, that turning euermore about our horizon, neuer cease to throwe downe their beames vpon vs: and amongst them, those that are Verticall and Topicall: then also those that are contained within the limits of the Zodiacke, by reason both the lights, and the planets are in corporall vnion with them. Lastly there is no man, that ever tasted

Astrologie, but knoweth, that as well in consideration of the temperature of our bodies, as of the inclinations of the mind; besides other cases, concerning the significatiō of *Eclipses*, *Comets*, & the like, which pertainē vnto the generall accidents of the world, the fixed stars are properly & specially to be considered, as without the which no sound iudgemēt can truly be giuen of thē: Wherefore in seeking by these poore reasons, to conuince *Astrologers* in a ridiculous fashion, to be ignorant & paultrie wifards, it is apparent how palpably he hath played the cobbler beyond his last, taking vpon him to controll like a Doctor, where he neuer was yet a scholler.

Sed hic si sponte suasatis non insanit, instiga. Because he seemed not to dote ynough before in these ignorant *Paradoxes*, I know not what to conceiue of that which followeth, but that he is quite besides himselfe. For whereas hitherto he hath lauishly disputed of the force of knowne and vnknowne starres, and of the *Planets*, he is now growne to affirme, that *the starres haue no such force, or power at all*. If this be so, and that he be able to prooue it; why hath he lost all this winde in vaine? sith *frustra fit per plura, quod fieri potest per pauciora*. And if he makes this assertion good, *Aetum est de Astrologis*; they are vndone that ascribe to starres, as to second causes, and they must be driuen either to yeld vp the bucklers, or to flie to that opinion which maketh them signes onely, and not causes of worldly euentis. But can he be so senslesse as to imagine, that they onely bespangle heauen like vaine ornaments; or that they haue that diuersitie of light, magnitude, distance; and motion to no effect, but to remaine voide of any power or vertue, or of so much as in his daily prescriptions, he attributeth to the basest weedē vnder his feetē? Which neuertheless, (as sense it selfe doth teach him) hath not power or vertue to grow of it selfe, if the influence of these heauenly bodies be restrained. That this is quite repugnant to the word of God, I haue before shewed in my answer to his last text of Scripture in the second chapter; and in the 12. chapter I will as fully prooue it contrarie to *Philosophie*. In the meane time to make him conceiue the madnesse of his opinion, let him in
his

his owne imagination, but sequester the Sunne, Moone, and starres from the frame of the world; doth he not then see, with what more then *Cymmerian* darknes; he hath overwhelmed all things that remaine? doth he not leaue a blind *Chaos* replenished with nothing but horreur, cold, confusion, and ruine? Were it possible to place *M. Chamber* in such a world, where he might be a while pinched with the smart of their want, I am perswaded it would teach him quickly to recant this senselesse error.

It remaines to consider with what reason he maintaines this made, and senselesse position. And thus he argueth. *If they haue any power, they must haue it from God: but of God they neuer had it, Ergo: they haue no power at all.* But I denie his assumption: which he foreseeing, indeuoureth to strengthen thus: *If (saith he) they had receiued their power of God, then God would not haue forbidden the vse of them, no more then he hath of meates, frutes, hearbs, and the like, to which he hath giuen power to nourish and cure mans bodie.* But first I denie his consequence, as false; and vnnecessary: For God prohibited to taste the tree of knowledge: yet *M. Chamber* will not be so absurd as to denie naturall power vnto it. Againe whereas he speaketh of meates; who can be so ignorant of the ceremoniall lawe, as not to knowe, that God by *Moses* did prohibit the vse of diuers creatures; which neuerthelesse had their naturall properties? wherefore first it is apparent, that his consequence is vitious. But not to trifle about a knott in a rush: I still denie that which he assumes, that god hath forbidden the vse of the starres. For if he proue this, he strikes the pen out of my hand, and it shall neuer impiously write in defence of that which god forbids. Wherefore nowe that the state of the question is reduced to this poynt, I desire the reader to marke, howe Logically he proues it. *We are bidden (saith he) to take meate and drink with thanks giuing.* What can any man expect that he should conclude hereupon, but that we are commaunded to say Grace when we take our meate? For out of this to prooue that we are forbidden the vse of the stars, he can neuer be able. Yet hereupon he inferreth, *that euen so, God would haue bidden vs*
vse

use the helpe of the starres, if there had bin any such force in them. But which is the waie to London? A poke full of plumbes. May I not exclaime with Tully in his disputation with the Epicure, *O admirabilem licentiam, & miserabilem inscitiam disserendi*? Behold his argument: God commaundeth vs to take our meate with thanks giuing, *Ergo* he hath forbidden vs the vse of the starres. Or thus: there is no particular commaundement, for the vse of the starres with thanksgiuing, as there is for meats & drinks, *Ergo* the vse of the starres is forbidden: *Risum teneatis amici*? Can any man forbear laughing at these Sophisters, that dreaming of egges in mooneshine, seeke to confirme their assertion, by disputing *ab autoritate negativa*? which if any freshman doth in the schooles he is exploded, & hissed out. For *Moses* hath not mentioned the creation of *Angels*, *Ergo*, by his reason there are none. Neither is there any expresse commaundement, for the vse of the lodestone with thanksgiuing: *Ergo* it hath no attractive vertue, and the vse thereof is forbidden to our sea men. But besides I vnderstand him not, his Phrase soundes so awkly in mine eares, when he saith God would haue bidden vs vse the starres, as he hath done to vse meate and drinke. Can we imagine he is so wise, as to thinke the starres to be *Nectar*, and *Ambrosia*, and so dreame that they are created to be eaten, as *Poggins* reporteth of those wise men, that seeing the image of the Moone in the water, sodainly taken away by a clowde, supposed verily their asse had drunke vp the moone, & thereupon ripped hir bellie, to take it out againe? I would haue thought *M. Chamber* had learning inough to distinguish betweene *officium*, and *usus*, this properly beeing spoken of things that perish in their vse, that other chiefly, and particularly of things permanent. Wherefore though they be not created to be vsed by vs, as other fraile things are, yet they daile performe their office, in the ordinarie generation, alteration, and administration of all worldly things, for the vse of mans life. And so much doth *Moser* testifie, *Deuter. 4. ver. 19. Quae creauit Dominus Deus tuus in ministerium cunctis Gensibus quae sub caelo sunt*. Wherefore I leaue *M. Chamber* now, to reconcile himselfe to *Mo-*

for the one is flatte contrarie to the other; in that *Moses* affirmeth their ministry, and helpe to be commanded, which *M. Chamber* expressely affirmeth to be forbidden. Onely I will here put the reader in minde, that this his alteration in this point, is not *ad idem* with his purpose is to prooue Astrologers ignorant, which he cannot doe by proouing them not to knowe the force of the starres, if they haue none.

And as impertinēt to the state of the question, be his questions that followe, for he demandeth next, *To what ende God had forbidden the tree of knowledge, if he had left a star of knowledge?* Why doeth he not also aske to what ende God hath forbidden the tree of knowledge, if he hath left vs artes of knowledge? For by the like reason he may say, *Grammer, Rhetorick, Logick, Arithmetick, Geometrie, Philosophie, Physicke, Diuinitie*, or any other knowledge whatsoeuer, is forbidden, as well as Astrologie. Wherefore to free the reader from that deceitfull equiuocation, wherewith this aduersarie seekes sophistically to beguile him: I must needs discouer his corrupt gelding of the text, in leaning out the words, which otherwise (if they had beene inserted) would haue preuented all colour of wrangling, by their occasion. For *Moses* doeth not vse this word *knowledge* indefinitely, but further addeth, *of good and euill*: therein expressing the experimentall knowledge, which *Adam* learned by the taste of this forbidden fruite, and not the knowledge of the starres, and their effects, which we should the haue naturally still retained, as we do the other. Wherefore what should we say to him, that euery where so railes vpon Astrologers, calling them ignorant paltrie wisards, and poore Starregazers. Sure I am that this Logicke is most poore, paltrie, and ignorant, that cannot distinguish betweene knowledge by the starres, and the knowledge of good and euill, by the breach of Gods commandement. But most miserable is that Diuinitie, which attributeth the knowledge specified in the Text, to the specificall vertue of the tree, which neuer any diuine or other before *M. Chamber* was so grosse, as once to imagine, as I could shewe by the sundrie opinions of the Jewes, Fathers, and other Diuines, that haue commented vpon this

place, but that it were superfluous.

Much like to this, is that which followeth; that the *Magi* were led to Christ by a starre, and not by a figure: which I graunt. But doeth it therefore followe, that Astrologers are ignorant, or that the erection of a figure is vnlawfull? Euen as much as it doth, that he must ride vpon the bare horse backe, because Christ was ledde to Ierusalem vpon a Asse without a saddle. And here he doeth argue againe *ab autoritate negamine*: as if because the *Magi* vsed not a figure when they sought Christ, therefore Astrologers may vse no figures at all. And if I would affirme that they did vse a figure, it is more then he is able to disprooue: for though it be not expressed, this is no consequence, that therefore they did not vse one. Without question, he imagineth a figure to be some magicall or coniuring trick: for if he knewe what it were, he would neuer talke of it after this manner. Though the word it selfe doth sufficiently import, that it is but the verie picture of the heauens, wherein we may behold their position, as it were in a mappe, which is no more vnlawfull, then it is for *M. Chamber* to drawe his owne picture, or to prescribe his *Doses*, and receipts in a peece of paper, so that his patient may conceiue, and remember his aduise the better.

Yet neuerthelesse, from hence he gathereth it to be plaine, that the starres doe not performe that which is said of them. But if we require his reason, in stead thereof he demaundeth, *What this newe starre needed to guide them, if there were stars enough before? Or if a figure wil mentiō the death of base people, & say nothing of Christ, where, when, and how he was borne, without a new starre?* Thus he questioneth the poore Astrologer to death, with these idle, and impertinent demandes. But because here is a double question, I must diuide mine answer accordingly. To his first Question, I might say, that it were meereley superfluous; if I would iustifie that which *M. Chamber* within a dozen lines confesseth, that some haue irreligiously reduced the birth of Christ to the position of the heauens at that time. But to let that passe: this newe starre wherewith it pleased Christ to manifest his birth, doeth no more prooue, that Astrologers

Astrologers can not performe what they promise by the rest of the starres, then euery Comete, or Eclipse before or since Christs natiuitie; the iudgement whereof falleth within the rules of arte, as well as the rest of the starres. So as both may stand together, and not the one impeach, or destroy the other; sith it as well pleaseth God to forewarne the world extraordinarily by Comets, as he doth ordinarily gouerne the same by naturall starres, which haue euer shined in heauen since their first creation. Wherefore he seeth that this new starre fauoureth not his conclusion. Secondly I answer that it is not the vertue of the figure, that doth signifie the death of base people, but the state of the starres described in the figure. Wherein he deceiueth his reader by a figure of *diction*, as *Burcots* patient somtime was deceiued, who dronke vp the paper chopped in his broth, in stead of the receipts that were contained in the paper. But to knit vp this matter, the reason why Christs birth may be admitted to be knownen by this new starre, and yet not subiect to the rest of the starres, nor to a figure, is euident to all Christians, sith it is onely beleeued in the articles of our faith as supernaturall, and therefore not to be drawne to a consequence, to impeach the operation of the starres, in naturall generations and births.

As for that which followeth, where he maketh *Iulius Firmicus*, lib. 2. chap. 33. to exsert *Emperours* from the course and power of the starres, the substance is true, but his quotation false. For that which *Firmicus* speaketh concerning this point, is in the last chapter of the first booke. To which, first I answer, that it concerneth the state of the question about the ignorance of Starres, and constellations, nothing at all. Secondly that *Firmicus* by Astrologers, is reputed a better *Grammariā* then a *Mathematician*, though in this assertion it is plaine, that he doth but politickly imitate the old Oracles, which knew well ynough how to *deuise*, as is more palpable by the reason, which he there giueth for his opinion; in that he placeth the Emperour in the nūber of the Gods, so exēping him frō the condition of mortal men. Thirdly if this be such a sufficient reason, why Figure-flingers & wisards can

not foretell any thing of the state of the common wealth, or of Emperours, then that which this *Urine-singer* remembreth in the page following, is a sufficient reason for it, and against him. For there he confesseth that *Julius Caesar*, being an Emperour, was forewarned to beware of the Ides of March, in which he was slaine. And so were many Emperours besides him (as may appeare in my answer to the 13. chapter) admonished of the like accidents. But hauing tied my selfe to defend the Art, and not the absurdities of Artists, I hold this matter vnworthy these many words.

And so doe I as purposely neglect those fables of the pre-ceding of *Venus* before *Aeneas*, from *Troy* to *Laurentum*, and of that other starre which went before them that found *S. Antonies* bodie, being fictions futable to the rest of this Legend. Neither doth that *Rhapsodie* following, of idle & superfluous doubts, require any answer. For what concerneth it our controuersie, in which heauen the Comete that continued so long in *Cassiopeia* was carried? (In the account whereof, either the printer must helpe to excuse him, or els he hath erred no lesse then 6. yerres.) For this Comete appeared ann. 1572. and not 1578. as he affirmeth. And what skilleth it, whether it were bredde and corrupted in heauen? whether the like may happen in others? whether it may argue that there are more then 7. planets whose courses are not discovered? or that the fixed starres keepe not the same orbe? Lastly, whether the *Arcadians* were more auuncient then the *Moone*? or the highest heauen were compassed with fire, which as some thought, flamed through the holes of the Earths sphere, and made a shew like starres? These digressions, as they are superfluous in *Percerius*, so are they by *M. Chamber* himselfe, censured ridiculous in part; and therefore the more ridiculous he to blot paper with euery impertinent imagination of phantasticall braines, besides his matter. That Comets shine farre aboue this Elementarie Region, the *Lanigrave* of *Hessen*, and *Tycho Brahe* (that great and honourable restorer of *Astronomie*) with others, haue sufficiently prooued by Mathematicall demonstration, out of their owne obseruations. Yet doth it not follow that this is such a generation, as is accompanied with the trans-

transmutation proper to sublunary things, as he may see more at large discoursed in *Tycho*, if he will take the paines; to whose opinion *Rimarius* *Vrsus* *Diubmarus* *Mestline*, *Rothe* *Mannus*, with many others doe subscribe: whither I referre *M. Chamber*, for his better satisfaction in these doubts, seeing it pertaineth not to me to decide them, beeing besides our question. And these be all the reasons, which either his malice, or the spight of *Pererius* is able to deuise in disgrace of Astrologers knowledge, wherein neuerthelesse they haue but bewraied their owne ignorance most of all.

But now he commeth to the Aspects and positions of Starres in Natiuities, the exact taking whereof, he holdeth a very brittle and slipperie point: but the mistaking, or error therein a matter very easie. Wherein I will not much contradict him. Though in truth the scruple is in the true placing of the Planets in the 12. houses, not of the aspects among themselves. And the difficultie may iustly be alledged, as a spurre to stirre vp the Astrologer to the more exactnes. But so long as it is a thing possible, he can neuer make it a reason either to conuince the Astrologer of ignorance, or to impeach the Arte. But because he will shew himselfe a Philosopher, his reasons follow. First he saith, *it must needs be very hard to obserue the instant, or moment, wherein one is borne*. Which is nothing els but *petitio principij*, and all one, as if he should say, it is hard to obserue because it is very hard; when to those that are practised in this knowledge, it is as easie, as it is for him to tell what houre the Sunne doth shew, when he lookes on the dyall in a faire day. Secondly he supposeth *no lesse difficultie in marking the Aspect of the Starre, which was at that instant*, which is still *idem per idem*, and where I doe note as much ignorance in his phrase, as there is in his reason. For none but he, which neuer vnderstood what belongs to these matters, would babble so sillily of the Aspect of a Starre at an instant, sith an Aspect of a starre, is either *Platick*, or *Partile*. And both effectually: the first, admitting a large distance, euen of many degrees, according to the proportion of their orbes; which (the Moone onely excepted) the Planets doe not exceede in 18.

daies, no nor the Moone her selfe, (though swiftest of all other in motion) in one day, and a halfe: (according to the middle motion, and neglecting retrogradation of *Planets*) What childish ignorance is this then, to talke of a starres Aspect, in an instant of time, when so large a latitude will beget no more varietie of iudgement in regard thereof, then that the more partile the aspect is, the more effectuall we are to iudge it?

But his confirmation is yet as ridiculous, leaning wholly vpon vaine suppositions. For (saith he) *the midwife may mistake the time, and the Astrologer may mistake the aspect, by reason of fogges or vapours, which may either quite take away, or at the least darken and obscure the aspect.* But when I haue before shewed the *Platick* aspect of all starres, to continue for many daies, and of the Moone, for more then a day: what simplicitie is it to obiect the suppositions of momentanie errors? As much to the purpose might I argue thus: The skie may fall, and then *M. Chamber* shall haue larkes. And as he supposeth these impediments possible to happen: so he must giue the Astrologer leaue to assure him, that he can, and doth take such a course, as doth preuent and meete with these surmises, proceeding onely of ignorance. In which respect this argument is more strong on the affirmatiue, then on the negative: but howsoeuer: he knoweth, that to reason *a posse ad esse*, is neither of authoritie in the Schooles, nor of consequence in common reason. Besides, how can the skilfull but rather hold their foggie ignorace fit to be laughed at, then answered, to heare these vnskilfull controllers talking of fogges and vapours in observing an aspect, when it is sufficiently knowne that the aspects are alwaies taken by the supputation of the motions within present time, without regard of these impediments whereof they talke, were it a thousand yeares backward or forward? And as grossely doth he euaporate the tedious *memorandum* following, where he saith, *It may not be forgotten, that ofentimes the swift resolution of heauen, causeth the constellation to be past before it can be noted, considering that euery moment the figure and face of heauen, with the position of the Starres is varied.* Wherein he hath vttered nothing, which was not to be vnderstood

derstand before: For what could otherwise be supposed the cause of the difficulty, in obseruation either of the instant of births, or of Aspects, then the swift reuolution of heauen? But let the heauen mooue neuer so swiftly, it can beget no variation of an aspect worthy the noting in a whole reuolution. And though I confesse that the constellations, which rise obliquely, doe sodainly passe, and much alter the face of heauen in a short time; yet neuertheless the time beeing truly giuen, for so much as the same constellations differ not a minute in a yere, alwaies to arise with the same degree of the *Zodiacke* in the same *Horizon*, his remembrance of the swift reuolution in this respect, had bin better forgotten. (Though here I will put him in minde, that when we come to the obiection of twins, he doe as well remember it, as he hath here confessed it, for there it wil serue to some purpose against him.) But by this we may see, that his knowledge reacheth no further then his conceit, which cannot imagine howe either the time, the Aspects of the starres, the constellations and positions of the heauens should be supputated otherwise, then by instrumentall obseruations of them all in the open Aire, at the time of the birth by the eies; which sith no Artist euer doth, howe vnadvised is he, that hauing thus published his owne want of knowledge; so peremptorily in the words following doth censure Astrologers as *wisardly wise*, for taking upon them to tell any mans fortune, if they once knew the true time of his birth?

And whereas hitherto he hath laboured onely to prooue difficultie in these matters; in that which followeth, he denieth the time possible to be had, so precisely and sufficiently as is requisite. Sed aliud est dicere, aliud probare. And he is not ashamed confidently to affirme that, which he cannot otherwise proue, then by his owne wayne supposalls, in stead of reasons. (though in truth I doe him wrong to call them his owne. sith they are *verbatim* translated out of *Sextus Empericus*. Ch. 21. pag. 101. And thus he saith. Suppose one were borne such a yere such a day, such an houre, in the beginning or end of the same houre; yet that will not serue the figure-singers turne, who must not knowe in a certaine latitude, but very exactly, the very moment of time. But I blush

blush in his behalfe, that a publick lecturer of Astronomie should argue in his slinging fashion. For when he professed to proue it impossible, I expected not inartificiall surmises, & dreames (Stollen out of a *Sceptick*, that holding nothing certaine, assailed by his witt to disproue all artes what soeuer), but *mathematicall demonstrations and reasons*, either out of *Gnomonicall observation*, or out of the *Perspectiues*. As because the meridian commonly is not exactlie found, at the placing of our Sunne Dials, or because the *Gnomon*, which giueth the shaddowe, misleth so much of the true shaddowe, as answereth to the semidiameter of the Sunne more or lesse, according to his *eccentricitie*: neither commonly haue Sunne dyals any further distinction of times, then into iust houres. Or lastly if we take the time by obseruation, it is demonstrable by the *perspectiues*, that the Refraction of the aire, and the Parallax of the Sunne doe beget a sensible error in taking the height thereof, and so in the true place, without the which the exact time cannot be knowne. But to preuent all these obiections, a diall fittest for the purpose, is an Horizontall or equinoctiall, exactly deuided into houres, and minutes, truly placed, and hauing a subtil thred, lute string, or haire for his *Gnomon*: Or otherwise the learned and exact Mathematician, vseth a *Prosthapheresis*, or equation, so as these obiections had not bin to any great purpose: Yet I thought good to mention them, that so it might the better appeare, what aduantages an ignorant wrangler doeth loose, while he contenteth himselfe with euery inartificiall colour, of cauill. For is it a schollerly fashion to reason thus; Suppose the Astrologer hath not the time, *Ergo*, he cannot haue it? he must proue it impossible for the Astrologer to attaine it, (which is impossible for him to prooue) And not suppose that the *Artist* is wrong informed, for suppose the foundation is not laid, and we may surely conclude, that it is impossible for any man to raise the rest of the building. But the Astrologer confidently and truly affirmeth, that he knoweth how to finde the true moment many waies; as by obseruation (if he be present) or by arte and accident (if he be absent) as before I haue shewed in my answer.

swere to his obiection out of *S. Basil*, beeing the same which he nowe vseth in effect.

Yet notwithstanding this, he thinkes to driue the Astrologer into despaire, because he putteth him out of hope, to learne the true time, either of the midwife, or of the Parents, who make their account so, that they think they come neere, if they misse not too too much: when he knoweth this to be no argument: for of meere particulars, nothing followeth. Are there no more waies then by the Parents and Midwife, to haue the true time? He spake euen nowe of obseruation: and we haue other waies both by arte and accident. Where to argue, that because the Parents or the Midwife cannot informe him truely, therefore the Astrologer cannot by his own skil informe himselfe, is as absurd, as if I should say, *M. Chaber* cannot come a right way to London by a wrong directiō, therefore he cannot come a-right of his owne knowledge. For I haue before truely affirmed, that the Astrologer either present, or absent, can diuers waies supply the ignorance of the midwife, and of the parētis: and in the 6. Chapter I shall haue occasion to shew this more at large.

Further he addeth, that we may doubt beue the birth is to be taken, and considered: whether when the child first sheweth, or when it is halfe out, or when it is quite deliuered. But how sille is he to thinke, when his reader expects sound reasons, that he will be satisfied with idle doubts: which howsoever he in his ignorance may mooue vnto the Astrologer, are no doubts, sith *Protonie*, lib. 3. *Quadr.* putteth vs out of doubt, that the full time of deliuerie is to be taken. For which cause *Plutarch* affirmeth, that Man was aunciently called *ἄνθρωπος*, because he had his beeing, and so his name, of his comming into the full light.

But he still imagineth it impossible for the Astrologer to haue this or any other time truely: because either for the stoutnes of the minde, or strength of bodie, or disposition of nature, or skilfulnesse of the midwife, the strength of the Child, or innumerable such like causes, every one of these times may varie. Al which admitted, makes nothing to his purpose. For though these may cause

the beginning, middest, and end of the Mothers trauell to be impropportionable; as for these considerations, it falleth out shorter, or longer: yet neuerthelesse, these are no reasons, why the Astrologer should not take the true time of the birth, whensoever it falleth at the last; though it be further most assured that the Astrologer finding out the time of conception by rules of arte, is able by comparison of the heauens at that time, with their position at the birth to demonstrate what moeth to the *Crisis*, what the breaking of the vessels, and what the full deliury: and thereby to iudge the condition of the mothers trauell: which beeing wel enough knowen to the expert in these matters, doth sufficiently shoue the vanitie of this Vrnal-gazers conclusion, that thinketh his suppositions, and doubtles sufficient instances, to prooue that Astrologers cannot attaine the true time of the natiuitie, both against arte, and experience.

The rest of this chapter is wholly spent in examples of violent birthes, miraculous creation, and equiuocall generations: &c therefore in a word, nothing to the state of the Question. Of the first kinde, he remembreth *Scipio Affricanus*, *Manlius*, and one *Burchardus Comes de Linzgow*. These (he saith) were cut out of their mothers wombes, when their mothers were dead. And vpon this, like *Subtilis Doctor*, he frames a wonderfull subtile argument. That because the birth is *nixus matris*, or *cum nixu*, therefore these had no birth, no more then they had many times after, when they were taken out of their swadling clouts. And so concluding their comming into the world to be an artificiall, and no naturall birth, he thinketh now to haue sufficiently put the figurefinger to silence for casting their natiuities, or telling their destinies. But who almost can haue the patience to giue him satisfaction, that dealeth thus vnchollerlike, and sophistically in his arguments? For first, our question is of Astrologicall prediction by the moment of mans naturall birth. And he to impugne this, produceth examples of such as in his opinion were neuer borne: (which neuerthelesse may seeme a Riddle, or rather in truth a miracle, that a man should be, and not be borne.) Wherefore as hereby he hath taken a way

way the subiect of the question, and therein, (as euery scholler can iudge) all manner of reasoning: So doe I also affirme, that he hath dealt no lesse sophistically, in seeking to delude his reader with the equiuocation, and ambiguitie of the word *birth*, which without iudgement he seekes to colour by a false definition. For euery Grammar scholler of *Eaton* can tell him, that *Nixus matris*, is not the birth of the child, but the trauell of the mother, which if he will confound, then he must say that the child is borne and deliuered, all the time his mother is in labour; and this he seeth were absurd. But the child is then borne, when he is in *lucem editus*, and withall (as *Cardane* saith,) *Cum tantum attraxit aeris, ut sponte cessent respirare, & mouere umbilici arteria*. Wherefore if the child is then saide borne, when he is wholly come into the light, and doth breath no more by the mother, euery man may iudge, that this hath no respect to the life, or death of the mother, but to the full deliuerie of the child: which if it be naturall, is, *cum nixu matris*, accompanied with the labour of the mother: but if violent, (as in this case of his) there is no respect to naturall circumstances, or to the life, or death of the mother to make him borne. Wherefore this distinction of violent birth, as well as of a naturall beeing considered, it is plaine that these were borne: and withall to prooue, that such a birth is subiect as well as any other to the influence of heauen, he shall not need to seeke *Italie*, nor *Germanie* for an example; if he will read *Cardan*, *Stadius*, and his friend *Sextus ab Heminga*, vpon the natiuitie of King *Edward* the vj. whose birth was such as is here spoken of; and yet his death perfectly apparent in his natiuitie. To conclude then: if *M. Chamber* will confesse a father and mother, that child can not but be borne, if euer it liue to enioy this light, though he should spend all his logicke to prooue the contrarie. And howsoeuer he cauilleth about the ambiguitie of the birth; sith the Astrologer respecteth but that time, when the child is perfectly deliuered into this aire out of his mothers bellie; whether he be cut out by violence, or deliuered by the helpe of nature; it is all one to him. And to as much purpose might he obiekt the birth of a child

borne dead; to be no birth; as that a living child is not borne, the mother beeing dead.

Now to proceede: In his second example of our creation, he demandeth, *If the natiuitie of our first parents Adam and Eve had bene to cast, to tell them how long they were to stay in Paradise, how they should be deceiued by the serpent, how many children they should haue, and how long they should liue: In this case, what they would say, what houre they would take, when there was neither conception, nor natiuitie.* But if there were neither of these; then I answer as before, and that shortly, that he disputeth not *ad idem*, sith our controuersie is not of supernatural creation, but of naturall generation: this last beeing *a non ente ad ens* which is finite, and the former, *a nihilo ad ens* which is infinite. And did he but consider what I haue before answered towards the end of his second chapter, he should need no other *Oedipus* to resolute his extrauagant questions. For it is plaine thereby, that heauen could worke no astonishment in Adam, whose destenie rested in the libertie of his owne will: the heauens, and elements wholly conspiring to cherish, strengthen, and maintaine that excellent constitution wherein they were created, vntill this harmonie was dissolued by sinne, which brought in death, whereby our bodily matter is now become vnproportionable to the influence of the stars, which doeth euidently conuince this cauill to be as captious and sophisticall as the former. Yet here I might alleadge *Gersons* opinion, whome (though he produceth against *Astrologie*) I affirme to beleue, that mans fall was described in heauen. For thus he saith in the 3. prop. *Tril. Astrol. Theol.* *Attamen est probabilis opinio; & subtilis, quod Deus prescius futuri casus hominum, descripsit in celo quasdam congruentias concurrentes in decursu totius mundi, usque ad finale iudicium.* Where so farre was he from detracting *Astrologie*, that he giueth more vnto it then I dare challenge to be due. Furthermore to confirme his last examples of *equinoceall* generation, he alleadgeth *Diodorus Siculus, Anaxagoras, Euripides, Lucretius, Ouid, and Horace*: to whome if he please, he may adde *Paracelsus*. Some of which thought, that the first men were made by operation of the

the Sunnes influence and moyſture. Others, that euen at this day, a man might be framed out of the earth, as he confirmeth by thoſe creatures which are yearely bred of the ſlime of *Nytus*, and by the example of flies, and wormes, and the like. After which relation, he demandeth, *If this were true, how the Astrologer would doe, or what ſiſt and ſtuffing he would make, to get the Horoſcopus for the firſt man, who had neither conception nor birth whereby he might be guided.* But how ſhould I better answer ſuch a queſtioning diſputer, then with that olde verſe, *Percontatorem fugito, nam garrulus idem eſt?* Yet beſides that, I ſay as to the former, that his example beeing of equiuocall generation, taketh away the ſubiect of the queſtion, and is not *ad idem*: I further affirme, that he hath throwen himſelfe into a *Dilemma*, out of which he ſhall neuer free himſelfe with honeſtie. For if he belceue this opinion, then he falls into two abſurdities: firſt becauſe he attributeth more to the heauens then the Astrologer doth, wherein he confuteth himſelfe. Secondly that he defendes a groſſe impiety full of Atheiſme, impugning the ſtorie of our creation, and deriuing the ſoule from the ſtarres, which concludeth it mortall. But if for theſe reaſons he denieth to defend it, why doth he broach it? and not onely ſo, but confirme it earneſtly by authorities and examples, when it is nothing to his purpoſe? It is abſurd to vrge that, which himſelfe holds to be as vaine as the tale *De Asini umbra*. Wherefore it were more vaine to inſiſt any longer vpon it, conſidering this may ſuffice, to prooue, that for wāt of ſound reaſons, he hath brought nothing but ignorant falſhoodes, vaine ſuppoſitions, idle doubts, ſupernaturall examples, and frivolous fictions, thorough this whole chapter: which (while he ſeeketh to discredit the learning and knowledge of Astrologers) doth but too plainly bewray his owne ignorance.

An answer to a Treatise
Chap. III.

Wherein M. Chamber pretending the diuision of heauen, the Astrologers noting of the Horoscopus, and the relation of the birth houre, to be all of them most deceiueable, doth either most ignorantly, or wilfully deceiue and abuse the Reader himselfe.



That the points specified in the title of this chapter are of such moment, as without the exact knowledge of them, no Astrologically iudgements can stand; euery one that hath but saluted this studie at the threshold, as they say, doeth sufficiently knowe. Wherefore *M. Chamber* thinketh it materiall to supplant the Astrologers practise in these maine points, professing for more precisenesse, to relate out of *Sextus Empericus* howe these Chaldeans were wont to take the true time. This *Sextus* was a Pyrrhonian or Sceptick Philosopher, which sect doubting of all things and affirming nothing, did neither trust their owne eyes nor eares. And therefore, as he cauilled in Astronomicall matters, so did he likewise, with all the liberall sciences. Yet so much is Astrologie beholding vnto him, that expressly he iustifieth that part thereof, which *Endoxus*, and *Hipparchus*, with others practised concerning predictions of the weather, plagues, earthquakes, and the like mutations. But for as much as his profession would not suffer him to subscribe vnto it, in all points, I confesse he would seeme to crosse that part, which respecteth natiuities. Therefore sith *M. Chamber* for exactnesse, resteth vpon this mans authoritie, it is fit we examine whether his relations, and reasons doe answere that expectation, which his pretence of precisenesse doth promise. And first he reporteth that because the twelue signes are not bounded, and as it were chalked vnto Astrologers, but very vncertainely circumscribed by the obseruation of dispersed starres, Astrologers tooke this course to diuide a circle into twelue equall partes, marking some faire starre of the Zodiacke, and filling a great vessell full of water, they let that
water

water runne into another vessell, while that starre going from his rising in the Horizon, went round, and came into his rising place againe, taking from point to point to be his full revolution of a circle. Againe they tooke the twelfth part of this water, and considered in what time it did likewise runne out of the same vessell, for in that they held that the twelfth part of the circle went round, and that part of the circle to the whole circle, had the same proportion, as had that twelfth part of the water, to the whole water: And by this relation to the twelfth parte, they noted the ends, by some faire starre which they espied in the Horizon, whether it were north or south. Thus farre concerning the diuision of Heaven. But if this relation be so curious, and precise, why doeth *M. Chamber* giue *Sextus* the glorie thereof, when as well in the chapter going before, as in the two chapters following, he can be content to pretermitt his authors name in silence, and yet vse his objections as his owne? May we thinke that as he pretendeth, he nameth him here for more precisenesse? Nothing lesse; It is rather plaine, that howsoeuer he vseth cunning in dawbing, he maketh *Sextus* but a stalking horse to hide his own vnskillfulnesse, beeing ashamed to publish such grosse stuffe as this is in his owne name, though in trueth it would best haue fitted his owne ignorance. For except it were to fill his pages with superfluous rhapsodies, that so he might be said to haue made a booke, no man of iudgement would professe such precisenesse in wordes, and yet in effect dismisshis reader with nothing but a tale of a Tubbe. For what can be further off from precisenesse then in this age, (when he knoweth these matters to be performed by Geometricall instruments, and Arithmetically supputations) to obtrude vnto our Astrologers now liuing, the first rude, and mechanically inuentions of antiquitie? It was not pardonable in *Sextus* himselfe, who liuing (as is thought) in the time of *Antonius* the Emperour, when *Ptolemie* also flourished, and taught these matters by precise demonstration, as *Hipparchus* and others had done before him: but farre more intollerable is it in *M. Chamber* succeeding him so many ages, in which Astrologie may truly be said to haue growne to as exquisite perfection, as the pra-

tise

Etise of any arte whatsoever, by the painefull industrie of the learned. Whereunto I may also adde another thing, which doth bewray them both to haue but a shallowe and superficial knowledge in that which they take vpon them to correct. For whereas they onely respect the *Horizon*, it is certaine that the *Astrologers* neuer take any obseruation from thence, either for finding out of the *Horoscopus*, or distributing the partes of the *Zodiacke*; but alwaies in this case begin with the *Meridian*, supplying the place and office of the *Horizon* in a right *sphere*. For the regular is the measure of the irregular, and right ascentions, or mediation of heauen, is the measure, &c means whereby we attaine the knowledge of oblique Ascensions, adding or subtracting the Ascensionall difference. And therefore the *Astronomers* alwaies beginne their daie, from noone, or midnight, and in their tables of houses, the tenth house is the first, and rule of the rest, and to it are applied *Horaria tempora*, or the time from noone: wherefore the *Meridian* and not the *Horizon* is the ground of the rest.

Yet vpon this false and ill laid foundation, he raiseth another assertion, no lesse erroneous then the former, affirming, that *By this helpe, and meanes they tooke vpon them to determine, and point out the assensions in the Zodiacke, which notwithstanding by no meanes are determinable.* But I thinke, *Circe* did neuer more powerfully transforme *Ulysses* traine into diuersitie of shapes, then *M. Chamber* doth transfigure his Authors words to varietie of sense, wresting them from the true, and disfiguring them with false, to serue the ill affected humour of his owne light fancie. For the trueth is, that *Sextus*, there speaketh onely of such a determination, as is made by the eie, as may appeare both by these wordes immediately preceeding, and by those which follow, as they are set down by *M. Chamber* himselfe. For he addeth *That they cannot be so determined, but that a signe which is not risen, may seeme to be risen, and contrarie, a signe which is risen may seeme not to be risen.* Which must needes haue relation to obseruation by sight. In which sense *Sextus* speaketh with iudgement. For it is not vnknown to those that are practised in obseruation, or skilful in the *Optikes*,
that

that there lieth a deceit or fallacie in the refraction of beams, which cheifly happeneth about the *Horizon*, where the aire is alwaies thickest, so as sometime it representeth that to the eie, to be aboue the earth, which is vnder the earth, as we read in the Epistles Astronomicall of *Tycho Braba*, where the *Lantgrane* of *Hessen* witnesseth of his own experience, that to his seeming he beheld *Venus* aboue the *Horizon*, when neuertheless according to trueth, shee was foure degrees vnder the same. But more admirable is that, which the *Hollanders* remember in their voyage to the Northeast parts, where (if we may belecue them) to their sense, they had the Sunne twelue whole daies in viewe, before it could possibly rise aboue that *Horizon*. I could confirme this by other examples out of *Plinie*, and by proofes out of *Alhazen*, *Vitellio*, *Petrus Nonius*, and others. But hereupon, to set downe that the Ascensions are determinable by no meanes, is an absurd position, and what face soeuer *M. Chamber* would set vpon his knowledge in Astronomie, by publishing his Oration made at Oxford, before he read vpon the *Almagest*, I dare confidently affirme by this assertion, that he neuer read the first two books thereof. For *Ptolemie* in the 1. booke, chap. 14. demonstrateth how by the Sunnes greatest declination knowne, to come to the Ascensions in a right Sphere. The like doth *Copernicus lib. 2. cap. 3.* and *Regiomontanus* in his Epitome, *lib. 1. propos. 25.* And as certainly are the oblique Ascensions to be demonstrated, if to the former obliquitie of the Zodiack the obliquitie of the Horizon, or eleuation of the Pole be giuen, as *Ptolemie lib. 2. cap. 7.* *Copernicus* in the place before cited, and *Regiomontanus* in his Epitome doe all infallibly demonstrate. By which rules, both *Rheynoldus* and *Regiomontanus* haue calculated their tables. For euery Horizon, euen to the eleuation of the Articke circle. Wherefore vnlesse with pertinacie he will wrangle in points that be *Apodicticall*, and quarrell with the receiued Principles of Geometrie and Arithmeticke, he must confesse himselfe foully ouerseene, to affirme that the Ascensions are by no meanes determinable. As triuiall and vulgar are those following obiections of aquaticall instruments,

which sith *Ptolemy* 1500. yeares agoe, *lib. 3. Quadripart. cap. 2.* hath reiected as vncerten, both for the vnconstant nature of all liquid substances, and againe in regard of casuall impediments, and inequalitye, no *Astrologer* doth vse, but relieth, as he is there taught, either vpon obseruation by *Geometricall* instruments, or vpon other artificiall waies lesse subiect to error. Wherefore how absurd it is to obiect inconueniences that may happen in the commensuration of time, by such meanes as are out of vse, and almost of remembrance, had not *M. Chamber* in penurie of matter raked vp euery blind corner, I leaue to the iudgement of the discrete reader.

And to proceede, as that which he hath hitherto produced tendeth onely to make these points seeme difficult, so in that which followeth, he professeth to prooue, that the matter of the *Horoscopus*, which is the ground of all the rest, can by no meanes stand. For (saith he) when one sitting by the woman in travail, signifies the moment of the birth, by the sound of the basson to the *Astrologer* viewing the starres vpon the hill toppes, where he marketh the signe rising: First the time of the birth cannot be finised (as hath beene proceed) and so it will be hard to notifie it by a basson, or such like: Which how can any man read without profuse laughter? to see these captious Sophisters fight with the *Chimeraes* of their owne braine? For what can be imagined more senselesse, and vnskilfull, then to thinke an *Astrologer* vnable to performe his busines, without a hill, a woman, and a basson? as if he went about rather to hinde starter, then artificially to obserue the time by them. And sith all the weight of his following reasons dependeth vpon this ridiculous supposition, first I answer, that it is nothing but a *Paralogisme*, or Sophistication, *A non causa, et causa*: wherein he suppresseth the artificiall and infallible waies by which *Astrologers* attaine the true *Horoscopus*, and in stead thereof soisseth in this ridiculous deuise, as the onely way whereby to attaine it, when in truth it is neuer practised, and so no way at all. Secondly it is more notoriously knowne, then that I neede to insist vpon it, that no *Astrologer* obserueth the signe rising by instrument, or by eye, because for the reasons before specified, he can not
haue

haue a true *horizō*, but if he obserue by instrumēt, taketh some star eleuated aboue the *Horizō*, & as neere as he can about the 9. houre line, before the *Meridian*, or the third houre past the *Meridian*, as fittest in diuers regards for Astronomicall obseruation in this case, and thereby attaineth to the true point of time, which easily directeth him to the degree culminating; and this beeing knowne he commeth by the tables of Ascension, to the *Horoscopus*, and the rest of the Houses, as euery no- uice in *Astrologie* can tell him. Neither doth the Astrologer vse to erect his Instruments in the open ayre, where they can not but be subiect to the iniurie of the weather, & to variatiō, but hath them alwaies fitted within the house to preuent these inconueniences. Wherefore where no part of his vaine sup- positions are true, what should I say to these hills and basons, which swell, and ring in his head, but

Parturiunt Montes, Nascetur ridiculus mus?

Now, if we expect the reason why his Imaginary Astrologer, that listeth thus prepared, cannot performe his taske, first he assumeth that *the time of the birth cannot be limited, as hath beene proued* (saith he) *and therefore it cannot be notified.* Which is nothing els but a begging of the thing in question. For what he hath produced against the limitation of the birth time, hath beene refelled; & that euen by the authority of *Ptolemie*, who respecteth not that inequality, which may happen between women concerning the beginning, middest, and end of their labours, but defineth that time to be obserued, when the child is wholly borne, and liueth as an individuall person separated from the mother, and with him doe all Astrologers accord. And why this time cannot be limited, and obserued by those that haue sense, and reason, I thinke no man can doubt, but he that is voide of both. And most absurd were it for him to mocke the poore Astrologer, and to appoint him to catch starres, and blowe his nailes vpon a hill toppes to no purpose, if it be resoluēd before hand, that he can haue no ground to worke vpon. Moreouer he secondeth this with a second rea- son, no doubt as substantiall as the first. *For suppose* (saith he) *the birth may be taken, yet the time cannot be taken and noted: For*

before the sound of the Bason can come to the hill toppe, will passe a good deale of time, as for example, we see it fall out in the cleauing of wood, or discharge of ordinance as farre off for a good while after the axe is downe, and the Peece shotte off, we heare the sound, because the sound is long in going to him which heareth it. Therefore the Astrologer, cannot perfectly take the time of the signifying, which is the Horoscopus. Thus still he continueth his former Paralogisme, and needs he wil trouble our eares with the harsh sound of his Bason againe, though it be neuer so often reiect-
 ed: And to prooue that the time cannot be noted here, whether we will or no we must admit, that before the sound come to the Astrologer, a good deale of time will be past. But sure I am, not so much as he passeth by the matter very vnfound-
 ly. For as well might he imagine the Astrologer to sitte a hundred mile off, and to haue the newes by a Post the day after, as to appoint him an vnproportionable distance from the place. For if he be so remote, that he cannot knowe time exactly, it is all one, as if he were vtterly absent. Wherefore if he will giue me leaue to suppose as well for the Astrologers aduantage, as he doeth against it. I will imagine those that set the Astrologer on worke, and the Astrologer himselfe to haue so much naturall wit, as to be conueniently placed neere hand, in such sort, that this obiection of a long deale of time before it come to his knowledge shall be preuented, though were the Astrologer supposed to obserue a mile off, chained to this hill, as Prometheus is to Caucasus, considering the sight is a quicker sense, then hearing. I know not, why by a light in the night time, or some other signall in the day, he might not receiue a more speedie intelligence, then by a sound. Wherefore it is plaine, that while *M. Chamber* contendeth about vaine Echoes in the aire, he hath not his name in vaine, sith a Chamber maketh onely a great noise, or cracke, but is it selfe of none effect.

Notwithstanding he resteth not thus, but besides the former imagination of lost time, while the sound passeth, he supposeth further, That while the Astrologer looketh upward, and examineth in what signe is the Moone, and the rest of the starres, the

the face and figure of heauen is changed before he can accomodate, and apply those things which he saw in heauen to the birth-houre. Which beeing but an idle Tautologie, of that he hath before objected in the second chapter, ought rather to be past in silence, then answered againe. Especially seeing that it bewraieith him neuer to haue knowne what pertaines either to obseruation, or supputation: that first thinketh the taking of the moment by instrument requireth any great space of time, when he that obserueth so followeth the Sunne, or that starre by which he would worke, that his instrument standeth euermore exactly applied vnto it, whereby he is prouided of the height in the same instant, that he is aduertized, which beeing once giuen him, the time is afterward to be attained by operation, without any the least error. And secondly the time being thus gained, it requireth no further obseruation of the Moones place, and the rest of the starres, as then, which were it neuer so long after, is more sufficiently to be performed by the skilfull calculator within doores, then it can be at the same time by obseruation in the open aire. Wherefore I intreat the reader to consider, how grossely he that professed such precisenes in the beginning of this chapter, performeth his promise, when he requirerh that which is impossible at the same time. For it commonly falleth out that the Moone and diuers other Planets, are then vnder the ground; or if it be in the day time, that none of them all can be scene, and therefore impossible to be obserued, though alwaies possible to be supputed.

Yet we haue not overcome all the heads of this Hydra, for now supposing That this kinde of noting may perhaps haue some successe in the night, when the Zodiack, and the starres in it may be scene: yet because many are borne in the day time also, when nothing can be noted, but the motion of the Sonne, and many times scarce that it followeth that these figure-slingers may hit, and sometime misse, quoad hoc. But were I as captious as his argument is ridiculous, a man might make sport with euery word. For how can the Astrologer that shall read his silly supposition; but bite the lippe, and smile to himselfe to heare him that accounts Ptolemie, and all Astrologers no better then figure-

lingers, and paltrie wilsards, in his deeper ignorance, talke so strangely before them, of seeing the Zodiack, and obseruing the time onely by the Starres therein, or in the night better then in the day? Is he so well read in *Astronomie*, as to take the Zodiack for a visible circle, or to make this the measure of time? Can he be so grosse as to thinke that no starres can giue him the moment, but those that are in the latitude thereof? These be such *Paradoxes* as neuer were broached before in *Astronomie*: but sith either *Lyra* or *Cygnus*, *Orion* or *Syrinx*, or some other fixed starres, that haue great Latitudes to the North or South Poles from the *Eclipticke* will giue the time, as exactly as *Can Leonis*, or *Spica Virginis*, how fondly doth he mention the Zodiacke, and the Starres therein onely? And to goe forward, is it not as vntouth to heare it accompted more difficult to attaine the time when the Sunne shines, then in the night? Euery man by the helpe of an *Horizontall* dyall, exactly placed, and made to the eleuation, and truly diuided into houres and minutes, hauing (for the reason mentioned in the former chapter) a subtile *Gnomon*, is able readily to satisfie himselfe in this point, as well as the best *Astronomer* in the world. But I doubt whether it would pose *M. Chamber* himselfe, to doe it in the night. Nay were he more skilfull in these matters then I take him, I affirme that he cannot so certainly haue the time in the night, as he may by day, first because except he know the exact place of the Sunne the day before, it is impossible by any starre in the world; to knowe the houre of the night. And therefore when he saith that nothing can be obserued in the day time, but the Sunnes motion, he speakes idly, sith all obseruation dependeth vpon the Sunne, and therefore all that knowe what they speake, with nothing more then the sight of the Sunne in this case. Again the places of the fixed stars, are not so exactly found out as the Sunnes place now is: witnesse the difference between the *Alphonsine*, and *Phaeniceall* accompt, as also the late obseruations of the *Lantgrau*, and *Ticho*, differing from them both. So that absurdly doth he attribute better successe, to nightly obseruations, then to the sight of the Sunne.

But he further engeth, that many times the Skie doth not flow,
and with all that even in the Night, they may misse, if it be mistie,
and foggie. To which I answer that as well might he accuse the
skilfull artificer of ignorance; that hath neither matter, nor
instrumentes to worke withall, as the Astrologer in this case, if
he be destinate of all meanes whereby to attaine the time, and
so this rather a vaine imagination in him, then any defect in
the arte, or the professors thereof. Yet to supply his inconste-
nience, the exact Astrologer is not to be without a perfect
minute watch, such a one as Tycho, the Landgrave, and others
confesse they haue had, which went exactly as the Hea-
uens. And for confirmation hereof, I am able to say something
of mine owne experience. For I haue a plumb watche my
selfe, the inward works whereof be of brasse, because this
mettall is thought not to be so subiect to the alteration of the
weather, as iron & Steele is, and this, with one motion giueth
me so perfectly, both the minute, and second scruple of time,
that hauing obserued the Sunnes place at Noon with a large
quadrant diuided into Minutes, and set my watche by it, the
Night following I haue taken the right ascensions of certaine
fixed starres thereby, so exactly, as I could by another faire
Armillare, which I haue for this purpose, so great, that it rea-
dily giueth me both the right *Ascensions*, and declinations of
the Starres in degrees and minutes: all which with other instru-
ments, I can not without some touch of ingratitude; but free-
ly acknowledge, to haue had as my greatest encouragements
in these studies, from *M. Edmund Wright* of London, whose
(for his perfection in obseruation and all *Astronomical* know-
ledge) I may not mention without that reuerent memorie that
is due to a man of his learning and skill in the *Mathematicks*.
And if *M. Chamber* please, he may see the like prescribed by
Philosoph. 12 of his *Astronomicall Problemes*, *Prob. 12.* and
again by *Gemma Frisius*, with others, which may satisfie him,
that whether it be in the day, or night, clowdie or cleare, the
Astrologer that lists to be exact in these matters, and ioynes
Industrie to his will, wanteth not meanes to haue the due and
precise time. And (although common watches wherein the
wheels

wheelies, teeth, axletrees, spring, &c. be not perfectly wrought, or not well set together, may breede error, and drie weather or the spring new wound vp, may cause the watch to goe faster, and besides they shew not the additament almost foure minuts answearing to the Sunnes proper motion in a naturall day; nor lastly the equation of naturall daies may seeme to admit error of certaine minuts in the space of 24. houres, yet diligent regard & some proportionable equation for the additament and equation may correct all these inconueniences, so neare to the trueth, that *Gemma Frisius* hopeth that the longitude of countries may hereby be found out.

Wherefore losing this passe, he further vrgeth that although it be graunted, *That the Horoscopus, and their Centres, (as they call them) with the rest of their houses may be knowne, yet plaine it is, that none of these simple countrey folks, which come to the figure-singers, commeth with the precise obseruation of time, as is said.* And hereupon concludeth this chapter peremptorily, *That because the figure-singer, hath not marked himselfe the birth-houre, but taketh it by the relation of an vnskilfull messenger, it remaineth that no prediſſion, but error, and deceipt rather must ensue of this phantasticall and false arte.* But I must tell him that he deceiptfully and absurdely putteth more in his conclusion, then there was in the premisses. For as the case is admitted, it concerneth such natiuities onely, in which error happeneth through false information, and yet thereupon contrary to all Logicke, he concludeth vniuersally against the whole arte. Besides this being but a superfluous repetition of that which he supposed before in the 3 chapter, page. 20 is there answered. For (according to the rules of *Hermes*), or by the disposer of the coniunction or opposition precedent: or lastly by reducing accidentes to the directions, profections & transitions with other rules, which had this aduersarie knowne, would not haue suffered him to vse such weake obiections, as saue wholly of ignorance. And this is all which *M. Chamber* hath produced in this chapter out of *Sextus*, whome (being himselfe vnable to entertane his reader with reasons of his owne) he hath brought in, (as *Protagoras* saith) Musicians, and
Pipers

Pipers are hired at a feast, when he that maketh it, wanteth skill to passe the time with his owne communication. But the best is he hath done *M. Chamber* no great seruice, hauing piped him so ignorant a songe. Only his name dischargeth *M. Chamber* himselfe from beeing the author of these absurdities, but excuseth not his ignorance, or which is worse, his imposture, in the voluntarie, and aduised publishing of such follies, and fallhoods for true.

Chap. V.

That M. Chamber endeauoring to proue, that the birth-time, and time for obseruing the Horoscopus, must be precisely considered, and not with latitude, consulteth not, but concurres with Astrologers, and that the whole Chapter, in effect is spent in impertinent digressions, and repugnances.



Owe weakely, and without any shewe of probabilitie, leaning onely vpon the rude, and mechanall imaginations of *Sexius*, *M. Chamber* affirmed it impossible to attaine the birth-houre, and the *Horoscopus*, may appeare by that which I haue already answered in disprooofe of these dreames, co-

sidering how many waies I haue prooued the Astrologer able to meete with any impediment that hath beene objected, no obstacle, or let remaining, but that he may certainly enough informe himselfe of these times. Yet here *M. Chamber* confidently transported in his ignorance, flattereth himselfe, and in his owne imagination presumeth Astrologers driuen to such a strait, that they must necessarily reply, *They stand not so much vpon the precise, and perfect point of time, as vpon a time considered more largely, and in some reasonable latitude, which if they doe, Then* (saith he) *the elements and effects of their predictions shall sufficiently resell, and conuince them.* But where *M. Chamber* fights alone, it is an easie matter for him to depart victor. For I knowe no man that will resist him in affirm-

ming, that these times ought to be precisely regarded, sith neither *Ptolemie* himselfe, nor any Astrologer dare rely vpon a quaticall Instruments, houre-glasses, dyals, or the like mechanicall waies, but are so curious, when they goe about this businessse, that they trust onely to infallible obseruatiō, or other tried and assured rules of Arte. By which if a time with reasonable latitude be giuen them, they first prooue the same, and so reduce it to the point of the true birth, and neuer proceed to their iudgements, before the estimated time be exactly verified. But I may say with the Painter, in *Quintilian*. Happie shall it be with artes when Artists are the iudges. For how can the blind discerne colours, or what sense hath he, that all this while, as one out of his owne element, hath disputed so like a stranger in the principles of Astrologie, nowe to take vpon him to conuince the professours thereof, by their owne Elements? For triall hereof, let the issue, whereupon the Astrologer, and *M. Chamber* are to ioyne, be considered. He saith, *the time of the birth, and the Horoscope must be precise, and without latitude*. And this Astrologers doe not onely say with him, but besides teach him how it is to be known. What kind of confutation then, may this be, where he confirmeth that which Astrologers prescribe? Is this to conuince and refell Astrologers by their owne Elements? Or is it not rather to maintaine, and iustifie their elements, and so to say, he knows not what, but of a professed aduersarie to turne friend before he is aware? But withall let *M. Chamber* take this in his way, that this precisenesse of the *Horoscope* in grades and minutes is in effect onely and principally regarded for directions; in supputating whereof the errour of a degree, may misse a yere in the euent. But in all other Astrologicall considerations, where distinction of time, and euents is not necessarie, it is not so materiall, whether we have such a precise *Horoscope*, or no, as here he onely requireth. For there are many considerations to be vsed in natiuities, wherein neuerthelesse, directions are not vsed, as in the temperament of the bodie, stature, brothers and sisters, friendes, seruants, wit, affections, manners, & the like, which alwaies require not such precisenesse, as is here spoken

spoken of. And againe, Astrologically predictions for the sicke, are oftentimes performed by the aspects of the Starres, and the consideration of their course, as the same is swift, slow, direct, retrograde in *Perigee*, or *Apogee*, &c. without erecting any figure at all. Almanack-writers foretelling the diarie state of the weather, doe not erect so many figures, as there be alterations of weather in the daies of the yeare, or fit seasons for blood-letting, purging, sweating, bathing, grafting, planting, and felling of tymber, ebbing and flowing of the sea, all which are foretold without a figure, which might be many waies further particularized; but that this is sufficient to shew, how insufficient his reason is, which practiseth by a precise *Horoscope* to overthrow all Astrologically prediction, when we see, that in many cases it is not so requisite, as he doth imagine it. Yet as it is most requisite in cases, which require direction, so there may be good vse of an Horoscope, though it be not so accurate, for direction giueth but the yeare in generall, which may be performed though there be error of many minuts, profections, ingresses, reuolutions, passages of the Planets & Eclipses designe vnto vs the particular times of the yeare; but admit there were an error of one, two, or three degrees, and that the Astrologer missed so many yeares of the certen event; yet there is good vse of the art if it shall fall out once within 3. or moe yeares. And I thinke the Physition cannot prognosticate with more certentie when chronicall diseases will oppresse the patient, as epilepsies, apoplexies, consumptions, the gout, shortnesse of breath, &c. time with some latitude more or lesse is better then no time at all, precisenes in all actions is that which Artists aime at, yet to come neare to it, ouer or short is commendable: the Physition seldome attaineth perfectly the nature, qualitie and essence of the disease, the temperature, and strength of the patient, the qualitie and dose of the medicine, yet shrowding himselfe vnder generall rules of arte by little and little helpeth nature to expell the disease. But that arte requireth a precise Horoscope, he doth not onely iumpe with *Astrologers*, in affirming as they doe, but he further prooueth it by an argument *ab effectu*.

For (saith he) of them that haue bene borne together in the same time, with some latitude of time, all haue not lead the same life: but some of them for example, haue reigned like Kings, others haue rotted in prison. Then which, what can the Astrologer himselfe alleadge more worthie to confirme the validitie of this excellent Arte? For if the differing fortunes, which severall men haue runne in the course of their life, be (as here he seriously vrgeth) to be ascribed to the distance of their births, (which inferreth with it the diuers positions of heauen to be the causes thereof,) what madnesse carrieth him away so violently in other places, contrarie to his owne conscience, to write against *Astrologie*? Nay how sodenly, even in that which followeth, doth he ebbe and flow in his opinions, and like an other *Enripus*,

*Unus scilicet instabilis vagus;
Septemq; rursus scilicet; Et totidem refert?*

For he, that even now attributed the diuersitie of humane condition to the diuers birth of men, in his next words, without any distinction betweene the same, and a diuers time, attributeth the like difference betweene men indifferently to the one, as well as to the other. For (saith he) *there were not many Alexanders, nor Platons, nor Aristotles at once.* Where if he had staied, his speech might well ynough haue had relation to his former inference. But whereas he addeth to these words, *That no doubt many were borne at the same time with euery one of them,* he turneth his owne weapons vpon himselfe, and could haue spoken nothing further from his owne purpose in the scope of this chapter. For in vaine doth he contend whether it be materiall to haue the point of time precisely giuen, or whether it be considered, and taken more largely, if this diuersitie betweene men, fall out in the one, as well as in the other. But why doth he not here also name *Scarra*, as he did in the former chapter, sith the truth is, that he hath sucked this erroneous repugnancie from his brest, as from the Nurse of many of those fond assertions, which he fostereth in diuerse places. But least my silence in this repugnancie, might leaue some scruple in the readers minds, though it be from our first question,

question, I hold it fit to giue him satisfaction. And first I can
 but maruaile, that not marking attentively the order of causes
 in nature, they consider not the whole gouernment thereof,
 but are so dazeled with the contemplation of the maruailous
 workes of God, that for the dissimilitude and diuer sitte of e-
 uents, and effects in diuers subiects, they rashly denie the
 powers and vertues of the causes themselves. If this aduersa-
 rie conceiuech Astrologers to affirme, that all which are
 borne in the same time, in what place soeuer, and of what pa-
 rents, to be borne of the same condition, and that such as no-
 thing can alter, so excluding either the consideration of the
 seede, which *Ptoleme* acknowledgeth of great force in pro-
 creation, or the dissimilitude of places, which causeth a dif-
 ference betwene men, he grossely mistaketh Astrolo-
 gers. For doeth he thinke that they hold it not materiall,
 whether we be borne the children of Printer, or descen-
 ded of poore and base parentage? Or that they thinke it
 not to import whether all the causes (the presence of whose
 helpe is necessarie to the constitution of an effect) doe con-
 curre? Or whether some of them only be present, or that there
 is no difference betwene vniuersall causes, and particular? or
 that the force of the vniuersall, shall not preuaile ouer the par-
 ticular? and of those that are vniuersall, that the first cause doth
 not excell the rest which it sustaineth, and freely governeth?
 These things he which knoweth not, or knowing doeth not
 admitte, I cannot but censure to be verie ignorant, or too too
 obstinate. Wherefore he must knowe that Astrologers doe
 not so attribute to heauen, as that they neglect these inferiour
 causes, for the which in all their predictions the rules of arte
 doe prescribe a regard, both to countrie, Parents, Lawes, Cu-
 stomes, Education, and other the like circumstances. For in
Ethiopia to pronounce that such a constellation, as giueth
 Beute here, doeth signifie the same there, were ridiculous. Yet
 one so borne shall not be so blacke, as ordinarily the generall
 disposition of that climate doeth affoord: wherein we see the
 portion be yeeld to the common, and more generall cause, as
 the stringer, but doeth not therefore take away the naturall

vertue of that constellation. For more or lesse taketh not away the kind. And so if it be admitted that some were borne at the same instant with *Alexander*, yet none of them were borne the sonnes of a king. And therefore whereas the Astrologer might pronounce them for their estates and degrees borne to greater advancement then other men; yet had they not the same probabilitie to pronounce them Monarchs, as *Alexander* was. Because that with the happie position of heauen, his birth did concur, as he was the sonne of *Philip* king of *Macedon*. And therefore the more likely to attaine a Monarchie, sith he that is borne a king, can haue no other advancement then the enlarging of his dominions. Secondly, admit that diuers were borne in the same instant. Yet sith no place but one can haue the same longitude, and latitude, there must of force followe no lesse diuersitie, then if they were borne at diuers times, as the places of birth differ in situation one from an other. For there is none that is meanely entred into the principles of the *Sphere*, but knoweth that diuerse *Meridians* and *Horizons* may, alter the position of heauen so much, that what riseth, *In ipso mome*, as *Aristotle* calleth it, or as you would say, in the same instant, in one place, shall set in an other, or culminate in the third, or neuer rise at all in the fourth, and neuer set in an other situation. Lastly, concerning these examples of *Monarchs*, and *Philosophers*, I hold them improperly alleaged in a disputation of particular Natiuities. For that the learned doe note both to haue their fatall circuits, and periods, as we see againe the ruine of Empires, and barbarisme to succede in their turnes, which Astrologers impute chiefly to generall constitutions. And therefore *Cardan* in his Comment vpon 2. *Quadripart. Text. 7.* noteth, that together with the translation of the Monarchie from the Persians by *Alexanders* conquest, besides *Plato* and *Aristotle*, there flourished about the same time, *Hippocrates*, *Pythagoras*, *Theophrastus*, with diuers others whose he might name, as *Isocrates*, *Euclide*, *Aeschines*, *Demosthenes*, *Empirides*, *Alexander*, *Xenocrates*, and many more, who all excelled in Greece, during the continuance of the great Coniunction in the aie-

the Trigon by reason of the dominion of Saturne and Mercurie in the same. So that although I can not say, there were many *Platoes*, or *Aristotles*, that were the same (as the Logicians say) in number, yet we see that many learned men, that excelled in other knowledges and artes, were famous about the same time. *Cardan* further noteth the like, at other times, which I am forced to pretermitt, hauing beene longer vpon this point, then I thought, or would haue beene, though this (I hope) may suffice to prooue with what superficiall stuffe *Aschamber* comes to impugne Astrologie. And if this which I haue said be considered, it may serue for an answer to those reasons following, wherewith he reinfretheth his former speech.

For whereas he affirmeth *Aristotle* to haue had other more immediate and peculiar causes beside Heauen, vnder which, as a generall cause both the Philosophers of *Athens*, and the hogges of *Beotia* were borne, he seeth that the Astrologer both regardeth these, and yet neglecteth not the other. And therefore what should any man answer to such a brutish comparison, as may rather seeme grunted forth by some swinish Epicure, then aduisedly written by a man of discretion? For would nor he thinke the partie to take him for a pigge, a puppie, or the third, that should say, he was littered? though with as good libertie, might I speake thus of his birth, as he affirme hogges to be borne, as the Philosophers were. For his proprietic of speech therefore and well matching of Philosophers and hogges together, he may take his office in the Eglogue, that was censured to yoke foxes, and to milke hee-goates. The particularities which follow, I know to be altogether impertinent to the present question: yet neuerthelesse because they giue me occasion to explaine somethings, which beeing passed in silence, might preiudice the generall cause; I thinke it necessarie for my selfe particularly also to answer him.

Whereas therefore in the pursuit of particular causes, he saith that, First *Aristotle* had both a good soule, and a good bodie, but of *Plato* neither, but as of an vniuersall cause, for his soule he had of God, as he had his bodie of his parents. Considering

this

this disputation is about *Aristotle*, I thinke it cannot be better moderated then by *Aristotle* himselfe: who besides these causes alleadged by *M. Chamber*, saith, *Sol. & homo generans hominem*: which *Scaliger Exerc. 251.* referreth not to any generall vertue in the Heauens, but to the particular generation of euery man. And therefore he saith, *Non gignit speciem, sed hunc*: So teaching *M. Chamber*, that Man may haue more efficientes concurring to his generation, then those that are named by him. For if, as by this appeareth, heauē be a particular agent in the generation of euery indiuiduall person, it must necessarily also be said a particular cause. Wherefore in *2. de gener. & corrup. Text. 58.* he attributeth these particular mutations vnto the diuers motions of the Sunne, and the *Planets* in the oblique Circle. For otherwise if their motion had bin alwaies vniforme, as the Diurnal motion is, they should alwaies haue exercised their operation in these inferiour bodies after one maner: and there could haue bin no variety, but all things must haue remained in one state. Whereupon it followeth, that for the vicissitude of generation, and corruption, and other diuersities, it was necessary that the motions of those starrs, which mooue vnder the *Zodiak*, should be vnequall & diuers, without the which the diuersitie of effects could not be assigned to any naturall cause. But to shew him this by experience, let him but consider those things, which we see produced by equiuocall generation, as mice, frogges, flies, serpents, and other mixt bodies with life as well as without life, as stones, plants, Myneralls & the like, and he shall be enforced to confesse, that these haue their particular generations, and alterations from heauen. For if heauen be not the particular efficient of them, I demaund what other particular agent he can assigne me, which produceth their forme, by which they liue, or are that which they are. If he shew me the corruption whereof they are engendred, or tell me of the elementes: He knowes that these are but materiall, and not efficient causes. Wherefore sith in these things which breede of their owne accord, there is no particular agent concurring, either he must confesse their particular formes to be impressed by heauen, or by nothing.

But

But if to vphold his assertion he reply with *Picus*, that heauen (as an vniuersall cause) by the eminent vertue thereof, may effect this diuersitie: *Valesius* in his *Sacra philos.* as great a philosopher as *Picus*, aunswereth that he hath saide nothing, considering that it concerneth not Astrologie, whither heauen produceth this diuersitie of things by more, or fewer faculties, but confessing that heauen doth effect them, the Astrologer, for auoiding vnnecessary wrong, will acknowledge it to haue no other meanes to worke, but that common motion and light, whereof *Picus* speakes, and that this light, forso-much as it is an vniuersall cause, may in an eminent manner containe the vertue of all mutable things, which is as good for the Astrologer, as if it were a particular cause. Wherefore he gets litle by this supposition, and hath forgotten that in the third chapter he spēt many lines to prooue equiuocall generations of men, thereby deriuing both soule, & body from the heauens as from a particular cause, howsoeuer here he denieth either of both, to proceede from their efficacie, otherwise then as from a generall cause. Wherefore who seeth not how this *Polypus* can change himselfe into all colours, maintaining (as the proverbe saith) one thing standing, and another fitting? Should the *Satyre* therefore meete with such a disputer, as blowes both hot and cold with one breath, he would not haue to doe with him. But hauing occasion hereafter specially in mine answer to the 12. chapter to refell this error, which denieth any other vertue then light and motion in heauen, I referre him for his better satisfaction presently vnto *Aquinas* in his Comment vpon 2. de *Caelo*. *Señ. 10.* and againe to *Scaliger*. exerc. 18. & 25. *Señ. 35. 9.* and vnto *Franciscus Ferariensis contra Gentiles*. lib. 3. cap. 84. of whome he may learne, that Heauen is a particular, as well as an vniuersall cause. In like sort he further cauilleth, That *Aristotle* gave himselfe to Philosophie, not forced by the Heauens; but induced by his owne will. But if our wills be alone sufficient to attaine vnto Philosophie, sith he afterwards confesseth, That many that studied is as much, profued nothing like: it is apparant that neither their will, nor paines, though equall to *Aristotles*,

could make them equall in learning, neither can he imagine that having their reasonable soule from God (as before he confessed) they should be infused imperfect, and not complete, or indued with all excellent faculties requisite for spiritual formes, as well as Aristotle was. Wherefore though the heavens cannot be said to enforce: yet there is nothing more certain thā that they incline, according to that naturall constitution, which we have from them, both the soule exerciseth the faculties thereof, by the Organicall parts of the bodie: & for the most part desireth and iudgeth perfectly, or imperfectly, as the parts and forme of our bodies is well or euill tempered. Prooofe hereof we see in the *Lunaticke* whose distemper (as experience doeth teach, and as all Physicians with one consent confesse) followeth the course of the Moone. The reasons whereof in nature is only euident in the Astrologers, who by the affections of the starres at the partiss natiuitie, are able to say whether the imaginatiue and phantasticall facultie be well proportioned or no, which if it be not, the vnderstanding must needes be disordered in all the operations and actions thereof, as on the contrarie it much furthereth the goodnesse of the vnderstanding, when they are well placed in our birth. Whereupon *Aquinas*, lib. 3. c. 84. contra gentes affirmeth that diuers planets doe constitute diuers complexions, and dispositions in vs. And therefore that we may truly affirme, what *Ptolemy* saith in the *Centiloquij Aphor.* 38. That when *Mars* is well placed in the natiuitie of any man, in the dominion of *Saturne*, and strong in his owne essentiall dignitie, it giueth a good and deepe vnderstanding. And so *Aristotle* himselfe iudgeth the quickenesse, or dulnesse of the wite by the constitution of the body, accounting the melancholike constitution to be most ingenious, and the Phlegmaticke of all others to haue the dullest wits. Wherefore it is euident that the soule exerciseth her faculties as shee findeth the bodie, which is her instrument, disposed; and as the vnderstanding informeth it selfe, by the objects in the phantasticall part: So doe our wits for the most part apprehend, and choole, as our vnderstanding conceiue. From hence therefore it is that *A-*

quint also in the former booke, chap. 92. teacheth vs, that in proprietic of speech, when the will of man is moued by God, he is properly said *Bene uolens*, but when he is illumina- ted by the angel *Bene custoditus*. And as the felicitie of his nat- urall partes, hath relation to the good position of the heauens, he is also said *Bene natus*. Wherefore truly saith the Poet:

Natura sequitur semina quisq; sua.

For thus he seeth it to be true, that neither our inclination of the minde, nor capacite of vnderstanding dependeth simply vpon our owne will, and industrie, but especially vpon our aptnesse which proceedeth from the naturall constitution of the sensitiue partes. For the which reason experience teach- eth, that whosoever endeauoureth that, whereunto he is vn- apt by nature, doeth swimme against the streame, and pro- ceedeth vnaptly, and as it were, *Inuina Minerva*.

And the like I doe answer to those causes which he giueth of *Alexander's* successe: for though I confesse that his prince- ly vertues, his courage, *Arte militarie*, his armie well trained vp, were no doubt great, and principall meanes to further his actions. Yet neuertheless are not the starres to be wholly se- questred; For though no Astrologer maketh them the sole causes of these matters: yet I may truly say, that he is too fence- lesse and peruerse, that will make them no causes at all. Sith there is no man that was ever conuersant in historie, but shall see great and feareful Eclipses of the sunne, Comets, and o- ther heauenly appearances, to haue alwaies bene forerunners of all great and notable mutations, in the world; and not to descend to particularities, as I could, because it were tedious. I will onely remember *M. Chamber* of that place, *Iudges 5. vers. 20.* where the truth it selfe irrevocable testifieth, that the starres, fauouring the Jewes in their courses fought against *Sisera*: wherefore so long as the word of God ascribeth successe to the starres, let *M. Chamber* detract from their significations as pleaseth him: his opinion will be too light to weigh down both diuine and humane testimonie. But sith all this is but *Pe- tuiso principij*, and againe quite from the present subiect of this Chapter, as well might this *Flinger* from the matter conclude

Tenterton steeple to be the cause of Goodwines Sandes, as that the birth time must be precise, and without latitude, because heaven is an vniuersall cause, or for that Aristotle, and Alexander had other nearer causes then heaven, concurring to the learning of the one, and the successe of the other.

Absurdly therefore doth he inferre vpon this which he hath said: That if the figure-slinger giue the birth time some latitude, he can neither certainly say, that he, which is borne at such a time shall be fortunate & happie, since many borne at the very same time, were very unhappy, and miserable. Neither on the other side can he pronounce him poore & needy, that was borne in such an hower since diuers borne in the same houre liued all their life long in great abundance and plenty. For besides that this cannot depend any way vpon that which he hath spoken before, there is no coherence in it selfe, but rather flat repugnance: for a precise time, and a time with latitude, are contrarie, and therefore both cannot haue the same effect, neither, can the one, be the reason of the other, in that respect (if I conceaue him rightly.) For his wordes are so straungely put together, that it is impossible to find any sence in them. Wherefore to proceed, he further supposeth (and yet not he, but, Sextus, whose name he stil concealeth) that it would not a little trouble the figure-slinger, if one should retort the argument thus: If they which haue the same constellation, must needs haue the same happe, & euents, then they which haue diuers constellations, must haue diuers, and different euents, & successe which is false. But, I say, that his argument is false, and ignorant. For though, this commonly fals out, yet not alwaies, considering that as is knowne vnto the exercised in this arte, there often happeneth such a mutuall consent, betwene diuers natiuities, either as the same face of heaven is common vnto them all, or in respect of the configurations of their figures, or of the lightes, or by reason of the concurrence, which happeneth at the sametime of al their directions, and profections, that they agree as well in constitutions, as in maners, and fortunes. Wherefore here he seeth, that I doe not reply. That same one, whose destiny must be dropped, was the cause that al the rest was cast away with him. For I make their several

uerall euentes, to depend on their Teuerall natiuities, as they concurre in the former respects, and not to depend vpon the natiuitie of one man: except in case of generall constitutions; in which the natiuitie of the generall, or Pylot, and the like is subiect to the *Triangle*, in which Eclipses, Comets, or great Coniunctions preceeding beeing the causes of that generall constitution, doe happen. For in this case it sufficeth, that the natiuitie of the generall concurre with them, and that the rest be but borne in the same countrey, vnder that *Triangle*.

Wherefore, when he vrgeith that when we see many: though differing in yeares, bodily forme, and many other waies: yet haue come to the same ende; to wit, either by sight in warre, shipwracke, or such like, he seeth the reason evidently gathered out of the hidden secrets of nature, by which according to that in *Ptolemy lib. 4. Quadrip. cap. 7.* wee learne to discern the naturall *Sympathie* or *Antipathie*, that is betwene other mens constitutions and our owne. Whereof we may make excellent vse in the course of our life, as *Cardan* in his *Com.* vpon the former booke, *Text. 10.* sheweth by the example of *Maximilianus Stampa*, who beeing otherwise borne to no great hopes, vling the opportunitie of that consent, which was betwene the geniture of *Franciscus Sforca* second Duke of Milan, and his owne, grew to great preferment and estate vnder him. But how prooues all this, that the birth-time must be precise, and without a latitude? I perceiue it is true which *Seneca* saith, being once out of the right way, *Error immensus est* & againe, *Falsus nullus est terminus*, and therefore beeing once wrong, the further he straiues the more he goeth from the matter.

And now leauing the Natiuities of men, he seeketh as himselfe tearmeth it, to entangle the *Astrologer* with a question, or obiection of brut beasts, as followeth: if the course of life, and effects be guided by constellations, if in the same constellation be borne a man, and an asse: they must both haue the same fortune of life, and not the man to be aduanced in honour, and ease: the poore asse, in the meane time carrying burthens, and his backe full of stripes: therefore our life is either not guided by the starres, or if it be, no bodie can tell how. Thus indeede *Sexius verbatim* reasoneth, more

like the beast he speaks of, then of a Philosopher, and thus after him doth *M. Chamber* bray. For hardly is it to be thought, that any man could be so brutishly sottish, as to dreame, that asses should be advanced to honour, or that men should be bridled and saddled, and ridden by asses to the market. I thinke they were newly awaked, having had the world in their sleep presented to their imagination in their sleepe. Or it may be, *M. Chamber* feareth to be transformed as *Lucian* and *Aplutius* faine of themselves: and therefore expostulates of the matter before hand, that he may hold his preferments in that shape, as well as he doth now. For otherwise I know not how any that hath wit, to distinguish betweene himselfe and an asse, could aske so foolishly a question, knowing that *Homo*, and *Brutium*, are more then *Membra dividenda*, in that they differ the whole kinde. For I am sure, that he is not to learne, that God at the first created every thing in their kinde: and that he hath endued man with the divine gift of reason, thereby to beare rule and dominion ouer all other creatures, which being destitute of reason, are therefore subordinated to the empire and will of man. And shall it now be made an argument to take away Gods ordinance in the generation, or conservation of these inferiour things by the vertue of his second causes, because they doe not inordinately and preposterously aduance asses aboue men? I will not say that some asses complaine without a cause, sith they haue better lucke in the world then wiser cattell, and that all are not alike subiect to stripes, the asse that carried the mysteries will teach him, being perhaps foaled vnder a more fortunate constellation then other asses. But the 7. chapter giueth me more ample occasion to discourse of this wise objection about bruit creatures, though in truth it be fitter to be laughed at then answered.

And therefore I will proceede to that which remaines, which being his last obiection, he demandeth therein whether considering That while the child is in the mothers wombe, it is subiect to many diseases, and quames, the Figure-finger can foretell the accidents, or what day, and what houre the child shall be borne. *Quod si* (he saith) *he misse either answer he can, or he*

CANNOT

cannot tell. And to answer this, I resolve him, that the Astro-
loger can tell But then he asketh howe? For the Nativitie he
cannot be guided by, which is yet unknowne unto him, the child not
being yet borne. But this is no impediment why it cannot be
performed by knowing the time of the conception, accord-
ing to the doctrine of Ptolemie, lib. 3. *Quadruple* 22. which Lu-
cius Bellantius, *Quaest.* 14. *Ap.* 1. pers. 2. affirmeth to have beene
so exactly put in practise by a friend of his, that was skillfull in
Astrologie, that he foretold his wife the day, and houre of her
delivery. The like doeth Iulius report in his Comment up-
on Ptolemie of his owne practise in their severall trialls. But
Ringelbergensis goeth further, for he reports of a Jewe, that
found this infallible by five severall experiments: Wherefore
except M. Chamber will beleieve no man, but himselfe, he se-
eth this question easily resolved. And to conclude, first we
are to note that the matter professed to be handled in this
chapter, doeth not impugne but concur with Astrologie.
Secondly, that howsoever he ties the Astrologer to precise-
nesse of time, he leaues himselfe at libertie to wander in a ve-
ry large latitude from his matter, though for the readers sa-
tisfaction, I have likewise stragled with him beyond that pri-
uiledge which the lawes of the Schooles doe give me.

Chap. VI.

In which M. Chamber affirming Astrologers not confident in
their owne Art, is confuted.



Whereas our contention hitherto hath chiefly
concerned the birth-houre, vpon which all
Artists rest as vpon a sure foundation, where-
by to coniecture the accidents of this life: He
nowe pretendeth that diuers, and those the
chiefe captaines of this profession, doe not at-
tribute so much to the birth, as they doe to the conception,
wauering betwixt both, as whereaine which to take. Though
he affirmeth the Conception to stand with much better reason,
then

then the nativitie, To proove this, he offereth vs the authoritie of *Ptolemie*, of *Italie*, and the differing opinion of *Astrologers* in the objection of *Twinnes*. In all which he may not be angrie, if I tell him that he still plaie the pick-purse of another mans wit, and that not cunningly, as did *Antolichus*, who (because he could so disguise his person, and the ware which he did steale, that it could not be knowen,) was said by *Ovid* to be *fursum ingeniosus ad omne*, but so palpably that beeing euery where manifestly taken with the manner, he deserueth the *Lacedemonian* punishment: *quod parum prudenter, & ingeniose furatus sit*. Thus whosoever will compare, what he produceth in the point before mentioned, with the 3. chap. of the 7. booke of *Picus* against *Astrologers*, shall finde it *verbatim*, almost for so much translated. But to come to the matter, they both first vrge the authoritie of *Ptolemie*, and the better to confirme the readers iudgement; herein they cite his words, seeming to set them down as followeth: *When the temporall beginning of a man, is to be appointed, naturally, and properly, that must be, when the seede is receined into the wombe: but improperly, and accidentally, when the child is borne. Whosoever therefore shall vnderstand the houre, when the seede was receined, he ought rather to follow that houre in iudging the proprietie of bodie, and minde, and to consider the figure of Heauen at that time.* Where (as if *Ptolemie* had said no more in this matter) he stoppeth, adding, *hitherto Ptolemie*: when God knowes, he drinketh not out of the fountaine it selfe, neither sheweth himselfe so iust an aduerarie, as *Picus*, from whose channells he deriueth these corrupted waters. For neither hath *Picus*, or *Ptolemie*, the words properly, and improperly, as *M. Chamber* hath indirectly inserted in his translation, thereby to seduce the readers iudgement in conceining, that *Ptolemie* maketh the conception only, the proper beginning and the birth altogether improper: neither doth *Picus* leave the words *casu, vel observatione*, for finding out of the conception which *M. Chamber* purposely concealeth, because he would not haue his reader thinke that *Ptolemie* held it possible, by either of these waies to come to the true time of the conception.

And

And further although *M. Chamber* immediately magnifieth *Ptolemie* in a Greeke fragment out of *Homer*, for as exquisite a Master in Astrologie, as *Chalcas* was in soothsaying, who could tell things past, present, and to come: yet in the wordes following, whereas he onely selecteth an inference made by *Picus*, (*That because he knew how hard asking it is, for the Astrologer to get the true time of conception, for feare he might infringe their Divinations, and predictions by the birth, he streight way addeth this colour, but they that know not the conception, they must whether they will or no sue to the Nativitie.*) he maketh him, that is honoured of all the world for his extraordinarie knowledge beyond the common reach of mortall men, and especially for redeeming this Arte from spurious superstitions, wherewith it was defaced, to be no better then an impostor, that enforceth the birth for a colourable ground against the truth of Arte, onely to serve the turnes of such as deceive the world. Whereas *Picus*, though he cavilleth vpon titles with *Ptolemie*, beeing partly deceived by errour in translating, as hereafter shall appeare: yet without partialitie setteth the words wholly downe which concerne this matter, whereby his reader may iudge betwixt *Ptolemie* and his reasons. For which cause *Picus* might aptly say to him, as sometime *Martial* said to *Fidentinus*,

Quem recitas meus est, hic, o Chamber, libellus,

Sed male cum recitas, incipit esse tuus.

But it is well known, that *Ptolemie* was no impostor, professing in every passage to teach this Arte *Conuenienti Philosophie modo*. And truly to informe the Reader of *Ptolemie* his purpose in the former wordes, I will here set them downe, as they followe, beeing left out by *M. Chamber*, *Verum enimvero, quando illud initium (ut fere enenire solet) ignoratur, à partu necessaria accipiendum est, quod & ipsum maximum est, & hoc solo à priori superatur, quod per illud etiam qua ante partum contingunt praeire liceat. Ac profecto si quis illud initium appellauerit, hoc quasi post principium magnitudinem huius tempore quidem inferiorum, aequalum vero atq; perfectiorem potentia constituerit, ut propemodum non abs re illa seminis humani, haec vero hominis appella-*

ri possit generatio. Whereby he which is of vnderstanding in these matters may directly iudge, that *Ptolemie* hangeth not in suspence betwixt the conception and the birth, but directly resolueth that both are to be taken. And whereas he teacheth vs to obserue the latter, when we are ignorant of the former; It is not as *M. Chamber* following *Picus* inferreth, because otherwise the conception were onely to be regarded, or because *Ptolemie* like an impostor feareth to infringe the diuinations of this Arte, if he should not make mention of the birth, but flatter contrarie to those wrangling cauills, he will haue this latter obserued as more principall, and powerful then the other, preferring the conception before the birth, in this onely point, that by it we attaine to those things, which are essentiall, as the sexe, and temperature, together with such accidents as happen before the birth. Of which we cannot iudge, by the natiuitie, as by the cause, but as it hath *similitudinem efficiendi vim*: that is a similitude of the former face of heauen, and thereby like power and signification. But concerning the accidents of our life after we are borne, as the space of life, sicknesse, wealth, dignitie, marriage, children, and the kinde of our death, he remitteth vs specially to the natiuitie, as the chiefe and most absolute beginning of man. I knowe that *Picus* cauilleth vpon the word *Fortassis*: as if thereby *Ptolemie* stood doubtfull, and made the birth but *Peraduenture*. more perfect in power. But *M. Chamber* hauing shewed himselfe so great a Grecian, cannot be ignorant that *μᾶλλον τελευτήσαντι τῇ συνίμῃ* putteth this scruple out of all peraduenture, & determineth the birth to be absolutely the more perfect in power. For no Grecian euer vnderstood *μᾶλλον* as *Picus* doeth to be *fortasse*. And therefore he afterward maketh the conception, but as a kind of inchoation towards our beeing, tearming it for this cause, (as one would say) the generation but of humane seede, but the birth though it be latter in time, yet he saith it is equall, or rather more absolute in power, and therefore calleth this the generation of man himselfe. So that by howe much man is more perfect then the seede, of which he commeth, so much is the natiuitie preferred by *Ptolemie*, before the time of the con-

ception. For so long as that which was conceiued, neither draweth breath of it selfe, nor is nourished, as men are, nor hath any vse of the senses, but liueth after the same manner, an *Homogeneall* kinde of life, wholly nourished and conserued by the heate, arteries, and veines of the mother, annexed vnto her, as a part of her selfe, it is euident in all reason, that betwixt the conception and birth, neither in trueth nor name, it is any more to be called a man, then we can call an akorne an oake, when it hāgeth on the tree, or an egge which is not yet hatched, a chickin. Whereas the birth beeing now consummated, he is rightly then said by *Ptolemie* to haue the first beginning of a man, which is altogether *Heterogeneall*, and diuers from the former, breathing, opening the organes of the senses, receiuing nourishment, digesting, and subsisting as an other indiuiduall nature, apart by it selfe. Wherefore although the circumfusiō of the aire in the birth, cannot be said, euen in that instant, either to frame nature, or by abolishing the former, to beget a newe. Yet neuerthelesse it effecteth thus much, that it not onely ripeneth, and bringeth to perfection that which was before conceiued, by a position, which is answerable, and consonant to the first configuration at the time of conception, but besides this moment of birth according to *Ptolemie*, and reason, is indeede the beginning of that indiuiduall nature, which afterward it reteineth, as it is called man. At what time for the naturall affinitye, or Sympathie, which heauen hath with these inferiour things, and with the former constitution: it straight affecteth the tender masse of the Infants bodie, beeing then apt to receiue impression by meanes of the aire, which surroundeth it, and which it draweth into the inward parts and members, from thence forth, remaining accordingly qualified, as it is then seasoned by the same. And what maruaile is it, sith euen our full-grown and hardened bodies, doe sensibly suffer and feele the affections of the Starres, and of the aire? And to make this more plaine, no Philosopher can imagine, that the emission, multiplication, and operation of the insensible beames, which we call their influence, are lesse spirituall then that

light, and those beames be, which are sensible: but it is euident to all men that both in light, and colours, the visible *species* are produced, and projected in an instant, and doe also worke in the same instant. For so the one illuminateth the aire, and other transparent bodies, and the other perfecteth the sense. As for example, I may say the sight. Therefore so much more shall the heauenly influences doe the like: as they are more subtil and remooued from corporall condition. But a more liuely example hereof we cannot haue, then that which *M.D. Gilbert* giueth out of his most learned and Philosophicall observations in his neuer sufficiently commended worke of the Loadstone, where he teacheth vs for an approoued truth in his owne experience; that if a barre of yron when it is red hot, & made pliable to the hammer, be wrought & forged at such a position that the ends therof may lie due north and south, & so remain till it be cold, frō henceforth it wil as infallibly stand to these points of heauē by reason of the impression, which at that time it receiued, as the needle, which is touched with the loadstone. If then this be apparent in things void of sense, and euen in the hardest iron which beeing thus endued with this sensible qualitie, euer after retayneth the same without variety; Why should it seeme so senselesse vnto vs, that the delicate and tender bodie of the infant, when it first becommeth a citizen of this world, and is first compassed with the ayre which also it draweth in, should haue these naturall properties then imprinted, by the influence of the heauens, as shall for euer after be inherent in it, and shewe forth themselues more, and more as it groweth to pefection? To conclude therefore, concerning *Ptolemie*, let the reader iudge, with what iudgement *M. Chamber*, or *Picus* could affirme him to doubt, whether the birth, or the conception were properly to be obserued, considering how fully, and plainly, and in what respects, he hath determined that both, are to be regarded, but the birth as the more powerfull then the other.

From *Ptolemie*, *Picus* maketh his next recourse (as *M. Chamber* doth) to *Haly*, who (say they) in his book *de electionibus*, confesseth plaine the effectiual way of telling destinies to be in
the

the Conception, which because the Astrologers knowe not, they are glad to take hold of the natiuities. But there were two Hates, one an Egyptian whome *Picus* in that chapter calleth *Avenro-*
dan, who commented vpon *Ptolemy*, and neuer writte any
 such booke, and who (as *Picus* himselfe witnesseth in his first
 booke) vtterly reiected elections. And in his exposition of
 this place of *Ptolemy*, flatly giueth his verdict, that *Principium*
secundum, est principium veridicum hominis: sed primum non est,
nisi pro sciendo quid accidet spermati. And as for the other,
 whome *Picus* likewise there nameth, he was an *Arabian*, and
 followed their superstitions, and therefore not greatly mate-
 riall what he had said: But I doe denie that in his electi-
 ons he hath any such wordes. Yet I am sure, that he holdeth
 them vaine, which concur not with the *Radix* of the natiuity.
 And therefore in this discourse of elections in the preamble
 he saith, *Electio non est tanta potentia vt remorari valeat, vel re-*
monere quod planeta significant in radice natiuitatis. And I could
 alledge, an hundred places in which he hath still reference to
 the natiuitie, but maketh no mention of the conception.
 Wherefore vntill he be able to point vnto the chapter, and to
 sett downe his wordes, he must pardone vs (hauing before
 beene conuincd so grossely to runne away with other mens
 errors) if we take not his bare word for payment. And sith
 these are al the Astrologers, whome they haue named to stag-
 ger in the choice of these times, I make no doubt but the rea-
 der will hold them confident inough in their owne arte, for
 any thing this aduersary hath beene able to say. For to make
 this case cleerer, *Hermes Tresmegistus* in the beginning of his
Iatromathematick hath these wordes, *Radix septem Planetis*
emissi multiplicantur, & commiscetur in singula hominis membra,
dum in utero matris conceptus, coalescere incipit. Nec secus qui-
dum dum in hanc lucem prodit, enenire solet, iuxta positum duode-
cim signorum. Wherein he seeth *Hermes* to concurre with *Pto-*
lemy, that both conception and natiuitie are to be regarded,
 and not to doubt which is to be taken, seeing both are effectua-
 all in seuerall respects.

The last obiection which both *Picus* and he vse, is yet be-

hind, wherein they alleadge, that *when the Astrologers are vraged with the obiection of twinnes, who though their birth be all, yet often haue diuers, and contrarie euents, they are wont to answer, that diuersitie of euents in twinnes dependeth of their diuers conceptions.* But sith he setteth this downe as an answer commonly receiued amongst them, how commeth it to passe that of all, they are not able to name one? I know that *Ptolemie 3. Quadr. cap. 7. Haly, Rhoden, Cardan, Iuniline, Bellamius, and the rest, referre the diuersitie of euents, and manners in Twinnes to their diuers significatours, but not one of them to their conceptions.* Onely I remember that *M. Chamber* in the 11. chapt. of his booke, maketh mention of an answer of *Thomas Aquinas*, something for his purpose, but no man euer tooke *Aquinas* for an Astrologer, but for a Diuine: and what he there speakes is not warranted by any authoritie, but of his owne fancy, nor approoued by *M. Chamber* himselfe: wherefore not worthie to be vrged here, and if it be, why doth he not take it for an answer in the 11. chap. but contend wholly about the distance, and neerenesse of the birth in Twinnes? And therefore besides this, if we presse either *Picus* or *M. Chamber* for the discharge of their owne credits to produce their Authors, I thinke they shall be driuen to *Seneca* his answer in his merriment vpon the death of *Claudius*. *Hec ita vera, si quis quaesierit unde sciam, primum si noluero, non respondebo, scio me liberum factum, tamen si necesse fueris auctorem producere, querite ab eo, qui Drusillam euntem in caelum vidit.* And I thinke either the *Curator Via Appia*, whome the Romans must beleeue whether they will or no, must helpe them, or I may say God helpe them, for they are destitute of all Astrologers to vphold their assertion. Wherefore howsoeuer he supposeth others not to admitte the conceptions, *because no man is able to say whether the conception went together with the seeds, or otherwise; this can prooue no diffidence in the grounds of Arte.* Considering that his former assertion, is not positive, nor set downe by any Astrologer, but is onely alleadged for a further introduction to his immodest Common place, which followeth. For hitherto *M. Chamber* hauing acted the person

of an Earle, forsaketh the stage a while, and immediately steppes vp againe in the habite of an Empericke. For whatsoeuer *Sexius* in the Greeke hath set downe concerning the conception of a woman, whether it be present, or in succession of time, he too broadly reuealeth in the English, not a whit sparing the *Anatomic* of the secret parts, the concept of Physitians about conception in the, the difference between one woman & another, and the operation of the parts, besides the secret signes of conception, which altogether besides our question he vrgeth in such vnseemely manner, that I must be driuen with *Cains Roscius* to crie out to the reader, as sometimes he did to the Iudges. *Circumuenior, nisi subuenitis: quid dicit nescio, metuo insidias, iste aduersarius meus rectè loqui putabat inusitatè loqui.* Though in trueth the accuser of *Crisellius* neuer more ridiculously tearmed his crimes. *Sputatilia crimina*, then I may iustly say, *Profert aduersarius meus Sputatilia Argumenta.* And therefore I hope the reader will pardon my silence, if I pursue not these impure suppositions, which he cannot read without blushing, beeing alleadged onely to make the time of conception seeme vncertaine, as if he had before prooued it the onely principle, vpon which Astrologers relie: Though herein he hath failed, knowing *Ptolemie* in this case remitteth vs to that time *quando semen utero genitali admittitur*. So that all this discourse is as superfluous, as it is indeede vncleane. Neither is it materiall to our present question for me to insist vpon those notable times of alteration, betwixt the conception and the birth. For what concerneth it our question in this chapter, *That Galen distinguisheth the growing of that which is conceived by diuers Appellations: As that it is called for the first 6. daies zoru, after that xiiij. a, thirdly iugum, and lastly tridm: vnto euery one of which, Conciliator, and Egidius Romanus haue allotted a certaine number of daies? Or what auaieth it vs to know that Auicenna affirmeth the time of quickening to be double to the time of forming, and the time of birth double to the time of quickening? doeth this prooue any vncertainie or diffidence among Astrologers in the grounds of their arte?*

Yes

Yes for he concludes hereupon, that these times being thus notorious, might seeme to giue as much direction, as can be looked for of the natiuitie. But aswel might hee affirme, that the growing, and calling of our teeth, the time when we first speake, *Tempus pubescendi*, and the yeares of discretion with the like, are notable times of alteration, & may giue as good direction after our birth, as those other mutations which accompany the growth of that, which is conceived. For though in these times it is true, that there be sensible augmentations; yet these alter not, neither change the first impression of the celestiall influence: for experience, and reason, vpon which the rules of arte are grounded, doe teach vs that what addition soeuer happeneth to the first conception, doth not alter the nature formerly inherent, but rather perfect, and nourish the same, by being assimilated, and made like vnto it. Experience hereof we see in the seeds of vegetatiue thinges, which conuert all nutriment into their owne substance, and quality, remaining in their first sowing, springing, and, growing to maturitie of the same nature still without loosing the specificall vertues, and properties wherewith they were endued at the first. And what arguments soeuer *M. Chamber* vseth against the natiuitie, are also by the same reason auailable against all his other notable alterations, which happen to the infant in the mothers wombe, betweene the conception and birth, as when he is γένν, χύμα, ὑψιστον ταιδιον. For of all these as well as of the natiuitie may he say: *Time doeth neither beginne, nor make, nor perfect these*. Which also the Astrologers confesse, for they make not time the cause, but they take time as an inseperable adiunct of things done. For *Quicquid fit, fit in tempore*. Wherefore these mediate alterations are to be esteemed impertinent by the Iudiciall, who will rather giue credit to artists in their owne profession, then vnto these sophisters, that to supplant the principles of arte, can obtrude nothing but their own fancies. Yet he likes the sound of this string so well, that he means to make vs a litle musicke vpon it. And therefore here againe like *Proteus* he assumeth the shape of *Picus*, who if that which is already said be well considered, may rather be accounted to
chatter

chatter like a pye, then to the purpose.

For thus he reasoneth: *Of things, which are perfected in time not in a moment or instant, the destinie must needs be doubtful, of the which houre notwithstanding, they pronounce as definitively, as if there were no doubt.* But before we proceede further, I denie this assertion to be true. For though I confesse, that as well the generation as the natiuitie of man, and all other sensible actions, and alterations whatsoever, haue a latitude to which a beginning, middest, and ende is answerable, none of all which are neglected by the skilfull for their owne experience, as he may read in *Cardan* vpon the 2. chap. of the 3. of the *Quadrupartus*: yet neuerthelesse I haue before at large shewed, that *Astrologers* chiefly regard the extreames of propagation, that is the conception, and birth, and haue limited that instant in both to be obserued, which for diuers thousand yeares haue beene found effectuell. For which cause, considering these moments are exactly to be attained by instrument, and arte, there remaineth no scruple; why for this respect *Astrologers* should not pronounce definitively, or why the events should be so doubtfull, as he would make them, when the instant vpon which they depend is so certainly knowne. But here by the way let me obserue how flatly opposite, and repugnant he is to himselfe in these wordes, sith his whole purpose in this chapter hath beene to prooue *Astrologers* vncerten and vnresolved, which of these points to take, yet here he affirmeth the flat contrarie of them; as that they pronounce as definitively of this time, as if there were no doubt. But this is as ordinarie a fashion with him, as it is for our seamen to sayle both waies with one winde. Wherefore ceasing to wonder at such common oversights, if we proceede to that which followeth, we shall find nothing but a petition of the Principle, and a labour ill bestowed, to moue the reader to wauer in the knowne truth, and tried rules of *Astrologie*, for nothing but to admit his vaine suppositions.

And for a reason of his former speech, saith, *That may be taken for the fatall houre either wherein the efficient cause beginneth the thing, or in which the thing is consummate, and perfected.*

words

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But how tedious is it when one is driven to reiterate the same thing a hundred times? For we have nothing but an argument *a posse ad esse*, as that this may be: *ergo* it is. When besides I have often answered before, that the act of generation (which *Astrologers* call the conception,) and may be *that time* when the efficient cause (whereof he speaks) beginneth, and the birth by which the conception is consummate and perfected (which *Ptolemie* calleth before the second, but more powerfull beginning of man) are chiefly to be regarded, for the future accidents which follow these severall beginnings. For otherwise, to take the consummation or perfection of a thing for a beginning, and so to look backward, is as preposterous, as to come to the effect by the cause, after it hath taken effect. To both which former principles of mans being, we attaine by observation, and by rules of arte. To say here how we finde the time of the birth is needlesse. For I have plentifully spoken hereof before. But for so much as the samdraritie of the man with the woman is a secret knowne to themselves onely, this hardly or not at all can be observed by a third person except he be made of netrer, and more inward counsell, then any man will require of himselfe, or that this be observed by order before hand taken by the parties themselves. In this case ordinarily the *Astrologer* supplieth himselfe by the rule of *Hermes*, which teacheth by the Moones place in the natiuitie, to come to the true time of conception. For her place in the natiuitie, was the true ascendent in the generation, and her place in the conception, or the opposite is the true ascendent, or the opposite of the natiuitie which beeing (as I can speake of mine owne experience in divers genitures, besides the confirmation of the learned ever since *Hermes* his time) found true, is alone sufficient to strike all those balkeets against *Astrologie* dumbe. I knew that some say they haue sometimes failed in the practise of this rule, but then they neither consider the true rule (taking the degree of her true motion in the Zodiack for her place) when as in truth her place considered with latitude is truly vnderstood in the rule, and the degree coascending therewith, or els they haue neglected those

those other cautions of her combustion, and weaknes, or occurre with such starres as doe extraordinarily bring the worke of the moone to maturitie, which most admirably procueth the Sympathie that there is betwixt these inferiour things, and the heauens, sith their beginnings, and perfections doe so euidently depend vpon the configuration that one position of Heauen hath to the other.

But now to come to those mediate beginnings, whereof he speakes afterwards in the words following, and in which diuers parts are produced, what should I say but that sith the former moments are the beginnings of the whole, which alwaies containeth the parts, they are very vnskillfully vrged by him to haue seuerall beginnings by themselves? For after the matter of the whole is thus prepared by the disposition of the celestiaall influence, it is brought to perfection by the soule, whose actiue vertue enformeth this matter, and worketh out the seuerall parts and members thereof, vntill it hath finished this earthly tabernacle in which it sojournes during this life. To affirme therefore, as *M. Chamber* doth, speaking of euery seuerall part, as if it were a whole by it selfe, is a meere fallacie *a diuisione*, in that he deuideth those things, which are not separable, as they haue relation to the whole compound. For the parts doe all concurre but to the constituting of one entire, and haue but one and the same forme, and therefore can not be said by any man (that knowes what he saith) to exist as parts thereof separated from the whole, whose constitution they must for the former reasons necessarily follow, except he will imagine such a bodie as that image was, whereof *Nebuchadnezzar* did dreame. For behold the absurditie, which must necessarily follow if his position were admitted, that euery member had diuers fatall beginnings by themselves: we must admit one part (for example) to beginne vnder v. another vnder 8. and so for the rest. Thus making one member of a hot and chollericke constitution, and an other of a cold and melancholike, and so for this vnproportionablenes betweene the parts, and the whole, in truth not to be saide parts of the same compound, beeing *Heterogeneall*, and of a diuers

constitution, forme, and fortune from the whole, which is ridiculous. And thus much shall serue as a generall answer to prooue, how vaine these fatall beginnings of every member which he relates, be. For the which I also hold it superfluous in particular to insist vpon them, being 8. in number, and but 2. admitted by *Astrologers*, which if he would speake to purpose, he ought to disprooue, and not to object either the fauour of himselfe, or other men, being neuer practised by *Astrologers*, and whereof some be immodest, others superfluous, and I may call that which he placeth in the 6. ranke, preposterous, sith it is certain in the opinion both of *Aristotle*, and all other sound *Philosophers*, and *Diuines*, that the soule doth accompanie the matter from the first conception; and therefore improperly ranged in the sixth place, that ought to be first. And for further prooue hereof, I send him, or any man that list to contradict me in this point, to *Scaligen*, *De corp. & sensu*, lib. 5. c. 7.

And as for the last beginning which he remembereth, which (saith he) is the birth time, and least to be regarded, we see that still he beggeth the question. But yet for so much as his colourably seemeth to adde weight to his assertion in this point, we will not let it passe vnconsidered. For so lightly doth he esteeme of the birth time, that he seemeth to wonder, That notwithstanding this time as being no subiect to sense haue the *Astrologers* preferred and chosen as most fit for their predictions. But he had neede rather of an *Oedipus* then an *Astrologer* to vnderstand his meaning: sith that which of all other is most sensible, he affirmeth no subiect to sense. In so much that I would haue thought it a fault in the print, but that I finde it not among his *errata*. Wherefore seeing we must take the words as they lie, we must also presuppose that he vnderstands the *Astrologer* to chuse the time of the birth purposely because it is not subiect to sense, which is so senseles as it confuteth it selfe. But otherwise if to supplie that intricatenes, wherewith he entrappeth his reader, we must imagine that the *Astrologer* doth absurdly to chuse such a time as is not subiect to sense: then he shall see by retorting this inference, how he is

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seene times more absurd then the Astrologer. For sith of those 8. severall beginnings he only reckoneth but one, namely the birth least to be regarded as not sensible; then we must suppose that the other seaven beginnings reckoned so small by him are more to be regarded, because they are subiect to sense. But who euer was so absurd as to say that the conception could be seene or perceiued by any of the five senses in the moment thereof? Or to let passe those other times so grossely remembered by him as they are now to be named, who can affirme that it is discerned by sense, *when the child beginneth to be covered over with membranes?* or *when the soule cometh to it,* which he thinketh the fittest time of all: and so of the rest. Can he imagine that he shall be admitted a spectator of the act of generation? or though he were, can he perceive by any of his five senses, when the matter is conceived? Or can his sharpe eyesight perceiue through the bowels of the mother to see when the conception beginneth, first to be enclosed in his 3. *amniotides* or *fitties*? Or not to trifle vpon euery one: will he make soules and spirituall essences subiect to sense? These euils are so dull and grosse, as I am ashamed to spend these words vpon such absurd reasons: yet sith he hath reprehended the birth, which as all men know, is subiect to sense, as if he were onely insensible, and therefore held it least to be regarded, (though most preferred by Astrologers) I was necessarily driven to prooue that no other moment can admit that circumstance of sensiblenes, for want of which he reprehendeth the birth: because of all other, this onely is subiect to sense. Which though he denie, he doth it without reason; and though in the 3. 4. & 5. chapters, he hath gone about, with ridiculous reasons to confirme that which here he would haue graunted vnto him, he hath in them likewise bin confuted, sith it is euident to any man that hath his five senses, that that time which the Astrologers call the true moment of Birth, (namely the full deliuerie of the child) is as well to be knowne, as the child it selfe is to be seene. For though Astrologers dreamie not that time is such a sensible object, as is set forth by Poets, and Painters, but knowe as well as *M. Chamber* can teach them,

that is the number, or measure of motion, and for this cause, comprehensible in the understanding, & not by the outward sense; yet I know not how often I have affirmed and pronounced that the deliuey of the child, being discerned, bringeth vs absolutely to the instant thereof. Wherefore this is nothing, but as the Logicians call it *ignotio Elenchi*, where in the contradiction, the same thing is taken according to the same, for sensible and not subject to sense are contradictorie. And yet in diuers respects, the birth-time may be said sensible and insensible. For if he will strictly take the birth time according to the definition of time, it is certaine, that the time it selfe is not visible. But if we take it Metonymically, or as it is by the birth brought into our knowledge, and set downe before our eyes, and brought to our eares, in this respect we may affirme it to be sensible; wherefore by this it is apparant how euery way he playeth the Sophister.

Yet further to proue how wisely *Astrologers* make choice of this time (he saith) may appeare seeing time doth neither beginne, make, nor perfect a man, but onely bringe him to the world being already made, and perfected. But here are 2 arguments contained in one assertion. For first he saith, as if he should reason thus. That time which doth neither beginne, make, nor perfect a man, is least to be regarded: but the time of the birth doth neither beginne, make, nor perfect a man. Ergo: where first, if I would cauill with his maior, I should shew that it is altogether improper, and vntue. For neither the beginning, making, nor perfection of any thing is the effect of time; or to be attributed vnto time as the efficient cause thereof. But as before I shewed, Time is an inseperable adiunct of all that is done or made. But if he will adde a preposition and say that time in which a man is neither begunne, made, nor perfected, is not to be regarded, and so assume that man is neither begunne, made, nor perfected in the time of his birth, I denie his minor, to which except the wordes following giue some colour, I can see no prooffe at all; and if he will speake properly, shewing is no more the effect of time, then the beginning or perfection of a thing. But thus because he shall see I

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will deale liberally with him, we must imagine that he would proue it. That which onely sheweth a man to the world, doth neither beginne, make, nor perfect him: but the birth time onely sheweth him to the world. *Ergo &c.* But here I deny both his propositions, and doe affirme them to be false. For it is easy to conceiue that the same thing may either be begunne, or perfected; and withall shewed at the same time. For though to shewe, beginne, or perfect be diuerse, yet they are not opposite, but rather for the most part concur. For sith all our knowledge riseth from sense, we cannot say that any sensible thing is made, or perfected, vntill we can iudge it by sense. Wherefore this *maior* is apparently false in it selfe. And as for the *minor*, which saith that the birth onely sheweth him to the world; it is as false, and I deferre the reader to the prethilles where he shall see it discoursed how the birth time is not the perfecting of that which was conceiued, but the inchoation and first beginning of man, which is borne. And this doth not onely *Ptoleme*, with the whole nation of the learned affirme, but besides it is euident euen by the common, vniuersal, and rectified iudgement of the whole world. sith neither our Caudians, nor common Lawyers take knowledge as of an offence against blaw or nature, if through violence, a woman be deliuered of an abortiue issue, which perissheth thereby: but if that which was conceiued, be seperated from the mother, as a person subsisting of it selfe, if then by the wilfull malice, or vnadvisednesse of any man it be bereaued of life, he is no lesse answerable to the law, then if he had slaine a man grown. Wherefore by this it appeares, how by the consent of all men as well as in Astrologie, the birth is the beginning of man, and that before the birth it is but taken as an imperfect conception, and no man, but rather a part of his mother annexed vnto her, and not subsisting by himselfe. And therefore quite contrarie to *Al. Chamber*, it is for these good reasons to be concluded, that *Ptoleme* attributeth more to the birth, then he did to the conception. *From whence he digresseth to enquire the case of the recouerie of a sicke man, by which, as in the former he seeketh to shew*

shewe howe vsatisfied Astrologers are in the grounds of their prediction. Where first he reprehendeth them because, *That being a point depending vpon the natiuitie as much as any one thing, yet they leaue that commonly, and in steede of it take the houre when the sick man beginneth to be sick.* But his own *Galene* in his treatise *de decub. infirm.* doeth conuince him, either of ignorance if he hath not read it, or which is worse, of perversenesse, if he haue read it to wrangle against his knowledge. For there he directeth vs to haue a speciall regard to the figure of the natiuitie. The like doeth the *Censilogue*, *Hermes*, *Cardan*, *Bellantius*, *Lucas Gauricus*, *Boderius*, *Hartmannus*, *Angerius Ferrerius*, and as many besides as I knowe, that haue written of *lastromathematica*, or of *Criticall* daies Astrologically. Though if the natiuitie cannot be had, we must imitate the Physician, who in his absence from the patient, hath no other helpe then report for his precripts, so contenting himselfe with what he may, when he cannot haue what he would. Another point whereupon he builds his advantage, is that difference which happeneth about the choice of such a time, as doeth testifie the euents of sicknesse. But this I haue before shewed, that there is no arte, but may be condemned, sith there is none without controuersies, and therefore his reason in this respect, is but a plaine deceit *ab accidentis*. And as for the opinions reckoned vp by him, the Astrologer (besides his patients natiuitie) erecteth his figure for the houre, and minute, *quia uer laborare capis*, which time though in some diseases, as agues, &c. it be hard to know perfectly, because the first assault of the disease cannot manifestly be discerned: yet in many diseases, the houre, & minute, of the first assault may certainly be knowne, as in swimnings, or giddinesse of the head, falling sicknesse, apoplexies, palsie, fluxe of blood, vomiting of blood, pleurisie, palpitation of the heart and stomacke, woundes, beatings, bruisinge, fractures, dislocations, & diuers other diseases, which giue a large field to the Astrologer, wherein to exercise his arte. But *M. Chamber* thinketh this time, namely the first assault of the disease will not serue their turns, as being without a latitude nor partible, which supposeth away before

before the figure can be set. As though the Astrologer were tied at the same moment to erect his figure, and may not for a time giuen afterwards take leifure enough to erect the same. This obiection therefore proceedeth from lacke of understanding.

And as for the second opinion, which he saith *Admitteth* the space of three or foure daies, I answer that he falsely offereth this opinion as receiued by Astrologers, beeing flatly repugnant vnto their principles: and therefore when he produceth his author, I will beleue him. Though thereby I hold not my selfe tied to thinke the arte disgraced by the error of the artist. But the third he saith *determineth it by signes of conuulsion*, which is simply the physitiens way that is ignorant of Astrologie, and pertaineth not to this arte at all.

Last of all he saith that *others, fur ad horum Decubitus, when the sick man first taketh his bedd*, which conceite in his opinion is the deceitfulllest of all. And yet this opinion though most flowted out of countenance by him, is defended by Galene, whome some so vnderstand, that they reconcile the houre of the parties, lying downe, & the first sensible offence of the disease together, making them both but one. So that if this diuersitie be considered, of 4. opinions; 2. are not to be imputed to Astrologie. As for the other, the controuersy seemeth to rest rather in words then in sense. Yet it is wonderfull to consider how it pleaseth him to make sport with this last opinion when (for any thing he hath said) I dare vndertake it remaineth still good. For where as if it be admitted, he inforceth that, *if two fall sicke at once, the one of the Plague, the other of the gowte; following this way, they must needs both die, or both escape*. It is not to be beleeued, that any man beeing a phisitian, and that knowes the difference betwene acute, and chronicall sicknesses, should make so vneuen a comparison. For chronicall diseases follow the course of the Sunne, but sharpe diseases followe the course of the Moone. And therefore weake, and slender is *M. Chambers* obiection of the plague, and the gowte, the one acute, the other chronicall, and hauing diuers significators haue therefore diuers iudgements. For as

Husferus, Bertracius, and Galen lib. 3. de diebus decretorijs, cap. 7. do truly affirme, sharpe diseases haue their *Crisis* according to the course of the Moone, but chronicall diseases are not ended by *Crisis*, but by resolution. Neither doth the Astrologer take greater care in knowing the speciall kind of the disease, and the *prognostica* thereof, then he doth in curing the same. For that by the rules of arte, if it be an vniuersall disease ouer all the bodie, he vseth one obseruation: if it be an old and chronicall disease he regardeth another. In new diseases vsing a third course differing from them both; so likewise arte teacheth them rules that are speciall, and particular vnto euery member, and part of the body, beeing able also to iudge by the principles thereof, in what case the cure will be easie, and in what not. So that the Astrologer is farre from that grosse, and rude shuffling together, of sharpe and chronicall diseases vnder one iudgement, as *M. Chamber* grossely enforceth vpon him. Nay further and besides all that helpe that he can haue by iudicial Astrologie he neglecteth not the preceptes of Physick, but *Iatromathematicallie* ioineth them together.

Yet as if that which he hath already said, were not absurd enough in struing to make himselfe further merry with this opinion, he becommeth more ridiculous to the world. For behold howe trimly he exerciseth his good witte while he demandeth what an aduantage the *Figure-finger* had of all the world, who by taking his bed when he list, might put of death for euer if he would. For if he sawe an ill houre, he might take another time sooner, or later, as he pleased, and so play boe-peepe with death. But I answer, *M. Chamber* childishly plaies boe-peepe with his reader, whome he thinketh vnseene, so couertly to deceiue with equiuocations, after this manner. For men are governed by two principles, nature, and will; will is free, not subiect of it selfe, but *ex accidente*, to celestiall influences: But nature, and naturall motions are. Therefore when we speake of the patients lying downe through his disease, we exempt his will. For though the heauens, the Physitian, and the disease it selfe doe assure him certaine, and vndoubted recouerie
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of health: yet all are to small purpose, if his peruerse will will be disobedient. For as well *M. Chamber* might haue alleadged, that though the *Hora decubitus*, or first assault of the disease were perfectly knowne to the Patient in houre, and minute, yet he might informe the Astrologer of another time, and so delude his skill: whereby he may easily see, of what small validitie these trifling arguments be which he vrgeth not *ad idem*, but disguiseth with a Sophisticall equiuocation of nature and will. Yet triumphing and wonderfully pleasing himselfe in these his follies, behold howe he insulteth in the wordes following: Here (saith he) *belike is true the meaning of that, Sapiens dominabitur astris: A wise man is aboue the starres:* whereupon he concludeth, *If such wysards may gouerne the starres, and heauen, wee may well piise them in these wordes; O Domus antiqua quam dispari dominaris domino!* Thus wee see howe he hath made a great speake; though howsoever he taketh libertie at his pleasure to wisard and disgrace the Astrologers with ignominious termes; which nothing aduantage his cause: yet neuerthelesse when he hath done what he can, I am afraid the Eccho will reflect the wisard vpon himselfe againe. For in trueth his wordes doe better fit to peruerse an aduersarie as himselfe is then Astrologers. For he hath hitherto reprehended Astrologers, not for vsurping rule ouer the starres, but for attributing too much rule and dominion to the starres ouer men. Whereas *M. Chamber* quite otherwise, like another *Briareus* laieth *Pelion* vpon *Ossa*, to subdue Heauen, and vtterly to extinguish those glorious lampes by depriuing their light, and beames of all vertue, and power. But now I remember me better, it must be the wise man that shall moderate and rule the starres: and therefore I may iustly discharge these aduersaries of this high office, hauing made the world too publike a witnesse of their inexcusable follies.

But sith this hath alwaies beene the vnequall fortune both of vertue it selfe, and of all other her followers and louers, to be subiect to the enuie of peruerse and ignorant aduersaries, not vnaptly may I compare the hard hap of Astrologers in this point with that of *Vlisses*, who as *Tullie* saith,

Continuatus seruatus, & ancillam pertulit. Yet though Astrologers must likewise beare these disgraces at his hand, in il time doeth he aske, *If the starres be not wise to giue wisdom against themselves.* For sith this impertinent question can in no sort be applied to Astrologers, that magnifie and admire the Starres (as Gods highest instruments in the administration of nature) It may be that he breaketh forth into this demaund of too good a conceipt of himselfe, who so bitterly detracteth from the Starres, and all that ascribe any thing vnto them. But if this be the rule whereby the wisdom of the starres is to be tried, we may ascribe enough vnto them, sith they haue giuen him so little of his own to write against them.

All this notwithstanding will not beate him from his olde haunt of *Hora decubitus*, though a man would thinke, that his old age, should not suffer him so wantonly to runne ryot as he doeth. For not contented to haue plaied, as he hath already done, vpon this theame (which it should seeme he loues so well) still dallying vpon *Hora decubitus* (he demandeth) *If it differ in two persons, belike the one shall scape and the other shall die: and if Hora decubitus doe differ in three, the one shall scape, the other shall die: And what shall become of the third?* To which, as the case first concerneth two, there is no more reason, or consequence why their lying downe in seuerall houres should necessarily worke contrarie effects, then there is, why the house without Bishops-gate may not cure the idle fancies that trouble his braine, as well as if he were sent *ad Amicyras*. For it hath beene shewed that there is no necessitie, why a diuersitie of time should alwaies bring forth contrarie effects. And as idle is the other part of his demaund, what shall become of the third? where the houre differeth in three, and deferueth as well to be laughed at, as that third wife man, that comming into a chamber, where there were two fooles heads painted, with this inscription (*nos sumus tres*) was not able to resolute this darke *enigma*, vntill at the last by his foolish inquisitiuenesse, the third was found in his owne cloathes. For who that hath any witte knoweth not that sicknesse hath but two tearmes, either recouerie or death, which, be the positions of

of heauen neuer so many, and diuers, are diuersly signified by them, without the friuolous supposition of an impossibilitie, as if he could finde a neutrall constitution betweene life and death. Wherefore what doeth he discouer in all those superfluous demaundes, and iests broken vpon *Hora decubitus*, but that he hath a sicke head of his owne, which is rather to be pitied as *Helleboro dignum*, then to be answered in these idle and friuolous conceits?

Chap. VII.

Wherein the enaſon which is imputed to Astrologers, when they are vried with examples of beasts, planis, and the like, is proued a friuolous canill.



Before he made it disputable, whether for men, the conception, or natiuitie were to be taken: so in this Chapter for other things he maketh the same doubt to be greater. For example (saith he) In a chicken are three notable times: the hatching, the laying of the egge, and the first conception of it: whereupon proceeding, he further demandeth: If a figure-finger should be asked the destinie of a hen, whether shee were to die at *Stronotide*, or by the foxe, or to be threshed to death: so answer the question which of these three times he would take for setting of his figure. Wherein how doth this *Αετιολόγος* *Λύρον* *Ιερίων*, or Patriarch of trifling subtilties, runne the Astrologer out of breath with questions? which deserue no other answer then that wherewith the Oracle sometime answered the foolish *Rhodians*. For as *Diogenianus* reporteth, hauing proroged their feastes to *Minerva*, for certaine daies together, during which time they remained continually in the temple, because it was not the manner to bring a chamber-potte with them to the solemnitie, they resolved to consult with the Oracle in this weightie matter before they presumed further. And therefore demanding whether they might send for one or no: the Oracle at the first answered they might. But then these wise men beganne afresh to be troubled with new doubts, whereof this chamber-pot

should be. And referring the second time to be resolved whether their pot should be of mettall, or of earth, the God (saith he) beeing angrie with such witlesse and tedious questions, answered them, *Neither*. And in like manner may I answer *M. Chamber*, *neither*, to his three times of an egge, as the Oracle answered the *Rhodians* concerning the *Chamber-pot*. For though while he held himselfe to the conception, and natiuitie of men, I thought it pertinent to answer him: yet to follow him in these impertinent digressions about *egges*, *chickens*, *henes*, *pustockes*, *foxes*, &c. were to shew my selfe as vaine in my answers as he is in his questions.

But not beeing thus satisfied, he importuneth the *Astrologer* whether the *henne* hatching all hir young ones at once, they must all haue the same fortune: how many of them should flie away with the *kite*, how many die of the *pippe*, or otherwise. And least my too much silence might giue him some aduantage to glorie, briefly I may say thus much: that although the *Astrologer* be better aduised then idly to busie himselfe in the destinie of a *henne*, seeing they were from the first (as in the 5. chapter I haue shewed) with all other creatures void of reason destined to the vse, will, and dominion of man, which is indeterminate, yet doth this no way more disable the arte of *Astrologie*, then a *Physitian* (professing generally the arte of healing) doth discredit his knowledge, in refusing to coniecture, or tell the disease of a sicke horse by his stale. For as much doth the *Astrologer* skorne the one, as *M. Chamber* can doe the other. Neuerthelesse I must put him in minde, that I haue before prooued by the equiuocall generatiō of wormes, serpents, fishes, myse, and the like, that the Heauens are particular agents in the generation of sensitiue creatures. For we see that these things are produced without companie of male, and female, as well as by copulation, in so much as it is no newes that euen of leaues, fruits, and the sides of shippes, with the like, both fowles, serpents, and flying wormes should be ingendered: where it is manifest, that they can haue no particular efficient but heauen, sith these things before named, as leaues, and fruit whereof they are bredde, can by no Philosopher

pher otherwise be esteemed, then as materiall causes. And more particularly to satisfie him, *S. August. lib. 5. de Cinitate Dei, cap. 7.* reporteth that in his daies there were some that more curiously then discreetly vsed diligently to obserue whē their beasts had yong, thereby to trie the skill of their Astrologers. *Qui* (saith he) *audent etiam dicere quale pecus: vitrum aptum lanicinio, an vellationi, an aratro, an custodia domus. Nam & ad canina fata tentantur, & cum magnis admirantium clamoribus ad ista respondent.* Which authoritie fully satisfieth him, that Astrologie is not so defectiue in these trifles, as he imagined. But whereas he is further importunate to know whether they must haue all the same fortunes or no, that are thus hatched at once, *Pencer* in his tractate of Astrologically predistidns answereth him, that these cauills are too vaine and childish: and not holding them worthie to be refuted by learned reasons, confoundeth them by the example of three whelps, which beeing all whelped in the Eclipse of the Moone, after they were growne to some bignesse, fulfilled the effects and significations of the Eclipse, by their miserable death: one of them beeing torne a sunder with houndes, another falling off from an high place first broke his thighes, and the next time his necke, the third was burnt.

Nimi's inepta sunt, & pueriles ha canillationes, digna, ut resellantur, non eruditis rationibus sed Catellorum trium exemplo, qui sub Lana defectu editi, posteaquam adoleuissent, deliquij effecta significataq; complebant interitu misero, cum vnus eorum a canibus venaticis discerperetur, alter aliquoties ex alto lapsus, crura primo, tandem cernicem frangeret, tertius combureretur. I could further inlarge and amplifie the prooffe heteof by the auncient obseruations of husbandmen, who in putting the male to the female obserued the rising of diuers starres, which they found by experience most proper and agreeable to the seuerall kinds of cattell, as ours likewise distinguish the times by those Saints daies, which agree with these constellations. A manifest example whereof we see in redde, and fallow Deere, who (as *Solinus* and *Albertus* note) neuer conceiue, but at the rising of *Arcturus*, which time agreeth with our Holy-rood day. The like

like consideration they still vse of the age, and habite of the Moone to the Sunne in the bringing vp and gelding of their young, and to cause them to conceiue either male or female, in so much that *Gesner* reporteth, if the horse be put to the mare three daies before the full, shee will conceiue a male: but if so many daies after, a female. Which our *M. Blundevile* in his booke of breeding of horses, *Chap. 7.* affirmeth, where also he saith, that if a mare be couered within five or 6. daies after her foaling, and in the spring of the Moone, shee shall bring forth a horse foale. Which order *M. Garret* (saith he) Lieutenant of the *Pensioners* did obserue, and neuer failed to haue an horse colt at his pleasure. The like experience we also find in Oysters, Crabs, and al kind of shellfish, which with the waxing of the Moone grow fatte and full, and decay as her light weyneth. What should I therefore say but that *M. Chamber* in denying these sensitiue creatures to follow the inclinatio of the heauens, seemeth not to haue so much sence as they? For *Solinus* affirmeth (besides that which I haue said) that the Elephant doeth *disciplinam astrorum seruare*. And *Plinie* confirmeth it speaking of them, as if they were affected with religion to worship the starres, the sunne, and the moone, in so much that at euery chaunge, when shee first appeareth, they vse to purifie themselues in a riuer, looking vp with reuerence to the new moone. And (which alone may enforce the most obstinate to confesse this consent betweene the heauens and sensitiue creatures.) *Orus* reporteth that the Egyptians vpon their waterclocks vsed to engraue a *Cynocephalus* sitting as an *Hieroglyphicke* of the æquinoctiall: for that on the same daies, that the sunne did enter the equinoctiall points, this beast iustly deuideth the day and the night, each of them into 12. houres, by the vrine which passed from him euery houre. And *Pierius* in his *Hieroglyphikes*, lib. 6. further confirmeth with *Orus*, that they also vsed this beast lying, as an *Hieroglyphicke* for the Moone: because it seemeth affected with the like passion which is incident to the Moone at the very same houre of her coniunction with the sunne. For not beeing then illuminated, but seeming to vs, as if shee were vitterly vanished; This creature

creature at that time is found blinde, neither eateth any meate, but prostrate groueling vpon the ground seemeth very sick, and to mourne as it were for the losse of the Moone. For which cause they were nourished by the priests in their temple which they dedicated to *Seraphis*, and were kept there, cheisly for the exact finding out of the Moones true conjunction with the Sunne, and the equinox. Whereby we may conclude that though the Astrologers in these daies descend not to these trifles, it is not for that brute creatures are exempted from the starres. For I haue before prooued that in *S. Augustines* time, they wonne admiration of the common people, by no one thing so much, as by that which now is objected to be out of the compasse of their arte.

Wherefore now to proceede, he further vrgeth, that *In sowing of corne*, though it all fall into the ground at once in the same position of heauen, you shall see it prooue diuersly: of some will come good wheat, of some durnell, of some smut the gearre, and of some, that we call *soulders*, which could not be if the figure of heauen preuailed. To which I answer that considering how evidently the dominion of heauen doth shew forth it selfe in all things that haue sense: there is no philosopher, that will once doubt of the power thereof in herbes, plants, corne, or the like, seeing we may well say that the vegetatiue faculty, is included in the sensitiue, as a triangle is contained in a quadrangle figure. The accesse and reesse of the Sunne yearly in the zodiak, maketh this apparent vnto sense. And in like maner by obseruation the husbandman doth by experience know, that plants, or seedes diuersly prosper, & flourish as they obserue the configurations, and habite of the Moone to the Sunne when they are set, or sowne. For who knoweth not by experience, that such herbes or fruits, as are sowne in the wane of the Moone, doe differ from their naturall taste and prooue vnkindly? peeze onely except, which sett at any other time neuer leaue blooming. Againe doe they for this cause vse, to prune, and cut their vine, when the Moone hath no light, to the end the braunches, and armes thereof should not spread, and grow too ranke: as also to fell such timber as we will haue

last long without beeing worme-eaten, & decaying, for that at this age of the Moone, the moisture and sappe which causeth corruption, is abated according to the diminution of her light: whereas on the contrary if we obserue the waxing of the Moone and withall her constitution in the signes, it is certaine that we may haue those things which are vegetatiue, to grow to our owne liking. For if we will haue them to take deepe roote, we are to obserue her motion in the earthly triplicitie, which will cause those partes that are hidden in the ground to thrise better then the other. But on the other side if we respect the Moones place in the airie signes, they will as certainly grow vpward; and encrease more in height then downward, and spread broader, and with larger braunches. And it is worthy the noting which *Bellantius* for a certaine reportes, that there are diuers fruites, as for example the pomegranate, which wil beare no fruit no longer then iust so many yeares, as the Moone was daies old when it was first set and planted. And for this cause haue *Hesiodo*, *Caro*, *Virgil*, *Varro*, *Columella*, *Plinio*, and others, ordered all the rurall affaires and labours of husbandmen in sowing, and planting, by *Astronomicall* obseruation of the rising and setting of the Starres. I could further amplifie the prooffe hereof by the consent which is naturally found betweene the Heauens, and vegetatiue things, as I haue done before betweene them and beasts: in that it is commonly known, that the hearbs *Heliotropium* and *Lupinus*, follow the course of the Sunne: and as *Plinio lib. 18. cap. 14.* further saith, the husbandman in a close day, knoweth by *Lupinus* the houre of the day as well as by the Sunne. And the like I could affirme of other flowers and hearbs. But for that I cannot sufficiently performe it here as the admirable secret thereof deserueth, I referre the learned to the worke of *Turmeserius*, who hath at large supplied that which is wanting in me, and concluded many simples in their proper figures, or positions of heauen, from which they haue their greatest vertue, as is euident betweene those so gathered, and others, in the planting and gathering whereof this physicall obseruation is neglected. Neither doth this Sympathie extend it selfe to
beasts

beasts and plants alone, but euen to things that haue neither sensitiue nor vegetatiue life: as we see in the ebbing and flowing of the sea; wherein it followeth the motion of the Moone: and not onely *Plinie* reports that the pretious stone *Selenites*, hath the image of the Moone in it, which doih represent her figure as shee waxeth and waineth in the heauen: but besides it is reported that *Leo* the 10. had it. And *Cardan* in his Comment. vpon *Ptoleme*, lib. 1. cap. 2. reporteth for certain that *Clement* the 7. had a pretious stone, in which there was a little spot, that according to the Sunnes motion euery day rising and setting did turne about, and both appeare and vanish in the stone. So that this may suffice in generallitie, to prooue the force of heauen in all vegetatiue creatures. And now in more particular to answer this example of corne. Whereunto can he attribute the diuers prooffe, and successe thereof, but to the heauens? To the seede he cannot: for it is all of one goodness: neither to the soyle, for it is one and the same: nor to the industrie of the husbandman, who for his owne profit willingly will not commit inequalitie, being besides, but an instrumentall cause, as the corne is the materiall, and the earth a conseruing cause. What remains therefore, but that there must be another particular externall agent, which produceth such diuersitie of formes out of one and the same matter: that out of wheat there should spring vp darnell, folders, and smuttie geare: which must either be heauen or nothing? And to confirme this, we see that God when he threatneth sterilitie by the Prophet, saith he will *make the heauens brasse, and the earth yron*: as in like case, when of his goodnes, he promiseth plentie, he saith in the Prophet *Osée*: *He will heare the heauens, and the heauens shall heare the earth; and the earth the corne*. Whereby it is evidently implied, that as the earth is as it were the wombe in which the corne is preserved: so the Heauens are efficients, which educe the forme out of the matter of the corne, without both: which it cannot of it selfe quicken, nor haue that vegetatiue life whereby it takes, springs, and comes to perfection, as is yet more particularly confirmed in the 33. *Deutr. v. 14.* where the increase of all vegetating things is so

attributed to the Sunne, and Moone, that in the originall hebrue text they are saide *protruders*; that is, to thrust forth this encrease. Very strangely therefore doth he make the *Astrologers* to affirme, that their arte extendeth no further then men, and reacheth not to *cattes, wormes, flies, hearbs*, and such like bruit things: when I much more confidently answer, that he neuer read the 2. of *Ptolemies Quadripartite*, nor any other that hath written of Astrologie, nor as it may seeme, our yearly Prognostications. All which by Eccipses, annuall reuolutions, quarterly ingresses, and Iunations, and by the rising, culminating, and setting of the fixed starres, together with the occurse, and configuration of the Planets both to the Sunne, and amongst themselves, doe yearly iudge the state of corne, and cattell, and to be short of all sensiuue and vegetatiue things whatsoeuer, liuing in the ayre, water, or earth. What boldnes then (to tearme it no harder) is this, that so directly both against the precepts of arte, and practise of the professors, he dares so vnadvisedly, and falsly perswade his reader, that *Astrologers* extend their arte no further then to men? I could cauil with him, in that he affirmeth this diuersitie to happen in corne that falleth into the ground at once, or in the same position of heauen. For it is ceren that the best husbandman, which holdeth time dearest, and spareth his paines least, can hardly sow with the greatest expedition he can vse, aboue one acre of wheat in a day, and leaue it couered, in the which time he cannot be ignorant, that the Heauens varie as much as the east is from the west. And if so great a variation of heauen must necessarily be confest in so small a quantitie of ground, how great will the difference be, which will fall out in the sowing of a whole field? Wherefore it is plaine that his ground is false. And it is as plaine also that howsoeuer *Astrologers* doe not descend too curiously in this or that particular care of corne, yet generally concerning the state of all growing things yearly, they both doe and may pronounce by the rules of arte, though, as they are but men, they cannot foresee euery particular impediment. And though one corne bring forth both good and bad eares, which I graunt the *Astrolo-*

ger will not take vpon him to foresee, yet this is no impeachment to this arte: because he knoweth how the matter may be in some regard, or other deficient, or hindred, and so not capable of the celestially influence, which alwaies maketh impression according to the measure and capacitie of the subiect. As for the authoritie of *S. August.* let the place be considered; and he shall see by that which went before, that the question there is concerning those that so attributed to the superiour causes, that they denie any respect to the inferiour or neerer causes, which he prooueth by the difference happening to vegetable things by reason thereof. But that he acknowledge Astrologers to extend their iudgements vnto brut things, as well as men, and therefore to iudge to the admiration of such as came vnto them, I haue before prooued by his owne wordes, and could confirme by other places. As for *Phaenimus* I haue occasion giuen to speake more ample of him in the 12. Chapter, whither I referre the Reader. But by that which hath beene already alleadged, the indifferent may determine whether it be the braue imprudency of Astrologers, or his braue and imprudent ignorance *That shall denie Astrologers to extend their skill to these matters, and yet stretch it to cities, houses, and the like.* He needeth not avouch *Cicero* for the constellation or beginning of Cities. For I will voluntarily confesse vnto him, that *Ptolemie*, lib. 2. cap. 4. of the *Quadripartite*, giueth a speciall regard of these matters in iudging the euent of generall constitutions, particularly as they shall happen to the cities subiect vnto them. And if *M. Chamber* will be further satisfied in this point, I remitte him to *Bellantius*, *Quaest. 14. Art. 5.* where he shall see the arguments produced against these obseruations confuted, and the regarding of them maintained with good reason. And though my selfe doe attribute little vnto these things, whose beginnings are voluntarie, and depend vpon our wils, and election; Yet dare I not viterly reiect them in this case, being both confirmed by experience and the learned. And though he alleadge *Cicero*, he must pardon me, if I thinke he rather relieth vpon *Pererius*, 9. 25. both for that his wordes a-

gree with *Pererius*, and besides; because *Tully* in that place hath not a word of *Varro*. And what *Tully* himselfe did think, I weigh not greatly. For his eloquence set aside in Rhetoricall declaratiōs, in points of higher Philosophie, he was not so authenticall. Neither is there any doubt, but that he who in all his discourses, adheres more to the Epicure, then to truth, or any other sound Philosopher, and that in the disputation against *Quintus* his brother, following the words cited by *M. Chamber*, denied prescience in God himselfe, will likewise denie it in Astrologers. Wherefore seeing this aduersarie hath vrged no reason against this part of Astrologie, but only cited the authoritie of *Tullie*, and related the figure of the heauens at the building of *Merton* colledge in Oxford, with the verses written in the wardens windowe turned into English meeter, there remaineth nothing in this chapter further to be answered, but that whereas hitherto he hath spoken no reason in prose, his diligence be commended in seeking to make his Reader amends with rime.

Chap. VIII.

In which his obiection of the incertaintie and fallbood of Astrologieall predictions is proued a meere sophisticall cauill.



He whole argument wherewith *M. Chamber* prosecuteth Astrologie in this chapter is erroneous, and naught, sith his purpose generally is to traduce the arte for the errors of the artist, which I haue before shewed to be a fallacious *ab accidente*, wherewith he often deceiueth his reader, For it is *humanum errare, sibi, decipi*. And if *M. Chamber* wil not permit the professors in any arte sometimes to trippe, he must make them Gods, and not men. No man euer condemned diuinitie for the errors either in the life, or doctrine of diuines. Neither were it reason that phisick should be banished the vniuersity, or common wealth, because euen *Hippocrates*, and *Galen* themselues were not without their im-
per-

perfections. Wherefore though for this reason his whole disputation is vitious, yet I will further manifest, that in seeking to falsify their predictions he will be found a farre more slanderous then a iust aduersary. And not to spend many wordes in vaine, first he taxeth their predictions, with double, and doubtfull sense. For (saith he) *To graunt them, (which is more then negdes) that there is somewhat in their predictions, yet it is no more then we see was of old in Apollos Oracles;* And to make good his assertion, he produceth two triuiall answers, the one to *Pyrrhus* the other to *Crasus*, in both which the *Amphibologie* is such as howsoeuer the euent fell out, the oracle could not be reprov'd. And in deed *Apollo* by some was called *Nefas* for this reason, though as *Servius* saith, (which to me seemeth as probable as the other) beeing all one with the funne, the Grecians may better be thought to haue given him this name, by reason of the oblique course, which the Sunne holdeth in the Zodiacke. But howsoeuer, it is plaine that although in these cases, the oracle did answer doubtfully; yet in most cases they did resolute directly. And although there is no historie of antiquity, which doth not afford me plentiful testimony in confirmation of that which I haue said: yet for breuities sake I will haue no further recourse then to the experiment heretof. in the persons named by *M. Chamber*. For doeth not *Plutarch* witnesse, that *Pyrrhus* was long before plainly admonished, that he should drawe forth his life to that houre in which he sawe a Wolfe fighting with a Bull? And doeth he not find this to be true by the euent? when hauing entred the cittie of *Argos* and beaten the *Argines* into the market place, amongst other monuments he espied the protratiure of this fight in brasse, at which time calling to minde that whereof he had beene forewarned, he intended to retire, though all too late: for in the very thought almost, he was slaine by a tyle or slate, which from the toppe of an house a woman threw downe vpon his head. As plaimely was *Crasus* forewarned of his disaster by *Apollo*: for hauing a sonne borne dumbe, who but for this imperfection, was otherwise apt to any thing, after he had spared no cost, or means that might,

might giue him helpe: at last sent to the Oracle at Delphos to be aduised howe he might be cured: to whome *Apollo* returned this answer,

Αὐδὴν γὰρ ἴσμεν ὀφείτω Δελφοί.

that it were better for *Crasus*, he should still remaine dumbe, sith the day in which he did first speake should be vnhappy vnto him: Which as *Herodotus* doth witnesse in his *Clio*, afterward prooued too true for him. For when *Sardis* was taken of *Cyrus*, a Persian souldier comming to slaie him, his dombe sonne brake silence and cried out *Ἀσπασθε μὴ ἀλίσσε Κροίσου*, that is: *O man doe not kill Crasus*. I know that *M. Chamber* is not to learne how plainly and directly the head of *Orpheus* answered to *Cyrus*, nor howe confidently *Apollo* resolved *Xerxes*, *Alexander*, *Themistocles* with infinite others: nor howe diuine the Prophecies, rather then Oracles of the *Sibills* were. Wherefore if *M. Chamber* will acknowledge as much in *Astrologicall* prediction, as of old in Oracles: he shall not easily be able to prooue that which he hath vndertaken: seeing he cannot call backe that which he hath spoken. For hereby he hath more strögly confirmed *Astrologie*, then he was aware, considering that not onely *Porphyrie*, as *Eusebius* reporteth, lib. 6. cap. 1. de prep. Euang. but euen *Eusebius* himselfe, plainly ascribeth in that chapter the veritie of Oracles, to the motions of the starres, as there he sheweth by three examples, in which the Oracles alwaies iudged by the position of heauen.

But had not *M. Chamber* made this comparison of *Astrologicall* predictions, with the *Amphibologies* of Oracles, he had wanted a fitte introduction for his tale of Iacke daw. For he reporteth that a Cornish chough, hauing vnhappyly hidden a siluer spoone, was so liuely described by the colour of his legges, bodie, fashion of beake, place of breeding, and chattering: that *M. Chamber* himselfe may seeme to repent, that he hath alleadged this example. For notwithstanding he cannot denie but that *it goeth for good with many*, he detracteth from the credit thereof, and in his owne opinion professeth to be out of doubt, that *Astrologers* cannot *resse. so well*. Whereto what should I answer? For although this tale be out of these

limits

limits, within which I haue restrained Astrologie. Yet in common reason, if he doeth not beleue it to be true in his owne opinion, he dealeth slaunderously with Astrologers to vrge that for an example of their vncertaine predictions, which himselfe holdeth to be false, and neuer performed by any. And for no other reason: but because it came so neere the truth. Wherefore I referre me to the indifferent censure of the reader, whether he hath not shewed himselfe more false then he hath prooued the Astrologer to be by his talke. But it should seeme he imagines the starres to be as deceitful in the direction of the Astrologer, as vrine is to instruct the Phisitian, which in the 7. chapter he calleth *Meretricem medicorum*: the Phisitians harlot. And therefore not vnlike the Pharisies in that which followeth, he demaundeth a signe before he will beleue, and saith that, *If they will get any credit to their gesses, they must gesse at somewhat, that shall happen to morrow, or shortly after, the euent whereof we are like to see: and as they carrie themselves in that, so they are to be trusted in the rest.* If neither the famous forewarnings of *Spurina* to *Caesar*, nor those memorable predictions of *Publius Nigidius* and *Theagines* concerning *Augustus*, nor the certaine presages of *Scribonius* and *Thrasyllus* touching *Tiberius*, neither the prognostication of *Ptolemie*, and *Seleucus* to *Otho*, nor of *Aseletarion* touching *Domitian*, and himselfe, with diuers other besides these, which are recorded by *Dion*, *Tacitus*, *Plutarch*, *Suetonius* and others will satisfie *M. Chamber*: it is not the gesse that any man now can make of that, which shall happen to morrow, that will leaue him resolu'd. For if any thing would haue stopped the mouthes of these barking aduersaries, the certaintie of Astrologie, beeing prooued vpon the greatest aduersarie that euer Astrologie had (I meane *Picus*) had beene alone sufficient to put them to silence for euer. For beeing foretold by three Astrologers, that he should not liue aboue the age of 33. yeares, as *Lucius Gauricus* with others doe witness; yet flattering himselfe with a false comfort, as if he could wrangle away death by writing against Astrologie: while he sought to prooue the arte vaine, his owne death concurring

exactly with the time foretold by the Astrologers, confirmed it to be true: and more actually confuted that which he had writtens against it, then if all the world besides had conspired to answer him. It is not so long since but that *M. Chäber* may well remember that famous prediction of *Gauricus*, vnto *Henry* the 2. king of Fraunce, whome siue yeare before he admonished by his letters to beware running at the Tilt in the 41. yeare of his age: for that the stars did then threaten a wound in his head, which would either cause blinderesse, or death: which afterward came to passe beeing slaine the same yeare, by a shiuer of a launce, which through the visard of his helmet pierced into his head. And doeth not both *Gucciardine* and *Pantus Iovius* testifie, that it was foretold by Astrologers vnto *Clement* the 7. that his neice *Katherine Meduces*, afterward Queene of Fraunce, and wife to the forenamed *Henry*, was borne to ruine the kingdome, vnto the which she should attaine by marriage? which whether it fell out or no to be true, I referre it to those that are now liuing. The bishop of *Vienna* in Fraunce by Astrologie assured *Don Fredericke* then seruing the Duke of *Burgundy*, that he should be king of Naples twentie yeares before it happened, and when it could not come to him by lineall discent, with his elder brother *Alphonse* and his sonne *Ferdinand* were then aliue, who died without issue, by meanes whereof the kingdome came to *Fredericke* according to the bishops prediction, for the which he promised him 4000. francks yearly out of the kingdome of Naples. As *Philp Cominatus*, lib. 7. cap. 4. recordeth to be true of his own knowledge.

The same bishop did likewise publish in Italie long before it happened that *Charles* Duke of *Burgundie* should be overthrowne in both those battels which he fought against the Switzers, as the same author reporteth, lib. 5. c. 3. These things and many more are still fresh in memorie. And ifso pregnant witnesse of certaine experience, whereby Astrologie is in all stories so wonderfully confirmed, wil not satisfie *M. Chamber*, I may truly answer as hereafter more fully shall appeare, that it is not any present triall hereof, that wil resolue him. Though
for

for mine owne part I doe freely confesse, there is no one thing which hath made me so confident in the validitie of this arte, as that which I haue knowne to fall out true, as well in publique as in priuate persons, as were it to answer this place, I could iustifie against any that would denie it, whatsoeuer. He might haue done well therefore to please his owne appetite, if before the publishing of his booke, he had first tried some Astrologer with his owne natiuitie, thereby either to haue confirmed his owne minde, if the predictions had fallen out true, or otherwise to haue published the error thereof to the world of his owne particular experience: which had bin of more worth then all these fragments, which he hath nowe patched together.

But for want hereof he giueth an instance in publike experience, which therefore may seeme to be of more moment then of his owne priuate natiuitie. Whereupon he saith, *If we were not too much besotted, that which they say, about winds, and weather, as snow, raine, frost, drought, and such others, might sufficiently put vs in minde how to credit them in the rest, and that there is no Arte in their predictions.* But how contrarie is he herein, not onely to his owne *Sextus, Cassiodorus, and Demasceus*, all which haue beene before alleadged by him to confesse arte in predictions of the weather, but in truth against all the Fathers, Schoolemen, and Philosophers, whatsoeuer: and which is more, against his owne confession in the 15. chapter of his booke? Where he freely and of his owne accord concurrerh with *Clemens Alexandrinus*, that the starres were of great purpose to foretell the changes of the ayre, plentie, dearth, plagues, drought, and such like. For these are his owne words. Wherefore how can he for shame speake these repugnances, and denie predictions here to depend vpon arte? when in an other place he giueth his verdict so fully with them. But sith it concerneth them that now write prognostications, I doubt not but they will answer for themselves: and seeing this captious aduersarie taketh opportunitie by their errors to taske the whole arte, that they will hereafter be the more warie. In the meane time I may say thus much for them, that though the

weather fall not out alwaies according to their predictions; yet ought they not so vnciuilly to be disgraced as now they are by *M. Chamber*, sith he himselfe is a phisitian, yet doth not alwaies cure, nor the Logitian alwaies prooue, nor the Oratour alwaies perswade. Neither is he any lesse to be saide an archer that beates about the white, then he that hits it. It is sufficient for any Artist whatsoeuer, though he attaineth not the ende, alwaies to performe so much as the rules of arte require: which if those that make Almanacks doe not follow so precisely, as were to be wished, though thereby they make themselves subiect to this obloquie; yet they are the more to be pardoned, because it is a matter of that hardnes and industrie, as in truth would require a mans whole life to performe it exactly. For first in the supputation of the apparent motions, *M. Chamber* knoweth (if he knowes any thing) that for many yeares there haue beene many wants, whereupon error must needes ensue both in calculating of reuolutions, and of lunations, and Eccipses. For it is certen that one minuts error in the Sunnes place, begetteth 24. minuts error in time. And by this meanes also it commeth to passe, that not hauing the motion of the Moone so exactly as is to be wished, they often misse an houre more or lesse in calculating the true Eccipse. Wherefore erecting their figures vnto these erroneous times, it is not possible, but that error must likewise follow in their iudgements. And yet here he sees neither fault in the arte, nor in the Artist, sith they goe no further then their tables, wherein in truth the blame doth onely remaine. And therefore though this may teach them rather to trust their owne obseruation, then the labours of other men: yet sith it is not euery of their cases to provide such instruments and necessities, as the exactnes of this busines requireth: so long as they goe as neere as their estates will suffer them, they are to be pardoned. But this is already partly supplied by the labours of that honourable restorer of Astronomie, *Tycho Brahe*, and of our countrey man *M. Wright*, by both which the Sunnes motion is corrected, and the cheife fixed starres verified: whereby our Prognosticatours are not onely much supplied.

plied in the supputating of their quarterly ingresses, but besides in their iudgements by the rising and setting of the fixed starres, which are of speciall moment in the mutations of the aire. And there is hope, that when *Tycho* his *Progygnasmata* come to light, the rest of the Planets shall be likewise restored to perfection. But this is not all. For besides this consideration of the heauens, and of the starres, they are likewise particularly to respect these inferiour elements of the earth, and the aire: because that in all places, they are not of a like nature. For we read that in Egypt it doth not raine, by reason that the soyle beeing drie, and the climate hot, neither yieldeth nor suffereth vapours, which are the matter of raine, to remaine long vnconsumed by the Sunnes force, (for which cause, Nature hath supplied the defect of raine, with the inundation of *Nylus*.) So on the other side, it is as certaine that in Scotland, mysts, wet, and darke aire, is as common: for the which it was named *Scotia*, by the Grecians. For *Σκωτια* in Greeke, signifieth darknesse. Wherefore speciall respect vpon this consideration, is to be had to the nature of both these elements in euery *Horizon*. And thirdly we are with no lesse warinesse to consider the windes, which agree to the particular season of the yeare: sith they blow not alike in all places. Some beeing *Topicall*, and peculiar to some place, others *Chronicall*, which come at a certaine time of the yeare: euery hill, valley, creeke, and elbow of land hath his particular winde, and the diuerse situation of the ground, northward, or southward, champion, valley, or hill, neere the sea, or great fresh riuer, will alter the state of the aire in those places, and cause it to put on a diuers *Metamorphosis*, as the vnknowne power of the windes by the irregular motion thereof, driueth the clouds from one quarter to an other. By which meanes it droppeth often in one place, when in the bordering parts that adioyne, it is found cleere at the same time. The reason whereof is, because the vapours, of which clouds, and other meteors are ingendred, cannot ascend at the most (if we make the circuit of the earth 22500. myles according to *Ptoleme*) aboue 48. geometricall myles, and 750. paces, as is to be demonstrated by the 60.

Tiberius in the 10. booke of *Vulstius* his opticks. Although in truth they seldome ascend so high, not beeing many times lifted vp about a myle two or three from the superficies of the earth, which is the cause why the same Meteors, are neither scene, nor obserued in places of any good distance. Lastly to these former considerations, I may adde, that generall influences proceeding from an vniuersall cause, doe euer ouer-rule the more particular, as the weaker. By all which *M. Chamber* sees that the writer of *Meteorologicall* predictions, had neede haue *Argus* his eyes to spie out euery impediment, knowing that although the Prognosticatours speake, according to the arte of the particular disposition of the aire for the present: yet considering how vnsitable the matter of these *Meteors* is, and that it is oftentimes caried rather by chance, then any certen law, whither the windes will, he ought not so discourteously to reproach *Astrologers* in this case, with folly, falsehood, want of arte, happe-hazzard, ignorant babbling at all aduenture, and lying. For certainly if he did but consider the labyrinth of errors, in which all Arts whatsoever, are inwrapped, that gentle spirit which the *Muses* breathe into the learned breasts of their pupilla, would rather moue him to encourage them by the example of *Ptolemie*, and *Cardan*, daily to obserue the rising and setting of the Starres, the state of the windes, and the condition of their particular *Horizons*, vntill at last they haue overcome these difficulties, hauing finished such a table for their particular vse as is at the end of the *Almagest*, which may serue them for their liues. For to say the truth, it better became *Aretine*, that famous, or rather infamous and prophane scoffer, then it doth a man of *M. Chambers* learning, thus broadly to disgrace any man. For euen in this very same manner, did he rayle against all *Astrologers*: because *Strophlerius* in the year 1524. had foretold an vniuersall mutation of things, which by reason of the occurse of fixe Planets in the moneth of Februarie in a watric signe, was by some that vnderstood him not, generally interpreted to portend a deluge. When it is certen that *Strophlerius* his words doe import onely great mutations as well by land as by sea, and to

all creatures, (but speaketh not of inundations:) which his predictions were partly fulfilled the same yeare both in Germany by the insurrection of the countrey people for religion: and againe in France by the taking of their king prisoner in Italie, with diuers the like accidents, which aptly are imputed to this Trigon, as multitudes, seditions, and the like, are signified by the same constellations, as well as deluges.

As for that he reporteth of Adrian Turnebus, who was wont to write downe the weather flat contrarie to the yearely Prognostications, I remember that Cardan reporteth the like of Iohannes Mariannus, who was wont to say, *Si via diuinare, totum contrarium ad vnguem dicito eius quod Astrologi pollicentur.* But withall euen in the same place, Cardan (whome *M. Chamber* in derision calleth blessed, and whome I for this cause may call thrise blessed, considering how well he hath escaped the immoderate humour wherewith *M. Chamber* doth vsually blesse all Astrologers) giueth this reason of these errors, because (saith he) *rem difficillimum & maxima industria aded ostentanter tractant, ut artem in maximam vituperationem deduxerint.* And so Ptolemie himselfe saith, that this happeneth, *Non ex scientia imbecillitate, sed professorum.* And I remember that Picus, lib. 2. cap. 8. accuseth the negligence of Astrologers to be such, *ut etiamsi vera esset Astrologia, veri ipsi esse non possent.* Wherefore though I defend the arte, I traisor defend their negligence. For I wish I could not witnesse my selfe against them, sith I must truly confesse that I have sometime conferred some of their iudgements, with the state of the Planets, and of the fixed starres, where they haue varied from the weather, and may truly say that their errors rested in their negligence, and not in the arte.

Whereof *M. Chamber* taking so poore an aduantage, doth seeme very destitute of matter, but much more needie in that which immediatly followeth: either making them to hitte the truth by chance, as the blind mans hits the hare, and so the Astrologer no better then the Chiromancer, or Geomancer, or otherwise imputing it to the secret inspiration of the deuill, grounding his narrations upon *S. Augustines* authoritie. But to this double slander:

der: first I answer that *Astrologie* is so farre from chance, whereof we can know no cause, that it alwaies reasoneth from the cause to the effects. The precepts hereof hauing no further credit, then as they haue bene aunciently confirmed by long experience. If he can tell me of an Astrologer that coming into a sicke mans chamber, and neither knowing the cause of the parties sicknes, nor what to applie, should definitiue-ly pronounce that he had eaten an asse, and therefore would die; because he spied the saddle vnder the sicke mans bedde: or againe, if when any of the Astrologers clients come vnto him, he should bidde them put their hands into a bagge, and say, *Prega di te lamandi buona*, that is, pray to God to send thee a good one: as the physician of Rome was wont to bidde his patient pray to God that he might take a good receipt: I could not blame *M. Chamber* greatly if he did charge Astrologers with chaunce medley. But sith both these former cases agree truly to ignorant Phisitions, as *Poggius* reporteth: I may better thinke this blind goddesse to guide *M. Chamber* in his owne profession, then Astrologers. As for his allegation out of *S. Augustine*, I haue before prooued this Father to attribute the gouernment of all corporall things to the heauenly bodies. Wherefore except he had first prooued confederacy betweene Astrologers and such spirits, I thinke there is no man but must needes confesse, that in this place he doth them wrong. But by this the reader may now iudge, to what purpose it were for any Astrologer to satisfie *M. Chamber* in his former challenge, or request, that they should gesse at something that should shortly happen. For though they say true, and that according to arte, he hath already pronounced his sentence, that it is either by chaunce or by the detiill. And if they faile, then neuer a foule mouthed swaggerer in any tipling house about London, giueth the lie so risely as he doth. Therefore by this, the Reader may see the equitie of this disputer.

But to sette a glosse vpon that which he hath said, he pretendeth *Ptoleme* himselfe in effect to say as much as he: *That no man can foresee a particular, without diuine inspiration: But I* absolutely

absolutely denie that he is able to prooue any such matter out of *Ptolemie*: and if he flie to the *Centiloquie*, he hath heard my answer to that before. And he shall heare me further dis-prooue this assertion in my answer to the *Appendix* of his 8. chapter, where he alleadges *Pontanus* in his *Commentaries* vpon *Ptolemie* to affirme as much with him. Though considering, that according to *Aristotle*, *Ars est vniuersalium*, and not *Singularium*, I will confesse that it seemeth impossible by *Astrologie* to descend to euery indiuiduall particularitie, because they are infinite. Yet for all this I will not ioyne with him, that *Astrologie* doth foresee no kind of particulars. What they be that it doth foresee, and what not, are hereafter mentioned in their place. Whether in the meane time I referre him.

And now to proceede to his other cauills, he addeth next the testimonie of *Tullie*, whome he thinketh very finely to haue touched both *Astrologers*, iugling in predictions, and our rasbnes in beleeuing. and therefore induceth him *lib. 2. de diuinatione*, speaking after this manner. *What needeth many wordes, sith we see daily these iugling companions conuincid? How manie things haue I knowne them to assure Pompey, Crassus, & Caesar, that none of them should die, till he was old, and with verie good reputation, and famously? yet Pompey died in Egypt, where he was beheaded: Caesar in the Senate by stabbing; Crassus among the Parthians, with his whole Army. Wherefore I cannot but marueill (saith Tullie) if any line who will beleue them whose predictions are daylie confuted by deedes, and enemes.* In aunswer whereof, I first take exception to the libertie which *M. Chamber* vseth in citing all his authors. For besides that he maketh no bones to adde, & leaue out what pleaseth him, he thinketh it a grace to make them seeme his companions in rayling, and therefore whome *Tullie* simply nameth, *Chaldeas*, vpon his owne warrant he translateth iugling companions. But in truth the force of all his arguments consist rather in railing then in reason. And now to answer *Tullie*: first I haue before shewed him so preiudicate in all his kinde of diuination, that he denieth it euen to God himselfe. And therefore not greatly ma-

teriall what he reporteth in this matter, sith his testimony is for this cause worthely to be held suspected. And therefore I demand what *Historiographer* doth confirme what *Tullie* here speaketh of his owne priuate knowledges; againe I aske of *M. Chamber*, whoe these *Astrologers* were that thus failed in their predictions, and whie he doth not name them? doe not other *historiographers*, of as great name as *Tullie* in his kinde, speake as fully for *Astrologie*, as he doeth against it? how often doth *Tullie* in his epistles mention the ides of march, no lesse famous for the prediction, then for the death of *Cesar*? And doth not *M. Chamber* himselfe in his 3. chap. p. 18. remember *Nondum abiire Idus Martij*, as the verie *Palladium* of *Astrologie*? vnanswerably prouing this inuincible *Monarch*, a subiect to the starres? If then the very day of *Cesars* death by the reporte of so authentically witnesse was so exactly assigned by the skilfull in *Astrologie*, what credit is to be giuen either to *Tullie*, or to *M. Chamber* that so boldly against their own knowledge make their predictions of *Cesar* a president against it. Wherefore I leaue this authoritie to be censured as it deserueth, that is, as no authoritie against the truth of this arte.

In this maner next, he bringeth in *Seneca* girding, & scoffing at these *vagabond liars*, in his booke entituled, *Ludus in morte Claudij Cesaris*. But soft the wordes which *Seneca* there vseth are these: *Patere istos Mathematicos aliquando verum dicere*. Where, as before he traunslateth *Chaldeos* for iuggling companions, so here he englisheth *Mathematicos*, *Vagabond liars*, which is such a kinde of translating, that whosoeuer shall conferre him with his authors, must first be faine to gather a *Cornucopia* of his railing english, for their vnderstanding: as others haue beene faine to make a dictionarye of purpose, for the vnderstanding of *Paracelsus*. But concerning the matter: If I should aske *M. Chamber*, what kind of stuffe this *Ludus Seneca* was? what could he answer, but that it was a meere toie and a iest vpon the death of his foolish, and tyrannicall aduersarie? And though I knowe, that as the Poet saith,

----*Ridentem dicere verum*

Quid

Quid velat?

Yet sith his purpose is onely to disgrace *Claudius*, and not to set downe the principles of philosophie, or of any truth, we are not to take this, as any parte of his opinion. For as he was a stoick it is euident that he gaue the euent of all thinges to a fatall necessity, which he made to depend vpo a connexion of these inferior thinges, with the superior causes. For which reason lib. 13. epist. 89. he expressely saith of the Starres that *Effectus rerum omnium aut movent, aut notant*: In the same place reckning Astrologie among the liberall sciences as necessarie to prepare our mindes against the ambushes of vnexpected aduersitie. And further to vnderstand *Senecaes* opinion in this case, let him peruse the 6. booke of his naturall questions cap. 3. and againe the 7. ca. 1. & 4. Wherefore I take it he hath gotten lile by *Seneca*, if he haue any iudgement to discerne betwene iest and earnest.

Not staying here therefore he maketh a large leape from a philosopher, to a pope, and without authority we must beleeue him vpon his bare word that *Alexander* the 6. was for many yeares together *giuen out by the Astrologers, for a dead man, that could not passe the present yeare, sauing in the yeare, 153. (in which he died) these wise Artificers, chaunging their note, would now contrarie blesse him with long life, &c.* Which I beleeue to be a true, as that he died, *Anno Domini, 153.23 M. Chamber* maketh, when it is certaine that he liued, 1350. yeres after. This Pope was poisoned: and for his violent death, his Natiuitie is by *Gauricus, Iunctine, and Garcaus* commended to posteritie, as an example to confirme the rules of Astrologie in this case. Very boldly is it therefore inferred by *M. Chamber* to a contrarie purpose, when neither *Guicciardine*, nor *Platina* that writ of him testify any such matter. And had this bin true, one poore example could not haue stood against so many other memorable predictions, sith the Papacie was certainly presaged vnto *Paul* the third, by *Paris Ceresarius*, as *Cardane* testifieth. And by *Richardus Cervinus* vnto his sonne Pope *Marcellus* the second: as *Parvinus*, and *Garimbertus*, lib. 4. report. And againe, by one *Erasmus* a Germane, and

Marcilius Ficinus, to Pope *Leo* the tenth, whereof I take to witnesse *Pantus Iovius*, lib. 3. who also reporteth the like of Pope *Adrian* in his 6. booke, with many others, but that these are enough to encounter one example that is not true.

What he alleadgeth out of *Ambrose*, maketh little to his purpose, sith the effect of all that he obiekteth is no more, but that in a great drought, one that tooke vpon him to haue some skil in these matters (though as may seeme not his crafts master) gaue expectation of raine, at the chaunge of the Moone, wherein he failed. For as I iudge by the report of *Ambrose*, this drought was extraordinarie, and therefore likely that it depended vpon a generall constitution. Which if this Astrologer sought to meete withall by a particular consideration, before the effects of the stronger constellation did expire, no maruell though he erred.

After this he taketh 3. exceptions to *Albumazar*, first, Because he referreth all great Chaunges to tenne revolutions of *Saturne*, which is in 300. yeares. Secondly, Because he accounted *Christ* to be borne 600. yeares after *Alexander the great*. And lastly, for that he affirmed *Ptolemie the Mathematician* to be one of the kings of *Egypt*. The first I account a vaine obseruation of his owne, but neither ambiguous, nor false prediction, which is the state of our question. The other two plaine errors in Chronologie, but none in Astrologie. Wherein *Belantius* (in his answer to the first booke) hath prooued *Picus* himselfe no lesse erroneous, then *Picus* chargeth *Albumazar* to be. Whither I referre *M. Chamber* for his further satisfaction, this example beeing wholly besides the matter.

But because he knoweth that these cauills hitherto haue beene of no moment, after all this tedious Catalogue, he affirmeth, that that which followeth alone shall stand for all. And for mine owne part, I am very well contented to hazzard the credit of Astrologie vpon it, and to referre it to the iudgement of the reader. *It were infinite* (saith he) *to lay their lies together: that one of 1588. may stand for many, and the rather because it happened in our memorie. It were well that all of that trade had those two figures 88. seared in their foreheads, that when they*
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meete they might laugh one at another, as the *Haruspices* did in old time. Howsoever they might laugh, it was no laughing matter to the Catholike King, and his invincible nanie, who will be famous for that exploit till 88. come againe. It is very true that *Regiomontanus* in the yeare of our Lord 1475. before he died at Rome, did in certaine verses propheticie, that this yeare 88. should be a wonderfull yeare, and bring straunge accidents with it. Since his time *Iohannes Stophlerus*, *Leovitiuss*, and that great Viceroy to the king of Denmarke in *Holfatia*, *Henricus Ranzvius*, haue prophecied great alterations the same yeare. Whose coniectures how truly they did concurre with the euent, may easily be considered. For was it not vnusuall and strange, that the one kingdome of *Polonia*, should this yeare (as *Gallo-Belgicus*, lib. 1. reporteth) haue three Kings v-furping the title, while the fourth was yet vnburied? namely *Sigismund* the Sweden, *Maximilian* the Emperours brother, and *Henrie Valois* king of France: of which three *Maximilian* in the beginning of this yeare was taken prisoner, his armie ouerthrowne, and by meanes thereof, many thousands of men, women, and children, caried away captiue by the *Tartars*. This yeare also (saith the former author) *Suetia* was all on fire with tumults, and lost certaine places of strength, (which it had gotten before) to the *Muscovite*. The *Muscovite* himselfe ranne madde, and lost his wits. The king of Denmarke *Frederick* the 2. ended his life. *England* obtained a glorious victorie ouer the *Spanish Armado*, and lost the Earle of *Leicester*. The *Spaniards* lost well neare 80. of their ships, and as was thought, not so few as 20000. men. In France the *Barricados* of *Paris*, the flight of the king from thence, the slaughter of the Duke of *Guise*, and his brother the Cardinall of *Lorraine*, the death of the Queene mother, the poisoning of the Prince of *Conde*, and the ouerthrow which the king of *Navarre* gaue vnto Duke *Mercurie*, (all which *les derniers troubles de France* doe testifie) gaue that kingdome sufficient cause, to thinke it an extraordinarie yeare. At the same time the Duke of *Savoy* prepared his armie, and surprized *Carmagnall*, the king of France his chiefe *Magus* in *Saluza*.

The *Turke* (as *Gallobelgicus* further reporteth) suffered great ouerthrowes in *Hungaria*. And *Meteranus* saith, that in Constantinople, by occasion of false money wherewith the *Sani-zars* were paid their wages, they fell into a mutinie, compelling the Turkish Emperour to deliuer vnto them his chiefest fauorites to be put to death, and to remooue his officers at their pleasure. And not herewith content, they set fire on the Jewes houses, spoiled their goods, and by meanes hereof aboue 12000. of them were burnt to the ground in the same citie. The *Hungarians* were continually molested with the incursions of the *Turks*. The *Sophie* of *Persia* died. In the low Countries (as *Emanuel Meteranus* reports) the Prince of *Parma* neuer made greater preparations, nor with lesse successe. For neithet could he embarke his great armie which he had assembled, neither did his attempts vpon the Iland of *Toll* and *Bergeineap* some succcede, from whence he raised his siege, not without losse both of men, and honour. And (if I may vse the words of *Gallobelgicus*) *ab ortu solis, vsque ad occasum, nullus ferme remansit locus, in quo non miratu dignum, aliquid hoc anno contigerit*. With whome *Emanuel Meteranus* in his *Belgica historia* concurring, before he commeth to the description of our victorie, beginneth his 15. booke thus: *Cum ex parte aliqua mirabilis eventus, anni octogesimi octavi, longo ante tempore, a vatibus præcantati, narrauerimus, rem præ reliquis eiusdem anni memorabilem, & eximiam uti gesta est, ordine nunc recitabimus*. To conclude therefore, if he should be iudged by writers of forraine histories, he that even now censured *Astrologers* worthie to be branded in the foreheads with the figures 88. for *stigmatized liers*: as a slaundersous aduersarie is to heare that law of the 12. tables pronounced against himselfe: *Calumniator patiatur idem quod reus, si convictus fuerit*. His ieast of *Hen. Nicholas* in *Chancer*, whome he would haue a pilot for the *Spanyard*, dreaming of a consummation by waters is absurd: and his tubbe were better borrowed of *Hen. Nicholas* to hide his owne head in, sith he may blush to behold the light; that not forbearing to taxe other men so boldly for lying, doth by all meanes in this manner seeke to obscure the truth.

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the figure-flinger of whome he speakes, in the words following, I must needs confesse he hath shewed more wisdom in his silence, then he did in his ouer great confidence, hauing no warrant out of *Ptolemie* for the same, without whome I hold the rest, no better then false guides, which led him into his error. What he reporteth of *Leovinius*, is neither warranted by any author that he cites, or that I know: for the which I leaue it to be recorded amongst the false traditions in this his Legend.

There remaineth onely a tale of Pope *John* the 22. who (he saith) was very presumptuous this way, giving out to all his friends in a solerme meeting and feast to their great comfort as he thought that he was to liue a long time: yet for all his skill he died within 4. daies after. But if *M. Chamber* saith true, then *Platina* lyes, who saith he laie 7. daies sicke of the bruisse, which he receiued in the ruine of a chamber newly built by himselfe in the Pallace of *Viterbinum*. Neither doeth the storie either speake one word of Astrologie, or lay the blame of his vanitie thereupō, but confessing that he was learned, though withall very vndiscrete, it particularly commendeth his knowledge in Physicke, not in Astrologie aboue any other thing, wherein he wrote Canons. But so he maketh a shewe to say some thing, & doe but name Astrologie, he reputeth it enough, though such counterfeited stufte redounds to the discredit of the coyners, when it commeth ad *Ladum lapidem*.

What followeth hath in effect before beene answered, sauing that he affirmeth Astrologically predictions not onely false, but alwaies most infortunate, as running still upon infortunate and dismall effects, &c. But first I answer, that he falsely chargeth Astrologie in this point, sith whosoeuer hath read the second of the *Quadripart.* knoweth that this arte prescribeth rules, as well of peace as of warre, of health as of sicknes, of plenty as of dearth, of prosperous euents, as well as of vnforsunate and dismall accidents, according to the nature of the signifiers, and other circumstances. Again if euill be more ordinarie then good, there is great reason for it, considering that it is first *de necessitate natura*, and so is not good: besides,

besides, good is not vnaptly compared to the erecting of a building to the which many helpes, are requisite, but *Malum* one the other side *Est de natura destructionis*, of this nature of pulling downe, which saith *Aristotle*, may be done by one alone. But I maruell why *M. Chamber* being a phisitian should finde himselfe so much grieued that *Astrologers* speake of warres, diseases, and the like calamities, sith they say that Phisicians and Sextins thrue best, when all the world besides fare worst. But thus we haue heard him, as sharpe sighted into other mens errors, as a Lynx, though as blinde in his owne, as a mole: and were I in like sort disposed, by way of recrimination to taxe the arte which he professeth, I could easely lette him see the follie of this kinde of disputing. But I know it is next casting of durt in the face of one an other, thus to detect the blemishes of the learned. And therefore leauing his errors buried with his patientes, as more dangerous then any can happen by *Astrologie* to requite his Greek *Tyrtius* I referre him to *Plinie*, lib. 29. cap. 1. and againe to *Plutarch* in *Catoes* life, and lastly to *Cornelius Agrippa*, de *vanitate scientiarum*, cap. 82. that when he looketh vpon these places, as the peacocke doth vpon his feete, he may let his plumes fall, and not so vainly taxe *Astrologers* with lying, and error, when he seeth how much more aptly both these imputations may be returned from whence they came.

Chap. IX.

Wherein that which M. Chamber obiectioneth, to prooue the subject of predictions incertaine is, refuted.



Hough *M. Chamber* seeme to leuell narrowly at *Astrologie* in this chapter, yet it is certen that the arrowes wherewith he seeketh to wound it, neuer came out of his owne quiver. For as he confesseth the latter part wholly to be borrowed out of *Tullie*: So doe I affirme that the first part which he offereth as his owne, is word for word taken

taken out of *Sextus Empericus*: But as mercenarie souldiours are neuer so faithfull, nor seruiceable beeing strangers, as those that are leui'd at home: so I doubt not but he shall finde that those auxiliarie arguments, which he enforceth against the subiect of predictions in this chapter, will faile him, as he sees the rest of that borrowed stuffe (vpon which he relied before) hath done. And to come to the matter. Thus he beginnes out of *Sextus*: Of things we see done: because some are necessarie, some casuall, and some in our free power, the Astrologers must needs say that their predictions hold either in necessarie things, or in casuall aments, or in those things which are in our power. Wherein first I reprehend him, that he doth not shew the diuerse acception of Necesarie, as that it signifieth violent; secondly, that without which a thing cannot be, as respiration is necessarie for mans life: thirdly, that which can not be otherwise, but will we, nill we, will come to passe. In which sense *M. Chamber* seemeth to vnderstand it. But because it is againe deuided into foure branches, and every branch of seuerall nature, he cannot conclude of one branch, leaving the other three vntioned. As first there is necessitie absolute, which onely agreeth to God and eternall things. There is a necessitie in the principles of arte, as in definitions & demonstrations. Thirdly there is a necessitie of consequence, as the conclusion in syllogismes followeth necessarily vpon the premisses. Lastly, there is a physicall or naturall necessitie, which is the order of nature, keeping for the most part the same tenour and course in producing her effect, though sometimes it may be hindered, and this *Ptolemy* calleth *fatum physicum*, and is the principall subiect of physicke and Astrologie. Secondly I reprehend him, that he neuer mentioneth things contingent, which are threefold: for some fall out for the most part, as those which proceede from nature and arte, which performe their worke so, that they seldome misse: for of nature and arte there be seldome monsters. The second sort is of them which for the most part come not to passe, of which sort is *casus fortuna*, and *ignorantia*. The third is of those which fall out indifferently both waies, as those which be performed by mans will.

But of these three, the first (altogether omitted by *Mr. Chamber*) is the chiefe subiect of Astrologie. The second, *casus, fortuna, and ignorantia*, because they are but causes *per accidens*, if their true causes be naturall by influence from the celestiaall bodies, then they are likewise the subiect of Astrologie. The third, mans will, of it selfe not subiect to the influences but *ex accidente*, so farre as the soule with the faculties follow the temperature of the bodie. And though the Astrologer doth not deale with things of ineuitable necessitie (*nam de necessarijs non est deliberandum*) yet if they be either vnknowne, or haue any contingents mixed with them, as death of ineuitable necessitie, therefore the Astrologer neuer inquireth whither he shall die or no, yet the time when, the place where, how, by what kind of death, or by whome to die, is contingent and not necessarie; and in that respect subiect to Astrologie. Lastly I reprehend his diuision, because he neuer mentioneth mixt actions diuersly compound of necessarie, contingent, voluntarie, violent, and of ignorance, whereof he may read in *Pontanus lib. 3. cap. 3. de fortuna*: and *Aristoteles Ethic. lib. 3. cap. 1. 2. 3.* of which sort are all Astrologically predictions, consisting vpon physicall or naturall necessitie *ex hypothesi* or conditionall for the most part true, following the same tenour or course: yet sometimes contingent and false, and so both necessarie and possible, as *Pontanus* calleth them. But admit this diuision to be so accurate, according to the rules of arte, that he might as truly, as he doth confidently auouch, that the Astrologer must needs yeild vnto it; yet his argument will be as forcible against physicke, law, morall and naturall philosophie, and all other artes liberall and meehanicall, which vse artificiall coniecture for the most part true, though not alwayes so certen, as proceedeth from those arts which haue their subiect abstract from the manner (which is cause of vncertentie) and leane vpon demonstration. But now I will severally examine all the branches of his diuision. *That which happeneth necessarily; (saith he) we can not auoid; but will we; will we, it will come to passe. Ergo: Astrologically predictions be inaine.* O inuincible argument tis any thing more certen,

or inevitable then death? yet no Philosopher, much lesse any Christian did euer for this conclude the foreknowledge thereof to be vaine: but rather most excellent and profitable for many considerations. *Day and night, Eccipses, Great conjunctions, the chaunge, full, and quarters of the Moone, the rising and setting of the fixed starres, the entrie of the Sunne into the equinoctiall, and solstitiall points, the ebbing and flowing of the sea, the Spring and neape tides, the foure seasons of the yere, with infinite like, they are phisically necessarie, they are inevitable ex hypothesi.* Yet did neuer any man before count the prediction of them vaine; but rather profitable, (as in trueth they are) for the accompt of the Church, & for the opportunitie of affaires, both in common wealth, and in husbandrie, and in navigation, and in physicke. And therefore howe against reason he reasons, let the reader be iudge. Neither is all *Necessitie* inevitable: for according to my former diuision, *Aristotle* distinguisheth of necessitie, referring that which is simple onely to eternall things, and therefore proper to God alone. But the other which is *ex hypothesi* or conditionall doeth not alwaies imply a coaction or infallibilitie (as the Schoolemen say) but where it agreeth with the inward nature of things, and not otherwise: sith it onely dependeth vpon the position, or supposition of causes, and this doth agree vnto fraile and created things, as well as vnto God, vnto nature and naturall effects. Which that it may be auoided is euident. As for example in sickenesse, when the constitution of heaven at our natiuities, doeth threaten a sharpe or burning ague; in a yeare prefixed, there is no doubt, but by the foreknowledge thereof, this may be greatly mitigated, if not altogether preuented, by the vse of cooling preseruatiues, & a temperate diet. The like I might say, concerning the manners of men, to which: howe soeuer naturally they are inclined by the heauens; yet by lawes, counsell, education, good and ill companie, and the like beginnings, besides nature, they may be furthered, corrupted, or reformed. So that as here he seeth a necessitie, where naturally the causes of things doe worke to a determinate ende, yet as their operations may receiue im-

pedimētts, besides nature, he also seeth that it is not ineuitable, but it is either necessary or vnecessary, as it supposeth hindrāces to be present or absent. Wherefore there is nothing more euident thē that his reason is euery way false & without weight.

Neither is his second inferēce of any more moment, but rather in trueth wholly superfluous, and impertinent. For (as if in regard of his former reason, Astrologers were afraid to imply necessitie in their predictions) he supposeth that they will be next to *casuall euents*, which if they doe (saith he) then they *professe impossibilities*. But surely chaunce rather guided these cauilling aduersaries to this blind surmise, then knowledge. For it is hardly possible (if they had any taste in Astrologie) but that they must needs knowe, the predictions of this arte, to be wholly physicall, as we come to the effects in their qualitye and time, by their manifest and knowne causes, and so are contingent in the first signification, which seldom faile, but for the most part come to passe. Whereas casualties are contingent in the second signification which seldom come to passe where the effect is onely besides our intent, but the true efficient cause thereof, hidden and altogether vnkowne. So that not vnproperly may I affirme, Chaunce to be nothing else, but our ignorance of the cause: whereby it commeth to passe, that when any thing befallēth vs, whereof we find not euident reason, in our particular natiuities, some either referre such euents to the blind goddessse, or otherwise traduce the whole arte: as if for some accidents not comprehended therein, such as are signified, were to be ascribed to some other cause then to the heavens. But it is certaine that many accidents depend vpon the heavens, which are not apparent in the particular natiuitie, considered by it selfe. As in the case of *Maximilian Stampa* before remembred; where his preferment was not to be iudged by the happinesse of his owne single constellation, but as it had a perfect configuration of amitie, with the Duke of *Athlaine* his natiuite, which through that likenesse of nature that was betweene them, stirred vp this mutuall affection, whereby he was aduanced. For which reason, in these accidents which happen vnto vs in

regard of that *Symparchie*, and *Antipathy* that is found betweene men of diuers natures, we are not to regard the particular natiuitie alone, but to attaine the true reason hereof in arte, we are to compare the natiuitie of the one with the other. So likewise it often falleth out that the natiuitie of a child may seeme to promise long life, if we haue no further recourse, then to his geniture alone, which neuerthelesse compared with the natiuitie of the father, shall be much impaired by the weakenesse of his radicall constitution in this point. Againe what should I speake of generall constitutions, caused by eclipses, comets, and the like? The effects whereof appeare not in the single consideration of particular natiuities, but as we compare the natiuitie it selfe with them, either when they fall, or by supputation before hand. For oftentimes by reason of that naturall affinitie, which is betwene euery man, and the place of his birth, notwithstanding that his particular natiuitie may promise long life: yet it may be cutte off by warres, plagues, and other generall calamities, especially if the verticall or Topicall starres of that place, be either in the meridian, or horizon, and by that meanes doe as it were giue him *genialis topicum*, which maketh him alwaies subiect to generall accidents. In all which cases and many others, howsoever Chaunce or some vnknowne cause may seeme to beare sway in the euents of our life, yet being considered by the skilfull artist, many are properly found within the limits of arte, and their cause naturally to be referred to the heauens. Yet doe I not so attribute all actions, and euents whatsoever to heauen, that in the meane time, I seeke to depriue either the angels or God of their prerogatiue. For as *Aquinas* noteth, as man consisteth of a bodie, he is subiect to the heauenly bodies, as he is indued with vnderstanding, to the angels: but lastly as he vseth will, he is gouerned by God: the heauens therefore doe but inelie, as we are induced by passion, to elect, either for loue, hatred, anger, profit, pleasure, or the like. Whereas the angels may illuminate the vnderstanding, with some other intelligible consideration: and God further direct the will beyond that, wherunto we are disposed by the heauens, or the

Angels. For it is certaine, that as their essence is spirituall, and therefore about the starres, that are corporall: so it is impossible, that the elections whereunto we are disposed by the heavenly bodies, should extend to that, whereunto we are carried either by the illumination of the Angels, or by the direction of God. For which reason, as the cause is vnkowne vnto vs, many things may be said casuall good or ill, as they haue reference to the heavenly bodies, or to the angels, but not so to God, to whome nothing is casuall: because nothing can happen besides his intent and knowledge, beeing much more eminent about the angels, then the angels are about the heavenly bodies. And therefore although a man be inclined by heaven to an election, whereunto (by accident) either good or euill is annexed; yet nevertheless he cannot be so inclined by heaven alone vnto the whole election & event, as to make this or that election, for the particular respect of that good or ill that is annexed. For this is the proper effect of such a nature as is intellectuall; whereto it belongeth to ordinate many things to one end. Though if we should with some excellent Philosophers and diuines, admitteth starres to be endued with liuing and intellectuall mindes, as may seeme but fitte for so noble bodies, (for which Saint Augustine left vs in doubt whether they did belong to that celestially citty) or if we doe but confesse with the *Peripateticks*, that their Orbes are mooued by intelligences, to the which hitherto all our *Schoolmen*; and later diuines with one consent haue subscribed; I see not but in these cases it may reasonably be defended, that casuall euentures which doe befall men ought not only to loose this name of casualtie & chance, as they are reduced to a diuine cause, but besides as the same should be referred to the heavenly bodies, which may thus be conceiued to be agencies thereof, by the vertue and operations of these intelligences, which are vnted vnto them; and may ordinate many things in one, as we see in equinoctial generation, where heaven doth generate liuing creatures of purified matter. In which case many of the learned thinke they should worke about their proper degree, if a body that were

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not liuing should begettē a liuing body. But howsoeuer, I see not, sith we haue our first inclinations from heauen, why men may not be said euen in these casualties, to be fortunated by heauen, although heauen can neither be said purposely to make impression, to direct, or helpe, as sole and direct causes of that vnto which the effect is ioyned by accident. For what skilleth it whether a man by the prouision, inciting, or helpe of heauē, tend to a casuall effect, which is ioyned vnto another cause by accident, or whether we admitte this to happen vnto him by the instigation of heauen, considered by it selfe, and not as it is ioyned by accident vnto another cause? For so that the effect thereof followe, by reason that heauen inclineth him, whether it be by it selfe, or by accident, or whether foreknowing, or intending, or not, it is sufficient for Astrologers, that by the mediation of the heauens, a man is said to be stirred ypp to that, whereof he is said either fortunat, or vnfortunat. But *W^m M. Chamber* on any man els, haue a further disposition, to be satisfied in this point of casuall euētes, how farre they may be referred to heauen, and yet to God and Angells, I referre him to *Lucius Bellantius*, his answer to *Picus lib. 4. cap. 2. & 3.* Lastly concerning the things in our power, he also supposeth impossibilitie in them. For (saith he) *That which is in my power, whether it shall happen or no, neither hath any further cause at the first, that can no man foretell.* He doeth well to suppose, that they should haue no further cause at the first, then from our selues. For in this case it is certaine, that neither heauens, nor angells, but God alope, can challenge any direct power ouer the will. But I haue before confirmed, how by the opinion of diuines, and Philosophers, as we take our temperature from the position of heauen, that our inclinations for the most part, haue a further cause at the first, as the heauens worke vpon the sensitiue part, by which our vnderstanding is informed, and from whence the will is by accident (though not directly) inclined, as it apprehendeth that which we vnderstand to be good. For as *Pontanus* alleadgeth, that it pertaineth not vnto the starres that one determineth this day rather to eate rolemcate then Boyled: So

it doeth as little concerne our wills, that this present Summer prooueth wette, or that the Winter past was extraordinarie temperate, beyond the qualitie of the season. Wherefore neither are all things to be referred to the Stars, neither are they againe wholly to be referred to the will of man. Howe weakly therefore, after this he concludeth Astrologers to haue no certaine subiect for their predictions, euery man may iudge. For although casuall euents, and things simply depending vpon the will, and not certainly to be iudged, because the first are of the number of rare contingents, whose cause is vnknowne, and the other of that kind, which may happen indifferently, as they depend vpon an indeterminate cause; yet in that I haue before affirmed Astrologicall predictions to be conuersant about such contingents, as for the most part happen; and againe that are *Hypothetically*, or conditionally necessary he hath bene able to reply nothing, but that necessity of the euent, concludeth the prediction vaine; because it is vneuitable, which being admitted, yet leaueth predictions a certaine subiect. And thus we haue heard how little Sextus auaieth him.

That which remaineth is taken out of *Tullie*, who in all probabilitie is as vnlike to doe him any seruice, considering that this argument, which *Tullie* there borroweth from *Carnades*, is wholly bent against *Aruspicio*, *Augurie*, & other sortilegious diuinations, as is knowne to any man that hath read the place, which haue no affinitie with Astrologie. And therefore improperly wrested against this arte. And to make it the better appeare howe violently he enforceth euery thing to serue his turne, I will here set downe his owne words. *Astrologie anaileth neither where sense, arte, Philosophie, or ciuill policie is vsed: therefore it anaileth no where, nor in any subiect.* But what kind of argument is that, where neither the antecedent, nor consequent is true: as shall appeare by the particular examination of his proofes, as he confirmeth the seuerall parts of his proposition. And first for *sense* (he saith) *to iudge colour we haue our eyes, to iudge sounds, our eares, for smell, our nose; and such like.* Whereby he inferreth that therefore heauen is no

these arts. For it is onely proper to the sensitive instruments of a naturall bodie, and not to arte, to apprehend sensible objects, which are as well common to the ignorant, as to the Artist. And no lesse sophistically doth he labour to prooue, that because the Aströloger hath not the particular end, nor handleth the particular subiect of euery arte: therefore it hath no subiect at all, which is but to make *quidlibet ex quolibet*, and to confound those things as one, that are distinct, and conuersant aboutouerall subiects; and endes by themselves. Yet I graunt that diuers knowledges, may haue the same materiall subiect, but not the same formall. For example, Heauen is a subiect, which is considered both of the Logitian, naturall Philosopher, and Astronomer: but in diuers respects, as of the Logitian, because it is an *ens*; and therefore his subiect, as he disposeth *deumini subit*: of the Philosopher, because it is a naturall bodie: but of the Astronomer, or Astrologer, as they finde out by contemplate the laws and varieties of their motions and effects. For which cause it is no more proper to the Astrologer, as his profession considereth the course and nature of the starrs, to handle Grammer, Logicke, Rhetorick, or any other particular arte: then it is for them to meddle with the heauens, or with Astrologicall predictions. And therefore how absurd were it to conclude them vnskillfull in their owne profession, or to denie them a proper subiect, because they are not skillfull, or exercised in Astrologie? Yet this is the argument wherewith *Mr. Chamber* disputes against Astrologie, thus Because he imagineth it neither auailable to *Physicke, Geometrie, Arithmeticks, Musicks, Astronomie, Philosophie, poësie, and the like*: therefore it is conuersant in no subiect proper to it selfe. May not I vse the like argument against any of these? Some arts be necessarie and helping to others: but euery arte is not necessarie to all arts. But where as he supposeth *Astrologie* to lend no furtherance to *Physicke*, and the rest, this shall best appeare by the particular consideration of euery one in the same order; that he seeth them downe. And first he demandeth, *who would teach the Physician, to know of him what physicke he should take, or what dyet he should*

Should keepe, or what veine he should open; what humours be more
to purge; and how much; and with what dose, with what forme of
purge; whether with pills, potions or bole, and such like. To which
I answer that without this arte, the Physitian can neuer safely
iudge; when to purge and euacuate either by potion or by
vomit, or by letting of blood; or for what humours, nor in
what quantitie; in all which cases *Astrologie* prescribeth rules.
Nay which is more, the *Astrologers* foresight shall often con-
troll the Physitian, as when the *Astrologer* foretellet that a
phlegmaticke man, shall fall into a sharpe and cholerick sick-
nes; but yet when the time of his sickness doth approach, the
Physitian will well perceiue by his physicall signes, that the
Astrologer out of more secret causes in nature, hath gone be-
yond him and his arte. And I well remember, that *Cordane* in
his Comment vpon *Ptolemie* saith, If by the arte of *Astrolo-*
gie, he had not better attained vnto the nature of his disease,
then the Physitian that would haue ministered vnto him could
doe by his skill, he had assuredly beene cured by death, rather
then preserved alivie by physicke. For mistaking the cause of
his sickness, he meant to haue applied that, which would haue
encreased it, and not taken it away. But for my better warrant
in this point, I oppose both *Hippocrines* and *Galen* against
him, the first holding that Physitian, that hath no *Astrologie*,
but like a blind man that gropeth his way with a staffe, and
the other doth not onely admonish vs not to commit our
selues to the Physitian ignorant of *Astrologie*, but further af-
firmeth, that physicke ministered at vnseasonable times, doth
not onely litle auail, but oftentimes prooue very hurtfull;
and that these times are onely to be iudged by the motions of
the starres, which pertaine vnto *Astrologie*. The like doth
Ficinus, *Fernelius*, and many other of the greatest Physitians
affirme of their owne experience. But vterly to stoppe his
mouth in this point: here I demand of him, whose wordes
these are? *Quid porro de medicina dicam? quam multa observa-*
to celo, de incidenda vena, de diebus criticis, de toto genere cu-
randi praecepit? qua signoret medicus, num cum valere, an aegrotare
discipim? Are not these his owne in his oration of the praise
of

of *Astronomie*? and be they not flat contrarie to his cauill in this chapter? But what should I say to him, that is obstinately disposed to wrangle against the truth, and in euery passage of his booke, to speake repugnances? when there is nothing more plaine, then that the prognostick part of Physicke is in a manner wholly ruled by *Astrologie*.

To proceede therefore, he farther saith, that *The squaring of circles, the doubling of Cubes, and such like, haue alwaies bene left to the Geometrician*. And who denieth this? But can he conclude hereupon that therefore *Astrology* hath no subiect? if not, the what is this more to *Astrologie* then to any other liberall science, which cannot performe these Geometricall problems? he may well say that the practise of these matters, are left to the Geometrician. But to this day there was neuer any that could performe that whereof he speakes. If *M. Chamber* hath lighted vpon them, let him come forth with *Archimedes* or *Pythagoras*, and *Eric Iohna*, and it will honour him with a double *Hedamity*. But in the meane time, if that which *Christiana* saith in his *Solarie* obseruations be true, that *Sol uernus* magis *scilicet doctrine triangulorum sphericorum ac prouide quicunque errores scriptis autorum irrepperant per obseruationes solares castigandi sunt*. He must of force be driuen to confesse *Astronomie* vnalleable to *Geometrie*. Though for mine own part I cannot conceiue why if there were no sunne in the world, the doctrine of triangles should not be perfect. But I leaue it to the deciding of our Geometricians. In like manner, what should I say of *Arithmetike*? but that being an arte of it selfe I confesse it pertaineth not vnto the *Astrologer* (as he is an *Astrologer*) to teach it, although as *Astrologie* is the more noble arte, we see *Arithmetike* and *Geometrie* to be handmaides vnto it, and to serue the *Astrologer* in all his operations. As sonde and idle is his objection of *Musicke*: for as the *Astrologer* can no more learne the *Musician* to frame his voice to know how to denide the *monochord*, or whether diatessaron be a concord, or a discord, then the *Physician*: so there is no more reason why he should make this an argument to take away the subiect of *Astrologie* then of Physicke.

Though

Though some haue interpreted *Mercurius* harpe in *Homer*, consisting of 7. strings, to signifie the harmonie of the 7. Planets: as others haue made the like signification of *Orpheus* his harpe, which had 9. strings; thereby representing the harmonickall motion, or musickall concert of the nine Sphaeres: for that Astrologers doe greatly respect harmonickall proportion in the motions and configurations of the starres, shall be proued in my answer to the 20. chap. treating of criticall daies. In the meane time howsoeuer he talketh here of musickall proportion, I am sure his harsh discords from the matter which he hath in hand are displeasing to his reader.

But his next question is as profound as if he should aske, who would looke for water in the sea; for after this sort he demandeth, who would resort vnto the Astrologers, for matters of Astronomy, as to know of him whether *the earth or the sunne, were greater, whether the interposition of the earth be cause of the Eclipse of the Moone?* Thus indeed *Tully* demandeth, but of whome? euen of those whome he calleth in that place *Hariolos, & Aruspices*, such as were as ignorant in these matters as *M. Chamber* doth shew himselfe. For otherwise he would neuer haue beene so void of iudgement, as to thinke it strange to learne of Astrologers, that which pertaines to the first elements, or rudiments of their arte. Neither can he haue any euasion, though he would, by distinguishing betwene *Astronomie*, and *Astrologie*. For besides that it is before proued, that not only *Ptolemy*, but all the ancients haue vsed both these words, as indifferent for the same arte: howsoeuer of later time, some haue gone about, to divide the contemplative, from the iudiciary part, and so to make them seuerall arts by themselves: yet he knoweth that *Tully* from whome he confesseth to haue these objections, neuer vsed any other word to signifie both, then *Astrologie*: referring as well the knowledge of the motions, as the iudgements, vnto the same arte, as I could confirme by seuerall places; but that he easeth me of this labour, by his owne confession in the 15. chapter. And in this manner he proceedes to philosophie, concerning the which he demandeth *when euer he went to them to knowe his*

dueties towards friend or foe, kith or kinne, Prince or subiect &c. which in truth are matters onely within the compasse of *morall philosophy*. And therefore first I aske of him who ever sought vnto the *Grammarians*, the *Logicians*, the *Aristmetician*, the *Geometrician*, to learne these duties? If then he sees that other artes lend no helpe (as they are such) to the dutie betweene man and man, how idle are those questions, which may be opposed against any arte whatsoever, as well as *Astrologie*, without impeachment of their subiect? But to satisfie him in this point, doth he not hold it as a cheife principle, or introduction, for performing our duties to others, first to know our selues? And what art but this doth or can so truly and naturally, without flatterie, describe vnto euery man, either the constitution of his bodie, or the propension of his minde, whereby we are not onely admonished, to refrain that which is hurtfull to our health, or which may mislead the minde to offend others, but besides encouraged to applie our selues to that, whereunto we are borne by nature apt, which is another benefit of no small moment in education: considering that he knowes, whatsoever we vndertake *inuita e Minerva*, neuer succedes. Againe, what more proper ende hath *morall philosophy*, then felicitie? And what arte in the world in this respect; is comparable to *Astrologie*? which as before it hath taught him in these matters, which pertaine to the goods of the bodie, and minde, by vnderstanding the constitution of the bodie, and directing him to moderate those affections, whose violence naturally doth carrie him from the meane, wherein vertue consists: so in the outward goods of fortune doth not onely at the first resolue him, what hopes he is to haue, by his owne naturall constellation, but besides instructeth him how to encrease the same, by what meanes, and at what time he may aptliest applie his owne industrie, to attaine vnto it, by his naturall constitution. Example herof we haue in *Thales*, and in diuers others. So that considering how felicitie, (as the *Philosopher* speaketh of it) consisteth chiefly in the good estate of the bodie, the vertues of the minde, and the gifts of fortune; this arte comprehendeth in one view,

that

that which we studie in vaine oftentimes to attaine without it. But if we respect naturall *Philosophie*, this knowledge bringeth no small helpe vnto it. For how many things doth the Philosopher borrow from the inuentions and demonstrations of *Astronomers*, as appeareth in the 2. booke *de Celo?* where(as before I haue shewed) he confesseth to haue receiued many things of the *Aegyptians* and *Babylonians*. Thus in the 8. booke of the *Physicks*, by the constant and invariable motion of heauen, he came to find out the first eternall mouer, subiect to no mutation. Thus againe in his booke *de generatione, & corruptione*, by the motion of the Sunne, and Planets in the Zodiak, he attaineth the cause of naturall generation, and corruption of all sublunarie things. And from hence it is, that in the 4. booke *de generat. animal.* 10. he defineth vnto every one that is borne, a certaine circuit of time, allotted by the starres, in which we liue, demonstrating this to be diuers according to the nature of euery constellation, and the measure of euery proper reuolution. By the knowledge hereof also in his booke *de Mundo*, he giueth the reason of the ebbing and flowing of the sea, to the motion of the Moone. But in this sort to descend to particulars, in naturall Philosophie, were infinite. Wherefore to be short, in the 2. of his *Physicks*, cap. 2. he defineth this arte, to be *media* betweene the Mathematicks, and naturall Philosophie: and as he acknowledgeth it, to haue the principles from the one, so doth he affirme the vse or ende thereof, to consist in the application to sensible matter. The like doth also expressly appeare, in the 6. and 12. of the *Metaphysicks*. Again, is not the substance of heauen, the subiect of the Philosopher? yet by reason of obseruation, who can enforme him like the *Astrologer*? that to finde *reflections*, the *disculum*, the eleuation of *Metors*, the motion of *Comets*, and the like, must of necessitie, attaine the nature, diuersitie, and substance of the *Diaphanum*: neither doth *Aristotle*, as before, make it thus auailable to naturall Philosophie alone, but besides in the former place of the *Metaphysicks*, he onely professeth to learne how to attaine the knowledge of the *intelligences* by *Astrologie*, as it is an arte that is conuersant
both

both in eternal and sensible substances: & teacheth the number of the Orbes: so that except he wil denie these things which I haue remembred to be within the limits of morall and naturall philosophie, and metaphysicall philosophie: he may not denie, but all are beholding to Astrologie.

Lastly he concludeth with matters of state, and pollicie; asking what Prince for government of this realme did ever vse the, rather then wise and sage Councellers? If the question be of the best forme of government, what lawes, what fashions are fittest, who in these cases conferreth with the Astrologer, and not rather with the States-man? But I might rather aske him how many Princes in governing their Realmes haue not vsed their opinion, and counsell, or beene Astrologers themselves? For to begin with the Egyptians, as it was lawefull for none of them to be priests, except they were Astrologers: so could none be king except he were chosen out of the colledge of Priests. And (as *Rodigianus* further reporteth) so much did they attribute vnto the certaintie of this Arte, as for the preuention of treason, there was none borne within that kingdome whose natiuitie was not brought vnto the king, and supputated. The like practise *Dion* mentioneth of *Tiberius*. Thus againe we read in *Diodorus Siculus*, and in *Daniel*, that the Babylonian monarchs attempted nothing of importance without the counsell of the Chaldeans. Neither might any sit as counsellers to the kings of the Lacedemonians but Astrologers, nor any be saluted as kings among the Persians that were not skilful in this arte. Wherein *Adrian* the Emperour is reported so greatly to excell, that he is said yearely to haue written a Prognostication before hand, of all that should befall him. And *Aristotle* (the prince of Philosophers) is reported to haue giuen counsell to *Alexander* the great, that he should neither rise nor sit, nor take meate or drinke, nor vndertake any thing without the counsell of a skilfull Astrologer if it might be. And not to be tedious in so plaine a matter, howe ordinarie is it at this day for every Prince to be attended with his Mathematician? So as this may suffice to shewe him that they were aunciently vsed by the greatest princes of the world in the

the affaires of their kingdomes. And further I would aske of him, if husbandrie, if navigation, if the foresight of plentie, & dearth, and sicknesse, and other generall accidents, if further the accounts of the Church, the moouable feastes, the coniunctions and oppositions of the moone, with other set and determinate times of the yeare, be not matters necessarie for the common wealth? Who euer read *Polybium*, and other Historiographers that doth not see excellēt vse of this knowledge in militarie matters? By the skill hereof, how did *Sulpicius* and *Pericles* deliuer their armies, from the great feare wherewith they were stricken at the Eclipse of the lights? On the other side, through the ignorance hereof, into what calamitie did *Nicias* plunge the Athenian common wealth, when by reason of an Eclipse he durst not launch foorth his nauie? what feare did the vnskilfulnesse of this arte procure here in England; when in the yeare 1251. the 12. of March, the newe Moone appeared, whereas they supposed it should not haue beene till the 16. daie, and yet notwithstanding by the *Prutenicke* account it is manifest, that the true coniunction of the lights, was past a day and 6 houres, and therefore no straunge wonder to be recorded in the *Chronicles*, which to Astrologers is knowne to be meereley naturall. Neither is it to be forgotten (which both *Rossu* in his epistle to *Charles* the 5. & the Indian histories doe report) of *Colonus*, who by his skill in this arte foreseeing an eclipse of the Moone at hand, whereas before, both he, and the whole armie of *Ferdinand* then king of Spaine, were like to haue perished for want of releife, which the barbarous Indians by all means kept from the Spaniards; He threatned that except they presently yeilded releife vnto him, he would cause infinite plagues to afflict them, and in token thereof, assured them they should see the Moone not long after withdrawe her light from them: which the Indians at the first contemned: but when they beheld the Moone by little and little to be eclipsed, and vnderstood not the cause thereof, they not onely beleueed his words, but besides ministered plentie of victualls vnto his souldiers, throwing themselves at *Colonus* his feete to aske forgiuenesse. But I must rather

ther point at or touch these matters, then stand vpon them. Not doubting but that which I haue spoken, will seeme sufficient to shew the vanitie of this rhetoricall kind of argument, which he hath borrowed out of *Tullie*.

Though (as if in these cases, he could haue receiued no answer) out of his confident imagination, ~~he~~ he seekes to prevent Astrologers, if in these straights they answer that *Their predictions are in another manner of subiect, as in particular actions of men depending of their natiuitie: where* *Petrus* (saith he) *who doeth not see howe they seke shifts and euasions such as at this time my leisure cannot stand vpon?* A prettie euasion indeed, whē if they should answer in this manner, want of leisure must be taken for his excuse, that voluntarily hath lost so much good time, to discover his owne follie in writing against the arte. But when he hath nothing to say in this case, it is not amisse for him, rather to lay the fault vpon want of leisure, then of reason. As for *Petrus* beeing at Rome, and the place of king *Arthurs* death & buriall, they are questions which concerne not Astrologers. If for the one, neither scriptures, nor Ecclesiasticall stories can resolue him, he may goe to Rome, and aske of *Pasquill*, who knowes euery thing that concernes either *Peter* or his successors. And as for the other, he is himselfe a Prebend of *Windfor*, where *Froford* saith, the round table was kept: And therefore he may resolue himselfe thereof without an Astrologer. Or for his better satisfaction he may learne of our famous, & learned Antiquarie *M. Cambden* in his *Brittania*, that he was buried at *Glasseburie* in *Sommerfet-shiire*, as he reporteth from *Giraldus Cambrensis*, that was an eie witnesse thereof. But if by none of these meanes his mind can rest resolued, I know not whither to remitte him, except to some Netromancer, rather then to an Astrologer, that may coniure vp the ghost of *Sir la cote mail taille* by some such meanes as *Ulysses* in *Homer*, *Erycbe* in *Lycan* vsed to informe him.

Chap. X.

That the arguments alleadged by M. Chamber to prooue the vse of predictions small, are themselves of lesse force.



OF what vse the knowledge of Astrologie is in the life of man, doeth partly appeare by that benefit which I haue prooued in the last chapter to redound to Physicke, Philosophie, and the common-wealth thereby. Yet here *M. Chamber* with a dash of his penne thinkes to blotte out the memorie thereof: though indeed he applieth no other inuention to effect his purpose, then that which hath beene before dissipated and found of no validitie. And therefore as at the first his reasons seemed light, so to obtrude them the second time, like twice sodden Crambo is as tedious and irksome. But thus he beginneth, *Further we say that if their predictions or prognostications be true, then they are of necessitie, and if of necessitie, they cannot be avoided, and if they cannot be avoided they are knowne in vaine: for to what ends should we know things so before, if we cannot prevent and auoid them?* Which kind of reason is much like that of this Potte-companion, who to prooue that he doeth not sinne saith, He which drinckes well, sleepest well; he which sleepest well, thinkes none euill; he which thinkes none euill, sinnes not. But this *Sorites*, which *M. Chamber* vseth consisting of three degrees, hath false footing in euery steppe thereof. For first, whereas he inferreth that if their predictions, or prognostications be true, they are of necessitie: the consequence is not onely false, but besides draweth with it impieties, and absurditie. It is false, because he knoweth his Logicke teacheth him, that euery proposition which is true, is not necessarie, but either necessarie or contingent, which by *Aristotle* is called in some places a probable proposition, and by *Zeno* the Stoick (as *Laertius* in his life reporteth) it is defined to be, & quod verum est, & quod falsum esse potest. That which is both true, and may be false, and therefore

Non necessaria. Which when *M. Chamber* taketh away, if he shall dare to defend his assertion: I will not feare likewise to affirme, that with contingency he taketh away the prescience of God, or otherwise induceth fatall necessitie, flat against his owne assertion, and thereby ouerthroweth the deliberations of all men, all lawes, all government, and in effect staineth god with the guilt of all our wickednesse. To prooue this in particular, would aske a longer disputation then were fitte for me to enter into, and therefore in a word to confirme what I haue said, I reſeere him to two places in *Ramus*, one in his commentarie vpon *Tully de ſato*: where he confuteith the ſame error in *Carneades*, into which *M. Chamber* here is fallē. The other in his *Logicke, Schol. lib. 5. cap. 6.* Though without this, it be apparent, that the trueth of things is not neceſſarie, and immutable, but as it dependeth vpon knowne, neceſſarie, and immutable cauſes of things, otherwiſe all that is true is not neceſſarie: for though I graunt that if the affirmation of a contingent be alreadie true, it muſt be true of neceſſitie: Yet from hence it followeth not, that it is neceſſarie, conſidering that if the affirmation of a future contingent, be nowe contingent, of neceſſitie it muſt be ſo ſtill. For otherwiſe it implieth a contradiction, and ſo by this reaſon, we ſhould make that which is contingent, to be neceſſarie, which is falſe. So that he ſees his firſt aſſertion no leſſe abſurd then impious. Whereby he may behold, what monſters of opinions he falls into, whiles he impugneth *Aſtrologie*.

Wherefore to come to his ſecond degree, that, *That which is of neceſſitie, cannot bee avoided*, it hath bene before confuted: ſith every neceſſitie doth not preſently ſuppoſe abſolutenes, but in theſe caſes or by ſuch a neceſſitie as is *ex hypotheſi*, according to the ſuppoſition of cauſes. And therefore *Ptolemy lib. 1. Quadr. ca. 3. text 14.* acknowledgeth that the motions of the heavenly bodies are eternall, and proceede in an inuaria-
 ble order and law. But ſaith he, theſe inferiour things, are ſubiect to mutations, and are variable. For the which he will not haue the predictions of *Aſtrogers* to be counted as the edicts of God. And I haue before ſhewed how theſe predictions,

ons, which depend vpon naturall causes, (beeing but conditionall) are in diuers cases to be auoided, as their effectes may receiue impediment by accident, thorough the indisposition of the matter, or by the contrarie agent, or the like. Wherefore this also is as false as the other.

And as for the third, wherein he supposeth, *That foreknowledge of thinges to be vaine which cannot be premented*; I haue before disproued it by the profit, which redoundeth to humane life by the certain and assured foreknowledg of diuers thinges which cannot be eschewed. And by that which followeth, the weaknes of his argumente shall be yet further made manifest. For where as to inforce this point he vrgeth, *that by this meanes we should be in worse case then if we knew nothing, being tormented, & vexed not onely with the present euills, but with expectation of them long before*; This is no inconuenience, that of necessity doth accompany Astrological predictions: But rather the imperfection, and infirmity of an impotent minde, that in his owne weakenenes, knoweth not how with patience, and fortitude to resolue in this case. For though there be nothing more certaine then that euery man is mortal, yet he seeth no man so tormēted and vexed with the expectation of his death long before it happens, as he suggesteth. And were his minde caried euenly to consider hereof, as well and more truly might he argue, that the profit, which cometh vnto men by this foreknowledge, is inestimable, (be it supposed neuer so fatall, and ineuitable.) For if we make them absolutely necessary: how doth this foreknowledge arme vs constantly to beare that, which cannot be auoided, sith by the premeditation, and certaine expectation hereof long before, it is nowe made familiar vnto vs, in so much that when these calamities happen, they are but esteemed, as things already past? Neither haue they power to alter, or mooue the minde beeing thus acquainted vnto them before hand, as those which are vnexpected by their suddaines, for the most part doe. So men forewarned of their death long before, are occasioned to repent of their former life, and the better to set their house in order and dispose of those goods of fortune where-

with God hath blessed them: and therefore not without good cause doe men so much feare sudden death. But on the other side, sith no *Astrologer* affirmeth his predictions to be *acts of Parliament*, that impose an inevitable necessitie in all things, who can expresse the incomparable benefit, which we reape hereby, when being forewarned, we may by wisdom either wholly prevent, or at least mitigate those evils in our fortunes, health, and estate of bodie, which otherwise in our ignorance of them before they fall, would ouertake vs? For according to the proverbe, *prævisa iacula minus feriunt*. By this therefore it appeares, how sophistically *M. Chamber* perverteth that to a discommoditie, which we see is of singular vse howsoever admitted. Yet neuerthelesse not thus satisfied, he addeth the authoritie of *Seneca* to his former reason, *Who* (saith he) *well knew this*; as may well appeare by those wordes, lib. 13. Epist. 89. *whether the starres* (saith he) *be causes of events* (what anaeth the knowledge of a thing immutable?) or signifie onely, to what ends wouldest thou prevent that, which thou canst not escape? whether thou knowest, or knowest them not, all is one, come to passe they will. Then which, what could be spoken more against *M. Chamber*, who while he maketh the decrees of the starres of no moment, produceth a witnesse directly to testifie against him, that whatsoeuer they determine can not be prevented, but will come to passe. But to answer the particular, and that for which he produceth *Seneca*. I affirme that if any man will take paines to peruse that Epistle, he shall see, that the words by him alledged, are no way conceiued by the author against the vse of *Astrologie*, the whole scope of that Epistle tending onely to prooue that the bare knowledge either of *Astrologie*, or of other sciences, which he there remembreth, doe not accomplish a man with vertue, but onely prepare his minde thereunto. For being to enter the schoole of vertue, *non discere* (saith he) *debemus ista, sed didicisse*. For to spell exactly, to write true Orthographic, to speake congrue, to skanne quantities, and so to be a perfect Grammarian, *Quid ex his metum demit, cupiditatem eximit, libidinem frangat?* And so of Geometric, to measure at a haire, the length, breadth, and height of all things:

things: what availeth it (saith he) to vertue, except he know likewise how to measure his owne affections? In the same manner, and to the same ende, and none other speaketh he of *Astrologie*, not condemning, or misliking the knowledge thereof, any more then of the rest. But beeing a *Stoicke* that imputed all things to the continuall order, and inevitable course of destinie, he perswadeth vs to be armed with a constant resolution of mind, to endure without perturbation that which we can not put off. And so farre is he, from conceiuing the foreknowledge of those calamities, that are to happen vnto vs, vnprofitable, as *M. Chamber* affirmeth, that he thinketh the same rather very auailable, and therefore euen there he saith,

5. *Si verò solem ad rapidum stellasq; sequentes
Ordine respicias, nunquam te crassina fallat
Hora, nec infidijs noctis capiere serena.*

accounting him as it were betrayed, and intrapped in the ambushes of misfortune, and aduersitie, that is not prepared by their foreknowledge to beare them. And therefore afterward to the former purpose he saith, *Fallit quod nescienti evenit*. Besides what *Seneca* thought of *Astrologie*, and the power of the starres, hath partly before beene declared, and may further appeare by his words to *Martia*, cap. 18. saying, *Miraberis vno sydere omnia impleri. Solem quotidiano cursu diei no-
tilisq; spatia signantē, annū in astatē hyemēq; aqualiter dimidentem. Videbis nocturnam luna successionem à fraternis occu-
sionibus lene remissumq; lumen mutuantem, & modo toto o-
re terris imminentem, accessionibus, claminisq; mirabilem, semper
proxima dissimilem. Videbis quinque sydera diuersas agentia vias,
& in contrarium praecepti mundo nitentia: Ex horum leuissimis
motibus, fortuna populorum dependent, & maxima ac minima
perinde formantur, prout aequum, iniquumne sydes incescit*. It were well therefore that *M. Chamber* would looke before he leapes, and not in every passage play as I haue known some, that beeing ouerwise in their owne conceipt, would neither trust their learned counsell in the lawe, to draw their bookes, nor to peruse their euidence, but when they haue come to tri-
all,

all, haue overthrowne their owne cause with their owne evidence. But I must confesse it is the more aduantagious for Astrologie, every where to haue it confirmed out of the aduersaries mouth.

And here he giueth ouer both his old *Tautologie*, and *Seneca*, and now attempts the vse of Astrologically predictions with a *Dilemma*, sometime practised by *Phavorinus*, Who (he saith) like a Philosopher concludeth pithily in these wordes. *They foretell vs either good or bad things. If they foretell good things & deceiue mee, I shal be unhappie with long expectation.* But stay here, for before he proceedes any further, I am of a flat contrarie opinion, though a false hope disappoint at the last, in the meane time it hath no lesse contented then if we had really almost enioyed the good which was promised. For

Dum carco veris, gaudia falsa inuuant.

Neither is any thing more true, then that hope alone, though without any certaine expectation, is an vnspcakable comfort to the afflicted, which the same *Seneca* euen now alleadged by him in the 5. of his controuerfies, notably confirmeth in these words, *Omnia tibi fortuna abstulit, sed spem reliquit: tolle spem hominibus, nemo victus retentabis arma; spes est vltimum aduersarum rerum solatium.* Wherefore by the opinion of as great a Philosopher, and as wise a man as *Phavorinus*, he sees that hope, though at the last disappointed, hath in the meane time cherished the mind with comfort, that otherwise had remained tormented in despaire without all comfort.

And whereas he seeketh to entrappe the *Astrologer* in his next replie, inferring that if they foretell true things, but ill, shine owne minds will make thee vnfortunate before thy destinie come; Sith *M. Chamber* hath preuented his author of his obiection before he came to it, and thereunto hath received my answer in this chapter, in which I haue prooued euen this point, an excellent exercise of fortitude, I thinke it fitter to referre the reader thither, then to enter into a new discourse, considering that in truth the obiection is so sleight, that it deserueth no answer at all.

Wherefore if seen by the confession of this aduersarie, this height and excess of immoderate passion be reduced to a mean, or as his owne words are abated with this long hope and expectation; I leaue it still to the iudgement of others, whether this fruit of foreknowledge be rightly rearm'd by him a double crosse, or more truly to be reputed a singular happines? I may truly therefore tell him, that whereas for the former reasons he concludeth, *that no good use can be made of Astrologie*, in regard of this fallacie, wherewith he maketh hopefull predictions to delude their subiect, (as he doth his reader with his arguments) he hath abused the nature of hope, and thereby his reader too much all this time. For as hope is a passion, whereby the appetite is incow'd with a vehement desire to that which is good, so is it accompanied with a patient expectation thereof for a long time. And *Aristotle* in his *Probl.* sect. 30. quest. 16. flatly deliuereth his opinion against *M. Chabrier* where the question being why we are not as greatly delighted, to consider that a triangle hath the inward angles equall to two right angles, or at least to hope that it may haue so; or with the like Mathematicall contemplation: as we are to remember that we haue worne at the games of *Olympia*, or that we haue ouerthrowne our enemies at *Salamina* in a fight by sea: or when we hope for the like good successe to come: he answereth that we are not delighted with those things, which consist in the counsell, or industrie of man; but, saith he, with the hope of that good, which nature by an vnchangeable law hath decreed shall come to passe, or with the remembrance thereof being past: these things, saith he, doe delight and alure vs with the contemplation of their reason. Wherefore when he alleadgeth that greeke verse out of *Sophocles*, which importeth the sweetest life to consist in not being wise at all; surely as they are the words of furious *Aske*, meaning that he is newly recovered from his madnesse, I may more aptly returne it vpon himselfe, then he can reply it to those that take pleasure in *Astrologie*. For had he not wonderfull pleasure in his own follies, he would neuer haue verified that speech or lying, *Contra*

omnes sapere desperare est.

As improper is his Distinction.

Qua cupis, aut metuit, iuuat illud sic domus aut res,

Ut Lippus pille tabula, soweria Podagram.

which out of Horace he wgeth against feare and desire, sith first it concerneth the hope, whereof we speake nothing at all, and secondly for that these affections, which Horace taxeth in those verses, concerne not either future good, or ill, but that insatiable couetousnesse and feare wherewith the miserable wretch is tormented in the midst of his present goodes; because (like *Tantalus*) standing vp to the chinne in water, he doth not drinke; and therefore in his plentie hath no more vse of his goods, then he that wanteth them: whereas, if *M. Chamber* will see the opinions which Horace had of hope, I remitte him to the first booke of his *Odes*, *Ode*, 33, where he saith,

Te spes est, alio nam sceleris

Vesat a paruo, nec committam abnegat.

signifying that hope, and faith continually attend vpon aduerser fortunes: hope, because it is the part of a valiant and courageous minde to hope in affliction. For as *Tiberius* saith, *Fortuna est sperata, in miseria autem nihil reliquum est quod speretur*, and as properly doth he mention faith, because the true and faithfull friend neuer forsaketh vs in aduersitie, but either doth minister reliefe and helpe, or by condoling and suffering together, doth beare a part of the miserie, and make the burthen so much the lighter.

In that which followeth, where he compareth himselfe to *Laocon*, those that haue prognostications to the besotted *Troians*, and the Astrologers to *Simon* that deceived them: further adorning them in his sailing eloquence, with the titles of counselling iackes, figure-fingers, lyars, striving for the waterstone, and the like, it might moue Astrologers in requital, to wish him such a reuenge as befell *Laocon*. But what should I say more, then as in his former arguments he hath shewed himselfe a weake Logician, hauing brought nothing that hath any shew of probabilitie, so he prooueth himselfe as bad a Rhetorician, not hauing learned *Artem bene dicendi*? And I therefore ra-

ther leaue him to the orators of duck-lane, to be answered in his owne language, considering that these indignities, are no more to be valued by Astrologers; then *Demetrius* was wont to esteeme the railing of his impotent and weake aduersaries, who (as *Celsus Rodogunus*, lib. 12. cap. 23. reporteth) was wont to say, *quid mea refertur si sum iustus, an deus sum sonent?*

Chap. XI.

Wherein that which *M. Chamber* objecteth concerning the aduersarie of *Twinn*, and against *Figulinus*, and *Formicus*, is refuted.



O confident is *M. Chamber* in the arguments wherewith he threatneth Astrologie in this chapter, that at the first dash he demandeth, what the professors thereof are able to say for twinn, which are borne, *Eodem enim*, sometime one holding fast by the other, which oftentimes notwithstanding are most unlike the one being a boy the other a girl: the one being borne alive, the other dead? But howe soeuer like another *Sphinx*, he imagineth to worke the death, and ruine of Astrologers, because they cannot resolute these his riddles, and thornie questions, I doubt not but he shall finde every Astrologer another *Oedipus*, able to vnloose the hardest knots wherewith he thinketh to intangle them. And first, because the reader may see, that a greater aduersarie then *M. Chamber* and no whit inferiour in learning to him, neuer found such difficultie in this triviall argument of twinn, I will referre him to *Picus*, lib. 3. cap. 3. Where he saith, *Tum nos illis geminos non obijciunt, quorum cum alter exeat post alteram, qua intercedit mortis, an solum eis pro alio aliquid respondendi*. Herein flatly repugnant to this aduersarie, because welsot that *Picus* thought this objection of twinn, not worthy to be vrged, considering that he saith the distance that is betweene the one and the other is the time of the birth, giueth Astrologers sufficient matter to, quade the same. So much difference is there, be-

tweene iudiciall, and a cauilling aduersarie. Nowe to answer that which he hath alleadged: first to affirme that twinnes are borne *Eodem enixa*, that is, at the same labour and trauell of the mother, he speaketh nothing: considering that the time of trauell hath a great latitude, in so much, that sometimes there is required three whole daies or more: sometimes one daies; but for the most part neuer lesse then three houres, as *Valentinus Nabod* p. 366. and others doe testifie. And therefore though the mother labour for two twinnes at the same time, and momēt; yet sith it is impossible in nature that they should be deliuered, and borne in the same instant, he hath spoken nothing to the matter. And whereas vpon this supposition, he further vrgeth the diuersitie of sexe, and condition, thereby to impugne that difference, which Astrologers in these cases impute to the diuers times of birth in others; first I haue before shewed, that although the mother be at the same time in labour of both; yet it is not possible but that (as *Picinus* confesseth) they should be borne at severall moments of time: And so this inference of no consequence. Againe, were it admitted possible in nature, with the safety of the mother, and of the children, that they could be deliuered as precisely at the same time, as *M. Chamber* can imagine, I haue also before answered that the rules of arte, doe teach vs other reasons of their diuersitie in the like case, imputing the same to their diuers significators, as we read in *Ptolemie*, lib. 9. c. 7. which is the true answer that arte affoordeth to this idle cauill, and alone overthroweth whatsoeuer he argueth after, vpon the supposition of the same instance of time, in the birth of Twinnes. Yet because this obiection is thought both by himselfe, and other aduersaries, such a principall engine, to the impugning & expugning of Astrologie, I will not faile to ioyne with him in euery passage of this chapter.

First therefore to confirme that, which he hath said, he alleadgeth the example of *Proetus*, and *Euristhenes*, twinnes and Kings of Lacedemonia, who (he saith) were both in the end, & in the whole course of their life most contrary. But let *M. Chamber* truly consider the words of *Tullie*, from whence he bor-

roweth this example, and he shall see, that it maketh more against him then with him. *Proclus* (saith *Tullie*) & *Enesthenes*, *Eacendemanium reges, gemini fratres fuerunt, at hi nec totidem annis uixerunt, annis autem Procli uita brevior fuit, multumque is fratri parum gestatum gloria profuit*. Now let it be considered, how this example doth strengthen any passage of that, for which he produceth it. He saith, twynnes are borne *eodem instantu* but *Tullie* onely saith there were twynnes, leaving *M. Chambers* to looke out the difference of time in their births. *M. Chambers* also speaketh of difference in the sexe: *Tullie* saith that they agreed herein. Further he supposeth one borne alive, the other dead but these were both borne alive. Wherein then shall this example helpe him? will he say in diuersitie of fortune? that cannot be, for *Tullie* testifieth that they were both Kings. How then the further saith in that they were contrarie in their life, and end: but were there no greater contrarieties found in *M. Chambers* own assertions, I would not hold them worth the objecting, sith *Tullie* expressely affirmeth, that they liued within a yere the one of the other, which (as is wel knowne vnto the skilful,) if there were but 4. minuts of time interposed betwene their natiuites, will come to passe. So as let the comparifon be equally weighed, and he could hardly bring an example, that doth speake more for Astrologie, or lesse for the aduersaries thereof then this doth.

But although this president, fitte not his tyme so aptly, he affirmeth *I bat most forcible is the example of Iacob & Esau being most different in disposition, maners, course of life, end, & whatsoeuer*. If all Heauen had bene altered betwene their births, they could not bene bene more different. Is this example so forcible? to speake mine owne opinion, I seriously affirme, that of all others this hath the least force. And first I answer that it is not *ad idem*. For our disputation is not of miracles, but of the ordinarie course of nature. To prooue this wholly extraordinary, and no way within the lymits of nature, is first evident in the conception. For that *Rebecca* was naturally barren, is plaine by the praier of *Isaack* her husband, *Gen. 29 ver. 21*. But for the barren to beare, I thinke he will not be so obstinate

nate, as not to agree with me that this is to be ascribed to a higher power. And if he shall wilfully contend in this point, the words of the texte in the former place will conuince him. As therefore the conception was miraculous, so likewise was the difference of the mothers bearing them, as farre from the manner of other women: sith other conceptions that be natural, are ever contained in their owne proper Cotyledons, or coveringes, divided by themselves, where as it is plaine that these were at liberty in their mothers belly, as is proved by their contention, and strining there together, and by the howld which Iacob laid of his brothers heele, which alone the churines call *Ossentum non vulgere*. Neither is that diversitie which happened in their fortunes, any lesse to be imputed to the supernaturall will of God, sith in the 23. verse of the former chapter in Genesis, God there expressly pronounceth that he would make two nations of them, and that the elder should serve the younger. And therefore whereas Esau lost his inheritance unto his brother, it was but a figure of his reprobation, and the election of Iacob, as by the Apostle, Rom. 9. is further testified. Wherefore the birth of these twinnes, & the diversitie of their condiaion, in the former respects, beeing proved supernaturall, I first answer, that what diversitie soever he could prove betweene them, is not to be drawn as an argument against the predictions of Astrologie in naturall births. But let this advantage for a time be laid aside, yet shall he get little by it. For he produceth this example as an instance of the diversitie of such as are borne together at the same time. But if I prove that they were not borne at once, doth not all this objection vanish, and evaporate away in smoake? To doe this, I shall neede no circumstances, nor arguments, sith the vnanswerable authoritie of the Scripture it selfe, doeth evidently affirme it. And therefore in the 25. vers. it is expressly set downe that *Esau came out first*: and in the 26. vers. that *afterward came his brother forth*. So not at once, as he deceiveth his readers. And if his assertion were true, let him give me a reason of Prioritie or Posterioritie, or howe we come to distinguish betweene the elder and the younger, sith the same instance

instance of time, can admit no such difference. Wherefore secondly I conclude, that sith he is not able to affirme, that they had one instat of birth, he hath proved nothing, but doth faile in the maine point. If he reply that the distance betweene their births was so litle, that Iacob had hold of his brothers heele, wherby (as *S. Aug.* enforceeth, it might seeme rather one continued birth, then two: I answer, that we are not in these cases of scripture, so much to be carried away with rhetoricall inducements, as we are to consider the historicall truth it selfe. That Iacobs hand had holde of his brothers heele, Moses expressly testifieth: but doth not say (as these aduersaries inferre) that he continued his hold all the time of his birth, or that he did not let the same goe before he was borne. But to explicate this obscurity, which otherwise might seeme to giue them some colour of cauill, the prophet *Ose*, cap. 12. v. 3. putteth vs out of doubt, that he was yet remaining in his mothers wombe when he did this. For (saith the prophet) *He took his brother by the heale in the wombe*: wherupon saith *Abenezra* & mea quidem sententia intelligendum ut sonat, quod in utero supplantauit fratrem suum, & id quod est tanquam factum prodigium: nam non est robur in eo quod fiat in secundina ex quo tempore ea finditur, ut quicquam apprehendas donec exiret ex utero in aerem mundi. With him concurreth *D. Kimbi*, & all the expositors, either old or newe, that I haue seene vpon this place: So that it may seeme these wordes of Moses in the 26. verse, haue relation to the contention specified in the 22. For I thinke it will pose *Ad. Chamber* himselfe (to whose experience and skill I dare appeale in these matters, beeing a physician) whether it be possible, with the safetie of the child, and mother, that Iacob, without retraction, could be borne, with one hand before the rest of the bodie. Wherefore, though according to the historie, there be no doubt, but that after the manner of wraстlers, which seeke to supplant their aduersaries, he tooke his brother by the heele, wherby God did mystically prefigure that which afterward followed: yet this cannot proue that they were as one birth, sith we read the like again in Gen. chap. 38. in the birth of *Pharez* and *Zarah*, where although

Zarah put forth his hand first, and for a distinction had a red thread tied about it: yet he plucked it backe againe, and *Pharez* was borne before him. And to come as neere *M. Chamber*, and giue him as faire play as he can require, (that one point of exturbing *Esau*, and of his inheritance set aside: wherein the immediate will of God, is before prooued to preuaile;) what other contrarietie, or diuersitie so notorious can he alleadge in their fortunes, so contrarie, that if all heauen had bene altered betweene their birthes, it could not be more? Can he obserue any such difference in their wealth? I know he can not. For in the 33. chap. of Gen. v.9. *Esau* hauing abundance, refuseth the goods that *Iacob* offered to pacifie his brother withall. And in the 36. chap. v.7. the text maketh no other difference betweene their riches, but that they were both so great, as one countrey could not possibly containe them. Whereupon to fulfill the will of God, he voluntarily and of his owne accord, gaue place to his brother *Iacob*, and planted himselfe and his posteritie in mount *Seir*. If we further respect their wiues, the Scripture testifieth that *Iacob* had *Leah*, and *Rahel*, and two concubines, *Billa*, and *Zilpha*. And had not *Esau* likewise foure? namely *Iudith*, *Mahalah*, *Adah*, and *Aholibamah*. For children, *Philo* in his booke of the antiquities of the Jewes, remembreth the number to be alike equall within one. Besides, if we consider their dignitie, they were both Princes, and so were their children. So that, what should I say? let *M. Chamber* prooue a difference in their ende if he can. For otherwise (the diuersitie of minde, which accidentally fell betweene them by reason of the birth-right, set aside) I see not what he, or any other, though neuer so disposed to euill, can gather, whereupon to ground their quarrell, considering that as they were twinnes, and not much differing in their time of birth, in respect of naturall accidents, and outward fortunes, they did so sort together, and concur in all respects. Wherefore when *Picus Mirandula* (as subtile an aduersarie as *M. Chamber*, and after whose pipe all the rest daunce) perceiued this, no maruaile though he held it not worthie the obiecting, so little reckoning did he make of this

example, howsoever without iudgement it is magnified by this aduerfarie. And if it be compared with that which he pretended to. confirme thereby, we see neither the same instance of birth, difference of sexe, diuersitie of fortunes, nor of endes prooued, for the which it is to be concluded altogether strange and from his matter.

All which notwithstanding, as if Astrologers were destitute of any answer in their owne behalfe, he taketh vpon him to set downe that, which (as he saith) they are wont to alleadge in their defence, which is, *That the time which passeth while the twinnes are borne, though it seeme little to vs, yet to heauen, by reason of the swift motion, is great, and maketh great diuersitie.* And this although it be true, yet it is not the full answer, which Astrologers giue in this case. For if the time betweene the birth of twinnes be great, as sometime it falleth out, in so much as *Gareaus*, pag. 47. setteth downe tenne houres difference, betweene one twinne and an other: others, the space of two or three daies; in this case there is no doubt, but diuersitie of Ascendents, altering the whole face of heauen, doth cause a great difference in the state of life. But if the time fall out to be very neare, I haue before shewed that the greatest respect in this case is to be had to their *significators*.

But to graunt what he would haue, what doeth he inferre thereupon? *That if this be true that the constellation of Natinities be so quickly past, then it will follow, that the Astrologer will lacke time to obserue it in, and further the reason of S. Gregorie, Hom. 10. super Euang. shall stand good.* For the first part of this inference, I hold it idle, considering I haue before in the 3. and 4. chapter answered it possible, either by obseruation or by arte, many waies to cometo the true instant whatsoeuer, as well after as at the instant, be it neuer so swift. But as for that which *S. Gregorie* saith in this case, I wil first set it downe, and then the reader shall see, that it is no more then hath bin before obiected and answered in the 6. chapter. *If therefore (saith he) Iacob and his brother are to be thought not borne vnder the same constellation, because one of them was borne after the other: for the same reason, we must thinke, that no one man is wholly borne*

borne vnder the same constellation. For he commeth not all away at once, but peece-meale, part after part, first the head, then the necke, then the breast, and last the feete, &c. which I haue before shewed to be a fallacian à diuisione. For though I admitte diuers ascendents to two that are not borne vnder the same constellation: it doeth not follow, that therefore the diuers parts of one and the same bodie must haue diuers constellations. I haue giuen my reason, because there is such relation between the whole and the partes, as they cannot be considered, but with reference of the one to the other. For as the whole cannot consist without the parts, so the parts cannot haue their essence but in respect of the whole. Wherefore their matter had but one conception, neither haue they seuerall formes, but the same with the whole, whose constitution they must needs follow, except we will commit the absurdities, which I haue before mentioned. And therefore I conclude that one indiuiduall infant, compact together, and vntied *Per continuam partium adhaerentiam*, cannot by nature, reason, arte, and experience, be subiect to that alteration, and diuersitie, that two Twinnes, seuerally parted, *In quantitate discreta, non continua*, shall be. For example, plant two trees together of diuers kinds and temperature, in a soyle which is of one and the same nature: yet either tree seuerally will suck such nourishment from the soyle, as will be to the preservation of his nature, and yet their nourishments are contrarie, and natures contrarie. Neither doth one body at the same time admit contrarie nourishment, education, aire, exercise, &c. but two or more may. And further fully to ende this matter, I haue before shewed what time of the birth the *Astrologer* doth select, as most agreeable to reason, and experience, and that in twinnes the same instant of time cannot be agreeable by any naturall possibilitie vnto both.

Yet as if this were the maine anchor-hold against *Astrologers*. he will not giue it thus ouer: but in that which followeth he straineth his wit, wonderfully to flout at a simile, which *Nigidius Figulinus* vseth to make the ignorant conceiue in a generall notion, how suddenly the position of heauen is altered.

red. For (saith he) though his name was *Nigidius*, yet was he no *Nigid*, but being slung and netted with this objection of twinnet, while he telleth a solemne tale of the first running of a potters wheele, (*M. Chamber* thinketh) the wheele when he looked on it ranne so fast, that it made him giddie, (and therefore saith) when he had talked all he can of the Potters wheele, he might heare that of *Horace*.

..... *Amphora capis*

Institui, corrente rota carvicens exit?

Thus it pleaseth him to be exceedingly delighted in his figure *Agnomination*, of *Nigidius*, and *Nigid*: but howsoever *M. Chamber* delighteth to disgrace him as no bodie, he was better accounted of in the time that he lived. For by birth he was noble, by profession a follower of *Pythagoras*, and both obtained the dignitie of Pretor in Rome, and was imployed Embassadour by the Senate. *Tullie* maketh honourable mention of him, and in the fragment of his *Timem* he saith, *Fuit vir iste cum ceteris artibus, quæ quidem dignæ libero essent, ornatus omnibus, sum acer inuestigator & diligens earum rerum, quæ à natura involuta videntur*. Of his skill in Astrologie *Xiphilinus* and *Suetonius* giue rare testimonie, and *Lucan*, lib. 1. For the same preferreth him before all the priests and Mathematicians in Egypt: for thus he saith:

At Fignibus cunctis Deos feceratq; calis

Nosse fuit, quem non stellarum Ægyptia Memphis

Æquaret visu, numerisq; monumentis astra. &c.

Wherefore considering that by the verdict of so many famous witnesses, *Nigidius* is first cleared from the imputation of such a *Nigitas* *M. Chamber* would make him seeme to the ignorant: let him take heede least while he iesteth and rimeth at his wheele, that beginning to make a pottle, ended with a pitcher, *Nigidius* doe more iustly retorte his iest againe, when the rifts and greennes of his reprehension are discovered, according to that in *Persius*, *Satyra*. 3.

..... *Tibi inditur, effusis amens*

Contemnere sonas virium percussu, malignd

Respondet viridi non colla fida timo.

V dum

*Udum & molle lutum es: nunc nunc properandum, & acri
Fingendus sine sine rota.-----*

For to procede, thus saith *M. Chamber* in his description of that, which *Nigidius* propounded: Now let vs heare the wheele creake a while. If (saith he) while he runneth his swift course, you doe prick it twise, with as much speed as euer you can, and cause it to stand still, you shall see, what a great distance and space will be betwene the two prickes, which you made: Wherefore saith *Nigid*, If heauen could be marked after the same manner with two prickes, what a monstrous space would be betwene them, considering how infinitely swifter the heauen runneth then any wheele? This indeed is that similitude whereof *S. Aug.* maketh mention in his 5. booke de *Ciuitate Dei*, which inuention was so plausible, and well liked of his hearers in defence of Astrologie, as he carried away the garland from his aduersaries, and for the which he was called euer after *Nigidius Figulus*. Which surname *M. Chamber* (that rather haukes after sillables then substance) thinketh to open vnto him an apt opportunitie to plaie vpon: and therefore in scorne derideth him with the same blessing that *Horace* gaue to *Damaspis*,

Dix te Figulum, Deeq.

Regnum ob consilium darent tonsore.

Though for his own sake I could haue wished he had thought of certaine other verses, *lib. 1. epist. ep. 18.* which noteth this fact in *M. Chamber* to be

Aspernat agrestis, & incontinna, granisq.

Qua se commendat tonsa cute, dentibus atris.

But we shall see after all this good sporte, that he will fall to good earnest, for (if we will beleue him) he seriously affirmeth, That *Figulus* comparison is not worth a figge. For suppose between the prickes vpon the wheele were found a quarter of the wheele, then between the prickes made with the like speede in the *40.* or *50.* rimme of Heauen will be a great deale more then a quarter, nay infinitely more, considering how much swifter Heauen runneth, then any wheele. But I maie truly defend this simile, with the quality of *M. Chambers* error. For as his reprehension is latue, so he knoweth it to be a principle in the schooles

that, similes doe not runne vppon all foure. And sith *simile non est idem*, it skilleth not, so they agree in those partes to which they allude. The question betweene Astrologers and their aduersaries, is about the swift alteration of heauen, and to this end I will affirme that this simile which *Nigidius* hath brought, is most apt and proper. For considering first that the figure of heauen is round, and the motion circular, it cannot be better represented, then according to *Aristotles* rule, by that which hath likewise a circular figure, whose motion is of the same species: now then whereas *M. Chamber* requireth, that this same space should be found in the vtter rim of heauē, that is found in the wheele, I answer that his cauill is besides the matter vnto which *Nigidius* alludeth, sith *Nigidius* produceth it not to answer the motion of heauen in the same proportion, but to shewe the swiftnes of heauens motion thereby. Which sith *M. Chamber* could vnfitly object in his 3. chap. pag. 19 towards the end, to cause the constellation to passe in such sort, that it could not be noted, considering (as his owne wordes stand) *That euery moment the figure, and face of Heauen, with the position of the starres is varied*: I will not forget more fitly here to put him in minde thereof. For sith all the diuersitie that can happen in this world, is through the diuers position of heauen, which he confesseth to alter euery little moment, did he but consider what he speaketh, he could not for shame thus cauill with *Nigidius*, that professeth but to illustrate that by similitude, to which he hath before subscribed. But it is no newes for him to speake repugnances. Yet let *M. Chamber* but reasonably remember, that it is impossible, for any bodie contained of heauen, in the same time to mooue with the like swiftnes, and withall to produce the like space, and he can not be so peruerse, as not to confesse it to be meereely sophistical, in the same time to expect like swiftnes, and the same proportion of Arkes in the wheele, and heauen; when he knoweth there is almost so great a distance between them, as betweene a point, and the whole globe of the earth, that is, infinite and without proportion. Wherefore sith it is euident that this comparison aptly serueth to vnderstand, in a
 in all

small space of time, howe great a space of heauen is mooued, which is the purpose of *Nigidius*, there is no indifferent aduersarie that will require more at his hands.

Howe sophistically therefore doeth *M. Chamber* take exception in this simile, in that which followeth, affirming, *That if he had not bene a Nigid, he should haue considered how unlike, and vnlike his comparison was. the wheelerunning about God knoweth how many thousand times, while the heauen goeth but once about?* But that which I haue already said may satisfie the reasonable, that none that are wise will take these idle exceptions, considering how true it is, that no similitude holdeth in all respects. And that it is not required of them that they should agree in all parts, but onely in those wherein they are like. And to giue him a familiar example hereof: If I resemble *M. Chamber* to an Ape, because I haue prooued him imitator of *Picus*, *Pererius*, *Sextus*, *Heminga*, and others, in as much as this qualitie of imitation, is found both in him and in the Ape, I say that my simile is apte in this wherein they are alike; but in the other adiuncts and properties who knoweth not that they doe differ more then the wheele, and heauen? In like manner, the onely purpose of *Nigidius* is but to represent vnto our conceits, in a small moment of time, how much the swift motion of heauen doeth alter the position thereof, which *M. Chamber*, nor any reasonable man cannot denie to be aptly expressed by this similitude, especially when he himselfe a little before hath confessed that heauen runneth swifter then any wheele. To wrest it therefore to the same proportion of motion, and to take exception, because it mooueth not about in the same time with heauen, besides the ende wherewith *Nigidius* did aime, is meere captious: sith if he will needes finde fault, it must be by shewing a dissimilitude in those points, in which they are compared, and not by wrangling about impertinent digressions, and matters that concerne not the scope of *Nigidius* at all,

But continuing his error he further saith, *Suppose the wheele went about but once in 24. houres, as heauen doeth, and then he might haue said somewhat, but not much to the purpose for then*

one

one might haue giuen two prickes with such speede, as that no great space would be betweene them. Thus behold, while he wil neede shewe himselfe a wise man, how finely he hath corrected him whome he counteth a Nigitt. But because it is tedious to spend time in answering so friuolous cauils as these, that are without witte, or learning, seeing he will needes be supposing, to shew him his follie more apparantly in this point; Let him either procure, or suppose a Potter to make a wheele iust as bigge as heauen, that shall also mooue about in the very same time, and then giue two prickes in the same with all the speede he can, and he shall finde that this simile, will concurre most exactly in all pointes to the which he nowe takes exception. Which sith *Nigidius* could not haue, he was faine to vie that which represented the figure and motion of heauen nearest; and this expressing his meaning aptly enough, none but they that are disposed to quarrell about a knot in a rush, would so iniustly reprehend: especially when *Nigidius* may truely say,

Est huic diuerso vitio vitium, & prope mains.

But see howe peremptorily endeauiouring to disprooue *Nigidius*, he himselfe faileth in the *A. B. C.* of the Mathematicks, further captiously affirming, *That the swiftnes of the motion of heauen in this case, is not to be measured by the course of this $\Delta I \epsilon$, but by the angles, which he describeth at the centre, vpon which altogether dependeth the alteration of the position, and face of heauen.* This is the second time that he hath made mention of his $\Delta I \epsilon$, which if he were speaking of a cart wheele, I confesse might signifie the rimme thereof. But sith he speaketh of matters of *Astronomie*, there is no man that euer I read, vnderstood thereby any other part of heauen, then those points which we call *Apogaa*, or *Perigaa*, that is, which are either remotest, or nearest to the earth. Wherefore when he talketh of measuring the swift motion of heauen, by the swift course of his $\Delta I \epsilon$, or by his angles, I may say in both, *Cuius contrarium verum est.* For in this case the swiftnes of heauens motion, can neither be knowne by the one, nor by the other. But if by $\Delta I \epsilon$ he vnderstand the circumference of heauen, I know that the circumference and the angles, are alwaies in proportion

tion equall, in so much that the one being giuen, the other is also giuen. And therefore most absurdly (by his fauour) doth he tell vs that the course of heauen can not be knowne by the circumference, but by the angles, when in truth the angles, which are at the centre, of themselves primarily, cannot be comprehended or determined by any selfe or arte. For the which cause, we are necessarily dānen to begin with the circle whose *Peripherie* is 360. degrees easily and vsually knowne by instrument, by which all the parts are to be measured, and according to the variatiō of the Arke, the quātitie of the angle which is contained between the *Cruce*, or protracted sides is known, according to that maxime in Geometry, *Circulus metitur angulū*. And to make this more euident in a great and lesse circle of the sphere, is it not euident that the constellations about the Pole, as *ursa maior*, or *ursa minor*, or if you will the arcticke Circles, moue much slower then *Aquila* or *Cunicula*, or the the equinoctial, by reason that they describe a lesser circle, and neerer the Pole then these others: and yet it cannot be denied, that they make equall angles at the Centre. For being all in one Sphere, whose mobilitie ending at the Poles doth not admit an equall motion of all his parts, if we compare the one to the other: the reuolution of the whole neuertheless doth reduce them to the same point in equall time, though not in likeness and equalitie of space, as I haue shewed. Now therefore I will make *M. Chamber* himselfe iudge (if he haue any iudgement) who plaicth the *Nigrit*, that to helpe them whome *Nigidius* querthrew by this simile, such to this absurd answer in *Trigonometrie*, considering that although it must needs be, that the angle must varie with the arke of the heauens motion, yet for the former reasons, it is impossible, that the angle should expresse the quātitie of the arke, though on the contrarie it is euident and infallibly true, that the arke doth alwayes giue the quātitie of the angle, without which, the angle can by no meanes be knowne.

That therefore, which he inserteth That though there should be many thousand miles betweene these two imaginarie prickes, yet in so infinite a body it were a matter of nothing we would make

any sensible difference. I confesse, if he had spoken as truly, as I have shewed him to speake erroneously, the variation of the angle at the centre, would not be sensible. But our disputation is not about any sensible angles, but about the space of heauen, and the nature, and complexion (as the Astrologers speake) thereof; which in a small distance of time may differ so greatly, that that, which at this instant being in the Horizon, or, if you will, eleuated 3. or 4. degrees about it, be admitted the significant of life, and happily placed within 4. or 5. minutes of time, or lesse, shall for good reason, both in arte, and nature be deprived of this prerogative, being thrown (as *Ptolemy* saith) into an obscure, and idle place of heauen, which impeacheth the action of the starres. The like I may also speake of the substance of heauen it self, which participateth of a diuers nature, according to the diuers complexions thereof, and the constellations that are placed therein: inasmuch as that which for this present is allotted for the terme, & dignitie of a temperate starre, in a small moment being lifted yppe about the Horizon shall be succeeded either by a parte of heauen, or some constellation of a diuers, & contrary quality. Howe strange is it therefore, that when all philosophers, and Astrologers, desire the influence from the starres, & the partes of heauen, that he should sette them to picke it out of imaginary corners, & angles of the earth in this fashion: when whether the time in the birth of twinner be estimated by the arke, which is vsuall, and onely possible, or by the angle, if it could be, yet he gaineth neuer the more. For whether he measure the tittle betweene their births in the center, or periphetic he must needes confesse that in that tittle, the starres, & substance of heauen, are moued out of one place into another, which must needes alter the iudgement.

That which followeth out of *Gregorie*, and of *Theob* and *Esaie* hath bene once before answered in this chapter: and therefore I leaue to answer it againe, because I will not reiterate that which I haue said before.

But in that which followeth, *M. Chamber* notwithstanding all this, like the obstinate souldier in *homer*, that when both

his

his hands were cut off, did still hang by the teeth, will not thus giue *Nigidius* ouer, and therefore leauing naturall reason, he vrgeth him next with the examples of Monsters, demanding what gentle *Nigidius* would say to the monster borne in Scotland, recorded by Buchanan, which in the lower parts was but one, hauing but one paire of legges, but aboue the nauell two, hauing two paire of armes, and eardrums: If you pricked or hurt any place beneath the nauell, they both felt it: but if you pricked aboue the nauell, the one felt onely. They would often chide, and sometime conserre lovingly together: they liued untill they were 28. yeares old, then one of them dying, with stinke and putrefaction was the death of the other: These two were borne at once: why should they not die at once? why should the one die by disease, the other by stinke? By their births they should haue agreed well, as hauing one constellation: but they did often wrangle and fall out pitifully. If heauen could not agree and accord them, yet their priuate necessitie should haue maintained better agreement betwene them. To which example, and question, though I vouchsafe it no answer, my silence could no way preiudice *Astrologie*, sith monsters, beeing the errorrs of nature, are not fitte presidents to conuince the question of naturall births: yet to answer in order, we thinketh it is no question of great difficultie, why sense below vnder the nauell was common and one, but aboue the nauell seuerall, seeing the sinewes (which are the instruments of sense and motion,) haue their originall beginning in the braine, and backbone. And seeing the monster had two braines, and two backbones seuerall, and the sinewes likewise seuerall aboue the nauell; all sense in the superiour parts was referred to the *primum sensorium* the braine, which beeing seuerall, the sense was seuerall and distinct. But vnder the nauell, the sinewes of both the superiour parts concurring, and vnited together, as it were in *communis termino*, and equally from thence dispersed through the inferiour parts, it is but agreeable to reason, that sense there should be common. And as for their disagreement and pitifull falling out, which by one, and the same influence and constellation, should haue beene perfect vnitie and full agreement, I answer, that seeing it had two liuers, two hearts,

and two braines, severall and distinct; which are the fountains of iudgement, and affections, it is no great marvell though they differed sometime in iudgement, and affection, and uttered the same in crosse language. Neither is this contrarie to *Astrologie*, for that constellation and nature, which gaue this monstrous bodie double heads, hearts, livers, lungs, stomachs, and tongues, also no doubt by consequence gaue all other things following, and depending vpon the same. And yet howsoever the superiour parts, disagree by reason of their severall objects, and severall apprehension of the objects, whereupon followed severall iudgements, and severall affections, yet in generall no doubt they agreed *ad conservationem sui*. But againe he further marvelles why they should not both die at once, seeing they were both borne at once, and I on the other side should marvel if they had both died at once, seeing that they had two mouthes, and two stomachs, whereby one might be nourished with good meate, the other with badde: the one might feast, the other fast: the one brain poisoned with noisome stench, the other recreated with sweet perfumes: the one sleepe quietly, the other molested with watching: the one might be sound, the other wounded, bruised, beaten, &c. of all which, diseases, and death might sooner befall to the one, then to the other, and yet *Astrologie* remaine vnconfuted. For doth not he see, that in a perfect man, some parts of his bodie die sooner then other, either by disease, as in a pallsie, mishap, or wound? and that according to the precepts of *Astrologers* in the title *de morbis*? Nay this is a generall rule in *Astrologie* and *Physicke*, that as the parts of the bodie are not perfected at once in *utero*, nor borne at once: so neither shall they die at once, but one part after an other successively, as the eyes, being tenderest, and maintained by more feeble spirits, then the rest of the senses, die first, then the feete, being furthest distant from the heart, the fountaine of heat, and vitall spirits, and so successively, untill at length and last of all dieth the heart. But if further *M. Chamber* expect a reason in *Astrologie*, of this erronious and imperfect birth, and so seeketh *Astrologically* to be satisfied vnto his questions,

he ought also to haue prescribed the yeare, day, and houre, then he might haue receiued further answer. For *Ptoleme* deliuereth plaine rules of arte in these cases, *lib. 3. cap. 8.* of the *Quadripartita*. And if *M. Chamber* will but take the paines to read *Cardanus* Comment. vpon this chap. in *Ptoleme*, he may see the figure of the very like monster to this, borne here in England, at *Milletsoustone*, within eight miles of Oxford, and not farre from Eaton or Windfore, the place of his owne residence, beeing the child of *Iohn Kemer*, whereof *Cardanus* there setteth downe the reasons in Astrologie, as doe *Iunelline*, *Gauricus*, and *Garcius*, with diuers others, that haue written of the like; whereby he may perceiue, that neither *Nigidius*, nor other professours thereof, are so stricken dumbe, or amazed at these prodigious monsters, as they should be thus Nigited by him. But because in particular, *Cardanus* hath expressly set forth manifest reasons of the like, let *M. Chamber*, either take them away by arte, and reason, or let him blush thus ridiculously to skoffe at *Nigidius*, and controll Astrologie, in which he hath no skill. The like answer may be made to that obiection of *Munsters* two maides, which indeed should haue bin seuerall bodies, but that (as *Munster* reporteth) their mother had in her fancie and memory the extraordinarie hap which befell her, hauing her forehead knocked togither with another womans, with whome shee was talking, by a third person which came behind her, vpon which conceit the two twinnes were afterward so borne. So much availeth strong imagination in women not onely in the time of conception, but also when the child is perfectly framed with all his lineaments in the mothers wombe, as in this example; for further explication whereof I referre the reader to *Galen, cap. 11 de Theriaca ad Pisone*, *Pareus, lib. 24. cap. 7.* *Lud Vines* in his commentarie vpon *Augustine de Ciuitate Dei, lib. 12. cap. 25.* *Cornelius Gemma Cosmocris, lib. 1. cap. 6.* *Sebastian Verro* his phisicke, *lib. 9. cap. 5.* *Lemnius de complex, lib. 1. cap. 7.*

Moreouer after he hath thus tormented *Pub. Nigidius* like another *Ixion* vpon the wheele, not so content he concludeth, That *Nigidius* might doe well to leane the wheele to the Poster, where

he had it, and who can use it better, because it doth not greatly serve his turne; and that of *Nigidius* for his deuise, may well be said that of the Proverbe, *Tardus sibi malum cecat*. But if in good manner I did not respect him, more then he respecteth *Nigidius*, in seeking thus to disgrace him, and his invention, whom before by so graue witnessles; I haue prooued to be highly esteemed for his singular learning and sharpnes of wit, I might aptly applie that prouerbe, *Ἐὐὐ ὠπαρὸν ἔστω*, with this *Arca-dian animal*; neuer more disturbed the potters shoppe, by throwing downe his workes, when he looked in at the window, then *Ad. Chamber* hath abused *Figulus* for his simile of the potters wheele. Thus hauing giuen *Nigidius* this gentle farewell (to let that passe which followeth, as hauing beene before digested, chewed, ruminated, and I know not at what hand now offered last of all) as if he had stumbled vpon a stone bitten with a madde dogge, he cannot proceede to any new matter, without a snatch next at *Firmicus*, whome in his criticall humour, he calleth *That famous trifler*, and who (as he saith) seeing the force of this argument, setteth a good face on it, and labourerth a pace with many words to loose this knot: but with what successe, and how miserably, euery man that list may see, &c. But what a strange manner of confutation is this? In the title of this chap. to professe an answer to *Firmicus*, and yet when his reader cometh to the matter, to receiue none other answer, then that he must goe looke for one. It is held a shame for a Philosopher to affirme any thing without reason; but what may we then thinke in this aduersarie, so peremptorily from his tribunall, to defame another for a famous trifler, without shewing any cause at all? Though in truth, what reason can any man expect at his hands, that speaketh but like the parrot what *Ludovicus Vides* in his Comment, vpon *S. August.* teacheth him? And (because his author giueth no account of his censure, but of his owne iudgement, or reading) is able to say no more in these matters then is suggested vnto him? without doubt he taketh his words to be musket arrowes at the least, and his breath gunpowder, or els he would neuer so valhely imagine *Firmicus* to be deadly wounded with them, as he doth

doth, in that vaunt, *--- I am lateri lethalis arundo*:
 though he be much deceived; for he shall finde that this ar-
 row, which he calleth deady, is feathered at both endes, so to
 returne to him that shotte it. Yet *Firmicus* may take it in the
 better part, sith he shall haue *S. Thomas* (whome *M. Chamber*
 in the 2. chapter reckoneth in the number of his friends) for
 companie. For although I confesse that *Ludonius Viner*, not
 iniustly taketh exceptions to *S. Thomas* his reasons, as more
 subtile then sound, which I am no way tied to defend: yet he
 telleth him not, That he plaieeth the part of *Protem*, with quibbles
 & quiddities, with oþher opprobrious glaunces, when did *M.*
Chamber well consider how many parts he hath played since
 his Pageant begannt, he might more aptly reserve this com-
 parison to himselfe, beeing not so fitly applied to *Thomas*, that
 neuer is disguised in another birds feathers, like his contri-
 uer, but alwaies presenteth himselfe in his own shap and liker-
 nesse, whose answer, as I am not bound to make good, so I
 haue before shewed that Astrologie resting much vpon the
 diuers significators in these neere births, is not destitute of a
 more proper and iust reason then *S. Thomas* doib giue. Al-
 though wherethe case falleth out so neere as here is suppo-
 sed, I thinke it will pose *M. Chamber* to shewe any noted
 diuersitie, either of bodie or fortunes. Sure I am that in those
 hitherto alleadged, it falls out cōtrarie. And *Hippocrates* could
 ascribe that rare sympathie, which was found betwene two,
 that when they were absent, in all their affections and acci-
 dents at the same time (as *Tully* and *Augustine* report) to no o-
 ther reason then that they were twinnes. The wonderfull
 truth whereof appeared in the admirable properties of those
 twinnes of *Austria*, which as *Langius*, lib. 1. epist. 34. reporteth,
 receiued such a specificall, and individuall constitution, from
 heauen in their generation, that their sides being applied vn-
 to any locke, would make it flie open. And *Sigbert* al-
 leadgeth an example of two twinnes that were borne in
 Fraunce, one immediately after the other in the yeare 1335.
 both which tooke order of Priesthood, and were after ward e-
 lected

lected Bishops, vpon one and the same date, and lastly died both in the same year, the one being called *Medardus*, the other *Gilbardus*. And our Astrologers doe not onely giue vs memorable examples, wherein the likenesse of their condition hath answered the neere vicinitie of their natiuities: but if neede were, I could speake something of mine own knowledge, by such as are now liuing.

Yet fith enough and more then enough hath already bene spoken in this matter, I must goe on. For as hitherto he hath vrged this obiection of twinnes with sophisticall euils, tedious repetitions, and impertinent examples of miracles and monsters: So in that which followeth, for lacke of more substantiall stuffe, he confirmeth his argument of twinnes with the authoritie of Poeticall fictions, which no doubt will be of as great force to perswade the iudiciall reader, as if he had told him a tale out of *Aesops* fables. To this end he first relateth the fable of *Amphion*, and *Zeuxus*; who (saith he) though they began with some agreement (for they were both expositors) yet in the whole course of their life, they were as dissenting as could be, no more then a graine Philosopher and a barsh clowne, of whose great difference we may see *Athenians*, lib. 7. and *Plato* in *Gorgias*, and *Tullio*, lib. 2. de *Oratore*, and *Dion. Chrysostomus*,orat. 41. or *Quar* whose iarring is also well noted by *Horace*, lib. 1. epist. 29. &c. But what needeth the vouching of all these authorities, as if the whole weight of the controuersie turned vpon this hingell? when for ought that is done, it may be as true as that *Amphion* did, with the sweetnesse of his musicke, allure the stones to dance after his Lute: ynull he had drawne them to enuiron *Thebes*, in forme of a wal with stately turrets. For this the same authori testifie as wel as the other. Thus saith *Horace*, *Ode*, 11. lib. 3. *Monstrum Amphion lapides choro.* And *Propertius*, lib. 3. *Saxa, Citharonis Thebaei agitata per arces.* Why should not I vrg this with as good reason, as he doth the other, fith both are testified by the same witness? But beside

besides there be others that inferre no such diuersitie as he speaketh of, as that *Zethus* was such a harsh clowne, as he makes him. For *Palephatus* in his fabulous narrations, ascribeth the inuention of *Musicke* to him as well as to *Amphion*. And so highly did *Socrates* esteeme of him for his excellent parts, that in *Gorgia* he sticketh not to sweare by his name, which had bene very vnfit for a Philosopher, if he had bene no better then a harsh clowne as he maketh him.

Wherefore to let it passe as not worthie any more wordes, like a barke which fleeteth, the wind changing, he tacks about, thinketh to wether *Astrologers* vpon a nether board: supposing it very materiall to prooue as great a consent euen betweene those that were borne of diuers parents, and vnder a diuers position of heauen, as he pretendeth to haue before shewed a dissent between twinnes, borne vnder one constellation. And to that ende he alleadgeth those paires who are made famous to all posterities for their concurrence, and likenes in the course of their lines, as *Theseus* and *Pirithous*, *Pilades* and *Orestes*, *Damon* and *Pythias*, *Nisus* and *Eurialus*, who though they dissented in nature, yet otherwise were linked together with a marvellous consent, which could not be by reason of heauen, in which they had nothing common, but by reason of some other cause. Which instance of his may better prooue him vtterly ignorant of all *Astrologie*, then that heauen can be no reason of this sympathie, that was found betweene these famous couples: for I haue before at large, more then once shewed a reason: and though I be loath to vse so many reiterations, yet once againe, I doe here tell him, that if he read the 7. chap. of the 4. of the *Quadripartite*, that he shall see such euident demonstration of this sympathie and antipathie, which is often found betweene one man and an other, that all the Philosophers in the world are not able to come neare by any other reason in nature. Wherefore seeing *Astrologie* doth teach, that this consent may as well happen betweene such as are borne vnder diuers positions of heauen, as betweene twinnes, I remit him to the rules of arte to be informed better.

Next vnto this he reporteth, That the Countesse of Holland

had 365. children all hatched in one, whereupon he demandeth, *If it be like that they had all the same fortunes.* Before we heard that *bogges* and *asses* were borne, and here he telleth vs of 365. children that were hatched: so that by his phrase they should be chickens, and not children, which I confesse maketh the miracle the greater, and his argument the stronger against Astrologie. For I know it cannot be foreshewed by this arte how it should come to passe, that women should lay egges, and hatch chikins. But if they were children, and borne as *Guicciardine* recordeth them, then he also satisfieth him, in his description of the Low countries, that as they were borne, and christened together, all the males named *John*, and the females *Elixeib*: so likewise both they and their mother had the same ende, and lie intombd in an Abbey called *Loisdun* halfe a league from the *Hayes* in Holland. But what maketh this either for or against Astrologie? For as my memorie serueth, the historie saith that the Countesse vpbraided a poore woman trauing almes of her, and hauing one child in her armes, and an other in her hand, that were twinnes, after the Countesse had by questioning vnderstood so much, shee replied that it was impossible for this poore woman to be honest; whereupon the woman againe prated God, to send her as many children at a birth, as there were daies in the yeare, for a signe that shee was honest. Whereupon, if the historie be true, God did accordingly punish the Countesse at her next trauaile, with so many children, at one trauaile on good friday, ann. 1176. in the 42. yeare of her age, which is to be holden not onely for an extraordinarie, but also for a miraculous birth: and therefore not to be examined by Astrologie, nor to be objected against it. For though their fortunes, and death be correspondent to Astrologie, and so maketh more for it, then against it, yet the multitude of children at once cannot be defended by arte. But with such fables *M. Chambers* must be faine to patch vp his discourse, or els his volume will be very slender.

And therefore to my good purpose, doeth he alledge the following Table of *Casser* and *Pollex*, which it may seeme ran

so in his head, that it made him both hatch the word *Hatching*, and that example before the due time. For if he had spared it vntill now, he might haue vsed this tearme without reprehension, sith the fable doth warrant him to affirme that they were both hatched of Swannes egges: and therefore no doubt they must needs be soveraigne birds against Astrologie. *These* (he saith) *were also twinnes, yet not very like in their courses: one beeing a good rider, the other good at buffets.* Without doubt the reason hereof was, that the one tooke after the father, that was a ranke rider, and excellent runner at tylt, and the other tooke after the mother, who beeing a shrew in all likelihood exercised her fingers as wel as her tongue. But though *Homer* thus distinguisheth them, were these such opposite qualities, that they could not agree in one subiect? I am sure that if all that Poets tel, is to be beleued, they ioined together in seruice as wel by sea, as by land. For which cause they are to this day by Poets canonized as Gods of the Sea. And to let other particular enterprises passe, wherein they still ioined, I take it that he could not alleadge any example more effectually to confirme the vnitie and consent betweene twinnes so neerely borne, as this. For otherwise it is not credible, that when *Castor* was slaine, *Pollux* would haue desired leaue of his father *Iupiter*, to denide his owne immortalitie with his brother, by meanes whereof euer since they are said to die, and reuiue againe by turnes, as both *Homer*, *Odyss.* 11. and *Virgil* 6. *Æneid.* do testifie. Wherefore whether this diuersitie, or sympathie were greater, (if the power of the heauens were to be decided by this example) I durst stand to the readers iudgement, sith considering this diuersitie, it was such as might fall vnder the same kind, while the one delighted to serue with his lance, and the other with his sword: whereas on the other side, greater kindnesse could not be expressed, then that the one should die for the other.

To these examples, as if they were of greate force against Astrologie, he further addeth *That this raynnishnes did not worke in Remulus and Remus, whose ender, Actions & enterprises howe ill they suted appeareth at large in Halycarnassens, & Lincie.*

But I know no Astrologer to affirme, or Astrologie to teach, that twynnes must necessarily liue in accord, or die together, sith we haue examples of some, that are borne three daies and more one after another. Neither doth *Halycarnassens*, or *Linie* record any such great diuersitie in their actions, and enterprises, otherwise then in their ende; whereof as authors doe not agree, no more doe they of their parentes, and birth, and if it be true, which either *Halycarnassens*, and *Linie* report, that they were begotten of Mars, (as the Romanes will haue it,) or by the spirit of temptation, in the chimney corner, vpon a bondwoman to *Tarchesias*, as *Plutarche* remembreth, and afterward nursed vp by a wolfe, they seeme so farre removed from humane birth, and education, as that they are not to be obiected against Astrologie.

In that which followeth he leaueth the cleere fountaines of *Poetrie*, & humanitie to wallow himselfe againe in the impure, and obscene gore of his former discourses about conception, which he offereth to the reader, though with no lesse irksomnes, then the Romans after the conquest of *Tiberius Sempromius Gracchus*, offered the *Sardinian* captiues, till euery man was weary and offended with the continuall importunity of the sellers. Yet so much as concerneth, or may haue any colour to concerne the question, I will not let passe vnanswered, though to pursue him in euery immodest passage, I must craue pardon, as I haue done heretofore. Wherefore thus he saith *That as the argument from the natiuity of twynnes is (as we see) very forcible, so if we should insist vpon the conception, it would be more forcible: the conception of twynnes being in the same moment, there cannot be admitted any such alteration in the position of Heauen, but that the twynnes must needes haue all things alike, and answerable. Which because they haue not, we may easily estimate, how little is to be attributed to constellation.* But he might rather haue concluded that hereby we may see, how little is to be attributed to his owne reasons. For the argument from the natiuity of twynnes, which he accounteth very forcible, hath bin prooued very weake. And as weake must it offorce

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be, which he can alledge in regard of cōception. Considering that it hath before beene at large shewed, to haue no further regard with Astrologers, in matters exempt from the natiuitie, as the cause thereof, then in those things which are essentiall from the first, and in such accidents as befall that which is conceiued, vntill the perfection, and deliuerie thereof. But as for the accidents, either of our bodie, mind, or fortunes, I haue before fully prooued, both by reason and the consent of all Astrologers, that the same is principally to be referred to the natiuitie, as the soueraigne, and cheife principle or beginning of man. Yet here he thinketh it for his purpose to affirme, that the conception of twinnes is in the same moment, which admitting no alteration in the face of heaven concludeth, that twinnes must haue all things alike, and answerable. But to vse the aduantage of his owne greasie comparison; hath not he made a doubt hereof, in the 6. chap. euen in the mention of twinnes, *That it may be in a moment as we see grease put in the fire, it by and by kindleth, and it may be also some good while after, for the seed which is cast into the ground, doth not by and by sprout, and take roote in the cloddes.* Yet here forgetting, (as if he had drunke of the flood Lethe) all his ciuill discourse in that chapter, to make the matter questionable, he flatly resolueth the same to be in a moment. But besides these repugnances, which are so ordinarie, as they cānot but diminish from the credit of any thing that he shall speake, the trueth hereof shall better appeare, by his following discourse of superfetation, to the which he hath made this but an inducement.

For he confesseth the conception no further militant for him, then so long as they keepe silence of superfetation, *which (saith he) is yet a doubt depending, and therefore not fit for deciding of questions.* Wherein how doth he shew himselfe intangled and perplexed in the labyrinth of an vnresolved minde? For if superfetation be yet depending in doubt: how can he so resolutely vrge the conception of twinnes in a moment? For Astrologers (as I haue before answered,) haue no further consideration of the conception, then of that moment, in

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which the act of generation is performed. At which time, the matter which is afterward perfected, receiveth that disposition by the worke of heaven, which it still retaineth. And therefore what degree soever he dreameth of in the proceeding and perfection hereof, it concerneth not Astrologie. If then superfetation be yet in doubt, the conception of twinnes in the same moment, must also be in a doubt. Then why doth he distinguish in such sort betweene the one and the other, as if the moment of the conception were certaine, and the other could be doubtfull, when indeede superfetation is nothing els, but one conception after an other at diuers times, which if it be not determined, but disputable, the other cannot be affirmed in any consequence?

And further to satisfie the reader of his inconstancy, the words following will be sufficient. For (saith he) *if it shall be said that the seeds of twynnes is received at diuers times of some distance, I graunt it may be so.* And howsoever in such tearmes as are vnfit he laboureth in the words following to impugne this, by the close shutting vp thereof: and to confirmeth this bringeth the authoritie of *Galen* and *Hippocrates*, lib. 3. Aphor. 1. and *Avicen*, lib. 3. fen. 21. trakt. 1. cap. 16. He is to consider that in this case, they speake but as it happeneth for the most part, or sauing in the case of superfetation. For otherwise he must make them say they knew not what, considering that both *Hippocrates* hath written a whole treatise purposely *de superfatatione*, and *Avicen* in the very booke, tractate, and chapter following that which is cited by him, doth likewise affirme superfetation, as well a cause of twinnes, as that other which he nameth afterward. The like he doth also 1. de diata, cap. 4. & 5. in a more large discourse. And with these *Rhassi* also 22. cons. 27. 6. doth agree.

But I shall not neede to confirme this, for in the words following he confesseth, *That women, and maeres onely of all other things, admit the use of the male after conception, whereby it may come to passe, that they may haue superfetation.* Which is no lesse repugnant to his former assertion, then the comparison is grosse. That it is grosse to match *Venus* with a sowe, the prover

uerbe will teach him. And that it is false, *M. Blandusile*, and others that haue written of horses, doe likewise affirme, denying the mare will willingly take horse after shee hath conceived, and maketh it a signe of conception that shee doeth refuse. Wherefore

Qui Banistum non edidit amos tua carmina Mami.

And after this he alledgeth the like in hares and conies by the authoritie of *Plinie* and *Aristotle*, and by the experience of his owne good huswifery in the bringing vp of Pheasants. But what should we speake of these creatures, when to his confession of superfetation in women, he addeth the authority of *Aristotle*, *Plinie*, and *Erasistratus*, who affirme all twynnes to be by a second conception. Al which considered, can it be imagined, that any man in his right wittes would vrge the conception of twyns, as a certaine argument, when contrary to his owne assertion in that point, he hath produced such pregnant, and learned testimonies both of philosophers, and phisicians grounded vpon experience aswell in man as in brute creatures?

Yet turning euery way like a weathercocke, because he would seeme to diminish from superfetation as much as he can, he vseth this argument; *If superfetation be admitted, the one is in danger to haue the other, by his coming sooner or later then his time, if they come together.* But to answer this obiection, I neede onely to adde his next words, where he saith. *That this notwithstanding, he hath heard of some, that haue bene deliuered one after another some good time, according to the distance of their conceptions.* Will any reader therefore, when he sees *M. Chamber* runne thus with the hare in the beginning of a sentence, & should with the hound in the ending, thinke an argument of any force, which is vrged to be true at one time, and immediately after confuted by himselfe as false? I know *Auicenni* sometime thinketh it dangerous: and *Plinie lib. 7. cap. 11.* reporteth of 12. manifest conceptions in one abortion. But euen the same author doth also credibly affirme, that some haue bene deliuered of a superfetation, five, and seuen monethes after the first. And to put the matter out of doubt, that he speaks

speakes as he thinkes, he setteth down his iudgement hereupō in these wordes, *Ubi paululum temporis inter duos conceptus intercessit, uterq; est perfectus*. And the example of *Hercules*, & *Iphiclus* may giue him some satisfaction in this point, whereof if he makes light, as leaning vpon no better authoritie then fables, with how much more reason might I, by his own rule and after his owne precedent, reiect all these former examples obiected by him (*Iacob* and *Esau* onely excepted) with the like answer? But I wonder he will vse this contemptible speech, considering (I would thinke) that he cannot be ignorant, that this example is reported by *Plutarch*. And if he be a fabler, what shall we thinke of *M. Chamberlaine*? further what will he say to that which he reporteth of *Proconesia*, that in the same day lying with her master, & his steward, conceived by both, and brought forth one child like the master, and another like the man? *Aristotle* affirmeth the like, and remembreth diuers other cases, which are needlesse to be inserted, sith this which is already said doeth sufficiently prooue superfetation with safetie. And for the readers better satisfaction, I referre them to *Schenkius*, lib. 4. obseruat. 126. proouing superfetation by *Aristotle*, *Plinie*, *Nicolaus*, *Gordonius*, *Cardane*, *Dodonau*, *Peregrinus*, *Parentius*, *Laurentius*, *Rossetius*, *Banhus*, &c.

And further to impugne *Astrologie* in the case of twins, he obiecteth the Paralleled parts in the bodie, Whereof (saith he) who can doubt, but they are the most precise and exact twinnes that may be, I meane the eyes, the eares, the armes, the legges, fingers, toes, and such like? Both the eyes, no question are borne iust in the same instant or moment, as nothing can be iustly: yet the one continuing, we see often his fellowe blind, either by a rheume, or a blowe, or some obstruction of spirits, or such like, &c. To which if I be silent he will vaunt too much, and if I answer then he will reward me, as he doth those that in his following challenge, shall seeke to satisfie him, for he shall be his *Maximus Augur*, that is, as good a wysard as the proudest of them all. But the matter is already answered, sith I haue before shewed in this chapter, that *Astrologers* in the title *de morbis*, and particularly *Ptoleme* lib. 3. cap. 16. doe giue rules howe in this case, they

are to descend to the judgements of the particular parts. And againe I answer him, (without expectation of his liberall reward) that his argument is sophisticall, *a divisione*, sith he can not make these vnanswerable members, individuall things by themselves, as twinnes are, and so suppose any accident that shall befall them, to happen particularly, as to themselves alone. But if he will speake properly, the accident is to the whole bodie: and therefore if either the eye, or hand be hurt, the whole bodie feeleth the paine: and if the one be put out, and the other cut off, it is true that the whole bodie is blind, and lame thereby: which sympathie we cannot affirme in twinnes, that if the one be hurt, or slaine, the other is likewise hurt or dead. Wherefore sith he hath thus posed *Astrologers*, with such an inuincible instance; besides, that they hold it but iust he should keepe his recompence to his owne vse; they doe further confesse that he is *virula dignus*, for his profound conceit.

Though in that which followeth, I can giue him no commendation, if there be any force in the obiection, for he hath it *verbatim* (sauing where in his rayling English he translateth false) from his olde creditour *Sextus Empiricus*, and vrgeth, *That as before their continuall and commionding was sufficient argument to prooue, that they had no ground of arte, so now further* (he saith) *that for lacke of sufficient obseruations, they haue no Arte.* But *Tullie* saith, *Ementuntur saepe homines in eos quos oderunt.* And as risely as he exprobrateth *Astrologers* with lying, I am sure hitherto, he hath not beene able to prooue this fault so common in them, as vntruth, and plaine filching is in himselfe. In which regard, were not his audacitie more then his owne knowledge in these matters, he would neuer suffer the rest of this page, to swell with such emptie bubbles of wordes. For what intollerable presumption is it, that he, who through his whole booke, is not able to refell one principle of arte, no (that I can remember) to name one, should neuertheless, as if he spake out of his owne experience, confidently affirme, that for lacke of sufficient obseruations, they can haue no arte? But mark his reason, and I dare say that no man

that shall read it, will thinke that he vnderstandeth what he saith. For thus he demandeth, *What if such a man borne in such a constellation, had such enemies, will it therefore of this one obseruation follow, that every one so borne shall haue the like? Nay they must remember, that vnica hirundo non facit ver.* Now let the coherence of the parts, and of his inference be considered, and we shall see that the one is flat contradictorie to the other. For in the first part of his proposition, he supposeth, that no arte can be confirmed, by the obseruation of one natiuitie, yet in the latter part he againe admitteth diuers borne in the same constellation: which if it be true, what reason can he giue me, why the obseruation of the first, should not be true in all the rest? For where the causes are the same, the effects must needs be answerable. And these be his owne words within a few lines, *That seeing and obseruing the same euents in the same constellation, we may learne that whensoever the starres are so placed, that then we are to looke for the same euents and accidents.* Though therefore one swallow make not summer, yet if we see every swallow (as he talkes of every one so borne) we may as boldly conclude that the same fortune shall be common to every one of them, as that summer is come, when every swallow is come. And this is that which he afterward confirmeth by a simile, which *Sextus Empericus* borroweth in physicke. For, saith he, as in *Physicke*, we learne that a wound in the heart is death, not onely because *Dion* died of such a wound, but also because *Theon*, *Socrates*, and diuers others died the like: So in *Astrologie* we may beleue, that this figure of heauen hath this signification, if first it hath become certified and ratified by a multitude of consenting obseruations.

Wherefore all this while he hath reasoned against himselfe: for in truth his purpose was farre otherwise, as may appeare by that which followeth: in which he seeketh to proue that the same face of heauen, neuer commeth again, but once in *anno magno*, that is, in yeares 36000. in which time he saith; we can make obseruation but of one natiuitie, which also will be in great danger to miscarrie, and to be lost, by reason of so many decays, and ruines of the whole world, or at the least of the earth; ei
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shew all at once, or by peeces in so infinite time, which obiection is easily answered. For although they, from whome he borroweth this, vrge truly, that in euery respect the very same absolute position of the whole heauen doth not returne againe: neuerthelesse the variation thereof is so slow, as it dependeth vpon the motion of the fixed starres, that before there can be any notorious difference, worthie the speaking of, the same constellations may often be obserued in particular, though not in the whole. For as *M. Chamber* knowes (if he knowes any thing) the Auntients haue not found the fixed starres to alter their places, aboue 1. degree in a 100. yeares. And of late *Tycho Brabe*, by the most exact obseruations that euer were taken, denieth them to mooue forward according to the succession of the *Signes*, more then 50. seconds in a yeare, which maketh the whole sphere, in which the fixed starres are inherent, not to differ aboue one degree in 72. yeares. In which time I will make it to appeare, that there may be such often, and sufficient obseruations taken of the same constellations, as he, that delighteth not rather to carpe, and wrangle, then to confesse the truth, must needes yeild, that there can be no such sensible alteration hereby, but that the nature and propertie of the starres, may be sufficiently found out by experience. And first to beginne with the highest Orbe, in which those glorious and pure lights that are fixed doe shine, experience teacheth euery one that hath eyes, that this turneth about, ariseth, and setteth once in 24. houres, and so maketh 366. reuolutions in a yeare. In which time sith I haue before affirmed, that the starres are not mooued one minute, it is euident that in respect of themselues, those aduerfaries that euen now would not admit the momentanie latitude of time expressed by *Pub. Nigidius Figulus*, to cause any sensible alteration in the reuolution of heauen, cannot here insift so strictly with *Astrologers* vpon this insensible motion, but that they must confesse the very same fixed starre, to rise, culminate, set, lie in the same circle of position, and to admit configurations with the Sunne, the Moone, and the rest of the Planets, so precisely in the same part of Heauen, that no in-

strument is able to comprehend any variation, either in the longitude, latitude, declination, right, or oblique ascension thereof. Wherefore concerning the same, I first conclude, in regard of any alteration, which happeneth thereby, the nature of the starres, as in former times, may be certainly enough discovered, by the meanes here mentioned. In like manner to proceede to the Planets, we are first to consider, that by how much their light to our sense is greater, and their course swifter, by so much their operations must of necessitie be the more manifest vnto vs. Whereupon next vnto the apparent power of the Sunne, the effects of the Moone, then of *Venus* & *Mercurie*, are easiest to be obserued. But *Mercurie* though he be the swifter, yet *Venus*, by reason of her greatnesse is of more efficacie. And next them the properties of *Saturne* and *Iupiter*, doe soonest manifest themselves. But all this I meane as they are compared in their motion with the Sunne. For as the Sun meeteth, or is in cōfiguration with thē, their effects do manifestly shew forth thēselues, only the properties of *Mars*, are noted to be most obscure, both because his Starr is lesse thē either *Saturne* or *Iupiter*, and besides of all the other, by reason of his large *Epicycle*, he meeteth seldome with the sunne, whereas *Venus* in regard of her small *epicycle* doeth oftener meete with the sunne, then the superiour Planets, and *Mercurie* oftener then shee, but the Moone ofteneft of all, sith shee measureth the Zodiacke once in 27. daies, and odde houres, whereby before any sensible variety can happen in the starrie sphere, shee accomplisheth her course 12. times, and more in a yeare, and so many times is in coniunction, and all manner of configuration with the Planets, and fixed starres: whereby their nature is euidently, and often in the same yeare to be obserued. In like manner, we see the *Sunne*, *Venus*, and *Mercurie* once euery yeare, besides the Passions before spoken of among themselves, to finish the same course, whereby both their owne specificall natures, and the properties of the former starres, together with the effect of those mixtures, is againe euery yeare confirmed. As for the higher, as their motion is slower (in so much that *Mars* accomplisheth his reuolution

tion in little lesse the two yeares, *Jupiter* about 12, and *Saturne* in 29. and odde daies) so by reason of their large staie in one Signe, with the same fixed starres passing, repassing, and standing, as they are direct, retrograde, or stationarie divers times with the same constellations (during which time the Lights also yearely and monethly meete with them in every signe) they doe for this cause as manifestly helpe to expresse the former effects both of the fixed starres, and their owne passions, as the other. And yet we see that their Periodicall motiō is not so slowe, but that before the eight sphaere mooues one degree, *Saturne* beeing slowest commeth twice to the same point of heaven, *Jupiter* 6. times, and *Mars* 36. times, and thus often meete with the fixed stars, but many times oftener with themselves, in so much as the great coniunction of *Jupiter* and *Saturne*, is once every 20. yeares: *Mars* and *Saturne* in lesse then every two yeares &c. By meanes whereof it cannot be denied but that these simple natures of the stars come oftentimes in the same mans life, to be tried before there can be any materiall variation thereof. And though *Venus*, and *Mercury* neuer haue any other aspect, or configuration with the *Sunne*, then as they are in coniunction with him: yet they are subiect vnto other passions in stead hereof, as they be in habitude, and comparison to the *Sunne*. By this meanes then, Antiquitie hath long since deliuered as it were by tradition, and confirmed by experience, the particular nature of every starre, as the same is set downe by *Ptolemie* in the first of his *Quadripartite*, and againe by other Astrologers in their Catalogues. And this *Aristotle* in his 2. booke de *Celo*, testified to be true, according to the information which the Græcians had before his time receiued of the Egyptians and Babylonians, of every starre. And surely did *M. Chamber* but consider how much more difficult it is to find out the *Eccentricities*, *Epicycles*, and motions of the severall spheres, beeing insensible, then (this beeing known) it is to reduce their effects, which are sensible to their causes, he would not carpe thus sophistically at the knowledge thereof. For so great and incomprehensible a thing, doeth it seeme to define their motions, that if

with our eies, we did not see ecclipses, & other apparances, as they are foreseene, & supputated, by Astrologers: No man, of so sharpe conceipt, for the former consideration, could be brought to conceiue it possible. Wherefore so iniurious are some (though otherwise of great iudgement) to this excellent arte, that when they sensibly perceauce such thinges to take effect, as Astrologers haue by arte foreshewed, they haue notwithstanding rather imputed the same, to the reuelation of the Deuill then to arte. But sith the motions are concluded by most certaine demonstrations, much more easely may he conceiue that we may attaine to the knowledge of their effectes, by the former obseruations, which I haue set downe, seeing the causes are so certaine. For (to vse his owne simile) as certainly as we learne, that a wound in the heart is death, not only because *Dion* died of such a wound, but also because *Theon*, and *Socrates*, died of the same: or that such an hearbe is soueraigne, for such a purpose, by reason of the often experience: so certainly doe they that diligently consider the effectes of the starres, and compare them with the genitures of men know, that they which are borne in the time of an eclipsis about the Horizon, or in the time of the change, cannot liue long. And the cause is plaine, for that (as Aristotle teacheth) the Moone, which is the mother of moisture, then wanteth light: so likewise those which are then borne, are destitute of conuenient moisture, to temper, and mitigate the heat. And this they know not, because it hath happened vnto one, but because it hath been found true by experience in many, as the common examples hereof, in the volumes of Astrologers do sufficiently confirme, and as by mine owne experience in diuers, I doe iustifie for a truth. So likewise it is euident vnto all that haue any experience in these matters, that if the lights be vnhappily placed, & offended with the intemperate beames of Saturne, and Mars, that they are of shorte life, and for the most parte die a violent death: As those are long liued, that haue the lights free from maleuolent starres, beeing separated, and in Angles, and in good configuration of the temperate and more happie starres: As certaine also is it, that when the

the *Sunne* commeth into *Taurus*, and stirreth vp the vertue of the *Pleiades*, and *Hyades* in the same Signe, and of the *Had* to the North thereof, and of *Orion* to the South, and of *Arcturus* then setting in the opposite part of heauen, that these constellations beeing of their owne nature turbulent, doe raise Southerne and moist windes, and by continuall shewers, not without thunder (if any of the higher planets be at that time in configuration with the Lights) by the space of certaine daies together, doe water the earth, and make those seedes and other vegetable things, which before were hidden, to spring forth. Neither doe we say, that this is the effect of these constellations, because it hath happened thus once, but because it hath beene thus deliuered by Antiquitie, and confirmed by experience every yeare to be true. And thus when we see *Sirius* or *Canicula* rise with the *Sunne*, we knowe that the furious influence thereof doth not onely trouble the seas, but besides cause drought, make dogges runne madde, bring forth fundrie diseases, and in a sort, infest and trouble all creatures whatsoeuer, as not onely the learned, but even the vulgar are able to testifie by continuall experience: whereupon *Hippoc. Aphor. 4. 5.* saith, *Sub cane & ante canem difficiles sunt meditationes.* Which effects (I confesse) are either mitigated or increased, as the Lights at this time are in configuration with the rest of the planets. And as in these greater, and more notable Starres, this manifest power is obserued in the mutation, and generation of things: So is it no lesse agreeable to reason to attribute like vertue and operation to the lesser stars, although it be not so conspicuous. And Astrologers haue most notable experience even of the very least starres, which they call occult, and cloudie, that in some cases their influence is very apparent and manifest. Wherefore although it be here objected, that the whole constitution of heauen doth not returne againe, whereby the like obseruation in all points should happen: yet neuerthelesse, sith I haue thus at large demonstrated that the simple nature, and efficacie of the starres, haue beene long since by this meanes found out of Antiquitie, and confirmed by the obseruation of all posteritie, what variation of
the

the face of Heauen so euer falleth out, the nature of the starres remaines still the same, and vnchangeable. For although the progresse of the eight sphere, doth (I confesse) transpole their places, and thereby alter their declinations, and so by that meanes cause them to dart downe their beames, and influence, more or lesse perpendicularly, vpon the seuerall places of our habitation: yet their natures remaine still vntaken away, and by this accident or passion they doe but varie in their effects, *secundum maius & minus*. And although in comparison of the former positions the places of the Planets may also varie; yet their natures beeing once knowne, the effects of their particular mixtures, and transpositions, are no lesse easie to be found, according to the positions in regard of the selfes and the world, by the generall rules of arte, then the forme resulting of diuers hearbs of contrarie qualities, and quantities intermedled, are to be iudged by the Physitian. For, to vse *Pico* his example, admit one be borne that hath *Aries* ascending, and *Mars* situated in the Horizon, with *Saturne* in the opposite house beholding the same, and then that another be borne at a differing position, but so that concerning *Mars* & *Saturne* they agree: yet notwithstanding, here it is euident, that although we make not obseruation of the whole constellation twise: neuertheles we haue experience of this particular constellation of *Mars* and *Saturne* oftentimes, whereby we shall still guide our iudgements, in pronouncing the effect, as we see the same intended; or remitted by the *Signer*, in which they are, or by their habite to the lights, or by the configuration of other starres vnto them. So that though the whole doe not concurre, yet this can be no impediment, why their natures beeing primarily knowne, we should not Physically, and truly discern the effect. For it happeneth in this great Vniuerse, as it doth in man, who for his similitude to heauen, is called *a little world*; but in man the heart hath power alone to produce spirits, and to temper the braine without the assistance of the foote, or of the hand, or of other parts: and therefore in like manner may the iudgement of particular constellations be giuen, though the whole doe not alwaies

concurrre to the partes. For if in the beginning the first
 efficient be knowne, afterward the order also which the
 same efficient doe keepe beeing vnderstood, there can
 be nothing objected to impeach the prediction of the fu-
 ture euent. But the way whereby this foreknowledge is to
 be attained, doth require two knowledges, one of the moti-
 ons, and state of inferiour things in nature, which we call phy-
 sicall, or naturall philosophie: the other of the progressions &
 affectiōs of the heauenly bodies, which is called Astronomy.
 For if the inclinations of naturall things vnto their state, and
 condition be vnderstood, we cannot be ignorant of the order,
 whereby the effects are produced, considering the first muta-
 tion, which giueth occasion to the other, is perfectly knowen.
 And if vnto the moment of time, the places of the heauenly
 bodies be considered, and weighed, by long experience and
 often obseruation, it cannot be vnknowne by what particular
 vertue of the heauens this first motion to mutation is stirred
 vp. And because succession of changes, and mutations must
 needes followe the first motion, except accidents doe giue
 impediment, it is manifest that not onely the knowledge of
 future euent, may be by this meanes had, but in this sorte
 we haue the way of foreknowing, as it were, lined out vnto
 vs. Thus hath this argument given me cause at large to show
 that the heauenly bodies haue their operation, in the mutatiō
 of naturall things, and that the first efficiency both in time,
 and nature is from them; so as all naturall things in their mo-
 tions, and changes, which by an order in nature they ynder-
 goe, doe depend vpon the heauenly motions. And thus hath
 he also giuen me occasion to demonstrate, how this efficien-
 cy is to be foreknown in these mutations, in which there is the
 same order, and reason of succession, for the most part kept,
 and retayned. Wherefore to conclude, he might haue kept
 this reason drawne from *Annis magnis Platonis* vntill *Achil-
 les* were sent againe to *Troy*, according to that in *Virgill*

Atq; iterum ad Troiam magnus mittetur Achilles.

Lastly whereas out of *Picw* and *Pererius* he consulteth the
 long continuance whereof the *Egyptians* and *Chaldeans* boasted:

Tullio reporting that they had recorded in writing the nativities of 4007000. yeares: Though to the contrarie, we knowe that it is not yet 6000. complete since the beginning of the world. I confesse it was their vanitie, as it is also in *M. Chamber* to obiekt this against Astrologie, considering that experience, since the time of *Nabonazzarus*, is sufficient to confirme it. Yet whereas he saith that the longest obseruations mentioned by *Hyparchus*, and *Ptolemie* doe not exceed the time of *Nabonazzarus*, this doth not prooue that therefore there was no obseruation more ancient. For the scripture it selfe testifieth, that *Moses* was brought vp in the learning of the Egyptians. And we see the names and natures of certaine starres expressed in *Iob*: neither are *Esaï*, *Ieremie*, *Amos*, or *Daniel* silent of the stars, and such as obserued them. And moreouer to proue that in *Moses* time the Egyptians were Astrologers (which they could not be without obseruation of the stars) the workes of *Mercurius Trismegistus*, who flourished about the same time with *Moses*, doe sufficiently testifie: of whose skill in this arte *Diodorus Siculus* also maketh admirable mention. And to omitte what the Poets deliuer of diners that liued before *Nabonazzarus*, it is sufficient that *Berosus*, *Iosephus*, *Philo Iudeus*, and other approoued historiographers doe deduce the antiquitie hercof euen from the posteritie of *Adam* before the flood. To conclude this chapter therefore, concerning the rest of his discourse, beeing nothing but a large common place, to prooue it lawfull to vse prophane testimonies, I will answer nothing, but that he hath abused the same to insert it here in an Astrologieall discourse. For there is no man so barbarous to denie that artes are the handmaides of diuinitie, and neuer any that made question, but that their proper vse is in matters of humanitie. In which respect I may iustly conclude with the Poet,

*Sed nunc non erat his locus, & foras se Currebant
Scit simulare.*

Chap. XII.

Wherein the proofes used by M. Chamber to make Astrologie seeme condemned by Philosophers, as wicked, or neglected, as vaine and foolish, are proued slanderous and false.



IN this chapter *M. Chamber* treadeth in the stepps of *Picus* and *Pererius*, wherefore as one ledde by false direction, it shall well appeare that he hath wandred farre from the place where he would ariue: for seeing but with another manseies, I wil prooue before this tractate be ended, that he hath shewed himselfe too vnaduised, by appropriating their errors to himselfe, in this sort to wrong the trueth, and discredit his own iudgement. And to examine this chapter from the beginning, I will repeate his first words, *As* (saith he) *in our diuinitie proofes was shewed that Doctours, Fathers, and Councells were all banded against these inglers: so here also may be produced an infinite catalogue of Philosophers, and prophane authors, who haue ever condemned this vanitie.* Thus I heare the threatning of an infinit catalogue, though it shall well appeare that the number is not so great, but that it may be soone accounted. For I affirmethat he is not able of all the cheife Philosophers to prooue that one of them hath condemned, or neglected this arte. Neither can he produce any of his owne knowledge, that did euer mislike it. By report (I confesse) he hath the names of some fewe, and those so obscure, that but in the author that mentioneth them, there is skant any remembrance of their names. But it hath hitherto beene the manner of *M. Chamber* to promise mountaines, & to performe molehills. And though before he hath vainly boasted the *Doctours, Fathers, and Councells*, and here maketh no lesse a bravado of the *Philosophers*, and prophane Authors; yet God knoweth he rather resembleth the distempered and fantastickall *Thrasillans* (of whome *Athenaus* reporteth,) that, not hauing a Pinnaſſe of his own, was wont notwithstanding foolishly to bragge, that all the shippes which he beheld in the

porte at Athens, belonged to him. What successe he had in the scriptures, and fathers, I refer to the readers iudgement. And as for the philosophers, so farre are they from the patronage of his false assertion, that for mine owne parte, I will require no other arbitrators, to moderate the controuersie beetweene vs. Wherefore let *M. Chamber* pause before he vaunt so hastily of the victory. Though it be admitted, that some had bene found iniuriously to detract from Astrologie: yet this no more reason; that therefore it should be reiected, then the prejudicial opiniõ either of *Picus*, or *Pererius*, or of *M. Chamber*, ought to make all men condemne it. For the learned haue not attained to a perfect iudgement in all things: neither are *Philosophers* alwaies *Philosophers*. And considering that there is nothing so good, or holy, that hath not benee prophaned, and depraue, either by the ignorant, or malicious: what maruaile if *Astrologie* haue not escaped the venome of slanderous tongues, and hath had some aduersaries, though not so many as he wisheth it had, and as in this chapter he affirmeth? Whereas therefore in his viciuill humour, without all respect he maketh Astrologers no better then *inglers*, it shall well appeare that this title, would much more properly agree to himselfe, who doth euery where cast a mist before his readers eyes, and deceiue them with legerdemaine. He beginneth with *Xenophon*, who in his booke *de factis & dictis Socratis*, was wont to say that the knowledge of future things, which belong to God onely, is not to be attempted by men, because that men cannot attaine to such knowledge. Which authoritie, although I could disprooue as most false; yet because I haue partly answered the same in the second chapter, and haue more ample occasion giuen me to answer it againe in my confutation of the 20. chapter, where he purposely professeth by the authoritie of *Socrates*, and *Bucar*, to depraue this knowledge, for auoiding often repetition, I hold it more proper to refer the reader in this point to my answer there. Onely thus much I thinke fit to say now, that *Socrates* was no naturall Philosopher, but merely Ethicall. For which cause *Tullie* in his *Tusculans* questions affirmeth, that the *Philosophie* which concerneth life, and manners,

ners, did first flow frō him. And in the first of his *Academicall* questions he saith, *Socrates mihi videtur* (id quod constat inter omnes) *primum à rebus occultis, & ab ipsa natura involutis, in quibus omnes ante eum Philosophi occupati fuerunt, avocavisse Philosophiam, & ad vitam communem adduxisse, ut de virtutibus, & virtus omninoq; de bonis rebus, & malis quaereret. Cælestia autem, vel procul esse à nostra cognitione censeret, vel si maxime cognita essent, nihil tamen ad bene vivendum conferre.* This therefore is very true that he esteemed no other knowledge, but that which he thought profitable, or otherwise auailing to the affaires of policie, and manners. And therefore, in the place cited by *M. Chamber*, it shall appeare that for this cause he neglected both the studie of *Geometrie*, and of the motions, and in *Platoes* common wealth absolutely banisheth *Physitians* the same; but no where condemneth *Astrologia* as wicked, or to be neglected as vaine, and foolish, according to the proposition of this chapter. And to conclude (as *Tullie* in the former place affirmeth) by feist he was an *Academicke*, that held nothing certaine, that would affirme nothing himselfe, but refell whatsoever any mans else did affirme. But this shall be further handled hereafter, and therefore I will proceede to his next authorities.

He saith, that *Pythagoras, Plato, and Democritus*, having travelled to conferre with the *Magicians of Persia, the wise men of Chaldaea, and the Priests of Egypt*, either never learned of them this kind of arte, or if they did, they seemed vitorly so to condemne it, as never vouchsafing to mention it in any writing. Behold an invincible argument: these *Philosophers* did not write of *Astrologie*: Ergo by their silence they condemned it as wicked, or neglected it as vaine and foolish. I would know if he can shew me their writings of *Musicke, Arithmeticke, Geometrie, Perspective, Physicke*, or of diuers other artes? he cannot: Ergo by this argument they condemned or neglected these arts. Who would thinke *M. Chamber* so poore a Logitian, as to hope, that argument from an authoritie negatively, so common with him, could conclude to any purpose? much lesse can any man imagine, that he would be so carelesse of his cre-

dit, as to affirme that, which by manifest proöfe, and witnesse, to any man that is conuersant in the reading of approoued authors, is knowne to be false. And to beginne with *Pythagoras*: first *Laertius*, lib. 8. testifieth that he did not onely conuerse with the Chaldeans and Magitians, but besides honoured all diuination *Martius* *tiap* *tiap*. And if he thinke *Tullie* a competent witnesse, then it appeareth that *Pythagoras* did *Magnam auctoritatem diuinationi tribuere*. The like I could confirme out of *Plutarch* & others, but that it is needlesse sith himselfe testifieth, that he travelled purposely into Chaldaea, and to the Priests of Egypt, to learne this arte. And shall we thinke that *Plato* following his steppes tooke all this paines to no purpose? his workes doe sufficiently set forth, what opinion he had of Astrologie, and of the starres: for in his dialogue *de Repub.* so greatly doth he admire the heavenly bodies, that he affirmeth vs to haue our eies giuen to obserue and contemplate the starres. And that by Astronomie we foresee the changes, & opportunities of times, which (saith he) is no lesse profitable for martiall affaires, then for agriculture and navigation. In his *Timeo* he calleth the starres gods. In the 7. dialogue *de Legibus*, he affirmeth them to be diuine, and the obseruations necessarie for the common wealth. And in his *Epinomis*, after that he hath vsed many arguments, as the diuinitie of their substance, the magnitude of their bodies, their life-giuing influence, the swiftnesse, order, & efficacie of their motion, to prooue that they are indued with intellectuall mindes, he further addeth, that to the ende the heavenly mindes should not erre in their operations, they are perfectly guided and directed by the counsell of an vniuersall and more perfect minde, as it were a pilot, that from the first did foresee, & proiect the end and way of euery action. Whereupon it doth followe, that for so much, as these intellectuall natures and mindes of the starres, doe all things by counsell, and according to vnderstanding: therefore that which they finish according vnto the same, shall necessarily come to passe. Neither (saith he) can the Adamant be more firme and immouenable, sith the 3. Parte conserue inuolably, what euery starre whome

(whome he here nameth gods) doe deliberate concerning the beginning, middle, and ende of euery action. And after all this discourfing the goodly order and fition of the heauēly fpheres, he concludeth this studie of the heauenly bodies, which he calleth *Aftronomie*, to be the moft wife arte of all others. And *Clemens Alexandrinus* in his *Protreptico*, or exhortation to the Gentiles affirmeth that as *Plato* had his *Geometrie* from the Egyptians, fo he had *Magicke* from the Thracians, & his *Aftronomie* from the Babylonians, (who whether they were *Aftrologers* or no, I referre me to *M. Chamber* himfelfe.) But *Democritus* ftill remaineth, whom *M. Chamber* maketh to returne home as wife a man as he went, without any knowledge or regard to *Aftrologie*. But *Tullie* in the 1. *de diuinatione* telleth another tale, and as he affirmeth him to be *Gravis auſlor*: fo doth he fay that he did *Præſenſionē rerum futurarum comprobare*. *Suidas* doth not onely report the like, but fetteth downe ſome of his *Aftrologicall* predictions: and fo doeth *Laertius* in his life, affirming that he wrote of the *Mathematicks*, and particularly of *Aftronomie*: with whome *Clemens Alexandrinus* concurring *Strom. lib. 6.* reporteth that for his admirable predictions by the obferuation of heauen, he was furnamed *Sapiens*, ſetting downe likewiſe ſome accidents which he did foreſee by this arte. But moreouer to take away the reaſon which here he pretendeth for a ſuperficiall colour, that either they did not learne the arte, or otherwiſe contemned it, becauſe they neuer vouchſafed to mention it in any writing, firſt I would ſaine know, what writings there are extant, either of *Pythagoras*, or *Democritus*, out of which he can ground his argument: Secondly I haue prooued the contrarie, for neither was *Plato*, nor *Democritus* ſilent thereof in their workes. And laſtly I affirme that this is no reaſon at all, though I had beene deſtitute of any prooſe to the contrarie. For it is well knowne that the *Philofophers* referued the myſteries of the ſecret knowledges in the treaſuries of their owne hearts. And aboue all others (as *Tullie* reporteth in his *de Natura deorum*) the *Pythagoreans* did *calare alienos ſuas rationes*. The like doth *Plutarch* in the life of *Numa* towards the ende

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affirme, both of the *Pythagoreans*, and of other Philosophers, that they vsed not to commit secrets to writing, or dead letters, but alwaies taught them the liuing. Wherefore in the life of *Marcellus* he remembreth, that in the *Geometricall* contention betweene *Endoxus* and *Archimedes*, before *Hiero*, *Plato* reprehended them both sharply, because they had by their controuersie, and by publike demonstration, made that which was abstracted from the condition of a bodie, and before rested onely in the notion of the mind, to assume a bodie again, & thereby to be debased, as it became subiect to sense. Wherefore let him here see the manifest and pregnant reason, why *Plato* did not write of *Geometrie*, and yet neither contemned nor condemned it: as in his worke he euery where maketh mention thereof. So doeth he of the *starres*, and the studie which is imployed about them. But by this he may learne, that the auncient Philosophers did keepe these knowledges so secret from the prophane vulgar, that by beeing made common, they should come into contempt. For this cause they enwrapped all their secrets of philosophie, for the most part in fables. And that this is true may further appeare, by the answer which *Aristotle* made to *Alexander* the great. For when this Heroicall Monarch vehemently tooke vp the Philosopher by his letter, because he had in his writings made the *Acroamaticall* disciplines (which he onely had learned of his master) publike, *Aristotle* returned this answer againe, *Se scripsisse & non scripsisse: edidisse quidem, sed legentibus non intelligentibus*. And thus to conclude, because *M. Chamber* hath thought this an argument to fauour his purpose, I will adde the testimonie of *Plinie*, who expressly witnesseth against *M. Chamber*, *l. 30. c. 1.* that as they all three tooke vpon them an exiled, and banisht life rather then a trauell, to learne it and all secret artes: so after they had attained it, and were returned; they did no lesse extol it; but esteemed the same as a secret not to be reuealed. These be his owne wordes. *Pythagoras, Empedocles, Democritus, Plato ad hanc descendam nauigauero, exiliis uariis quam peregrinationibus susceptis, hanc reuersi predicauero, hanc in arcanis habuere*. Howe well therefore *M. Chamber* hath

hath prooued these *Philosophers* to condemne this arte as wicked, or to neglect it as vaine and foolish, I appeale vnto his owne iudgement. Wherefore as we haue heard nothing but the silence of these *Philosophers* vainely and strangely vrged; so had they spoken but halfe a suspitious word, we might rest assured that it should haue bene peruerted.

For now to let them passe, & to come to *Aristotle*, of whom he next maketh mention, notwithstanding that he confesseth him *To haue nowhere written purposely, to condemne this vanitie* (as more vainely he tearmeth it) yet his opinion appeareth scattering in many places of his workes wip iniquitas; which still is the same argument, ab authoritate negatiue, which he vsed before. And we must now beleue that *Aristotle* hath done that by chance, which purposely and better aduised, it is confessed that he neuer did. Be not these goodly proofes? Howe can he hope to perswade the world, that *Aristotle* sitteth as a iudge to condemne Astrologie, it being thus apparent, that he neuer thought to doe it iniurie? But he professeth to set downe his stragling wordes; and what care I for his wordes, gathered here and there at random, and peruerted, when the question is of his mind, which before he acknowledged neuer to be bent against Astrologie? Yet because he so precisely affirmeth *Aristotles* wordes, we wil consider what seruice they do him. First he maketh *Aristotle* in his booke before alledged to say, *Futurorum non esse certam, & definitam, veritatem*. But I thinke he should haue said that these are the wordes of *Pererius*, and not of *Aristotle*. For considering he professeth to set downe the wordes themselues, I denie that he hath the very wordes in that booke, yet I confesse that in the 8. chapter of the same, he hath other wordes sounding to this purpose, affirming that of things which are to happen, neither part can yet be said true, or false, which are in truth his wordes, and in effect the same which this aduersarie vrgeth; though herein some seeking to defend *Aristotle*, haue plunged themselues into grosse absurdities, and errors; for the which others, euen of his expositors, as for example, *Aquinas* and *Auerrois*, are driuen to forsake him. For the truth of things dependeth not in such sort

vpon our knowledge, as if affirmations or propositions were not true, before their veritie be made knowne vnto vs. And this doth evidently appeare even by the definition commonly receiued. For *Propositio* is defined to be *Oratio indicatiua, verum et falsum significans*. Wherefore considering *verum* or *falsum* is in the definition, and doth alwaies accompanie the same, I may both truly and confidently affirme that there is a certaine and definite veritie of contingents, and of all predictions or propositions euen before they doe happen or appeare evidently to our sense. And were the contrarie granted, either to *M. Chamber* or to *Aristotle*, neither had the predictions of the holy Prophets beene true before they had beene fulfilled, neither should any place be nowe left, to the presence of almightie God himselfe. To affirme therefore that there is no truth of future contingents, because it appeareth not yet vnto vs, is erroneous. For all things are present vnto God, and all axioms or affirmations of future accidents, appeare vnto him, as they are either true or false. Wherefore although I confesse with *Pittacus* in *Laertius*, that the truth of future contingents is naturally obscure vnto men, yet neuertheless it is certaine vnto God, before whome all things are naked. Neither is it alone knowne vnto him, but further vnto such, to whom he shall vouchsafe to reueale it, or otherwise to them that are able to discern events in their determinate causes. Whereby it appeareth, that first this principle, vpon which *M. Chamber* would ground his reason against *Astrologic*, is false; and that there is a truth in future contingents. And secondly that in the vnchristianised alledging thereof, seeking to subuert *Astrologic*, he subuerteth religion it selfe, and is iniurious to God.

Further he alledgeth *Aristotle* in the former booke to affirme, *Quia per accident, quoniam raro, et si ad vnumlibet contingent, non posse scientia comprehendit*. But likewise affirme that he mistakes the place, though it be true that *Aristotle* in the 24. chap. lib. 1. of his *Poster.* speaketh to that effect, but not one whit therein against *Astrology*. For considering that in the same place *Aristotle* acknowledgeth, that *Scientia* is conuer-

fant about those things which happen either *vt plurimum*, or *semper*, he hath spoken as much to proue Astrologie, to be a Science and arte, as I can desire. For as Astrologically predictions are deduced from determinate causes, to their effects; so some euents follow allwaies of necessitie, and of such they pronounce infallibly, as of Eclipses, and the like, all the contemplatiue part of this arte, concerning the motions and configurations beeing demonstratiue. In other cases the effects (as I haue before shewed) are not absolutely necessarie and alwaies, but for the most part trues, and seldome faile. For presupposing that the matter or subiect, whereof the Astrologer speaketh, be couenient & well disposed, there is no doubt, but what they conclude by the position of heauen, will come to passe. As it is not simply necessary, that the fire should heat the water, yet if the fire be applied after a due manner, vppon this supposition it must necessarily worke vppon the water. And after this manner, doe I affirme Astrologers, by the consideration of the starres to pronounce of the constitutions of the aire, of the generall accidents of the world, of the temperature of the body, and qualities of the minde, and the like in natiuities. Neither do they meddle at al with rare contingents, or such as haue an indifferent respect to the opposites, as depending vppon vnknowne, or indeterminate causes, which may happen one way or another. Wherefore he seeth that Aristotle in this point, speaketh very true, and yet nothing against Astrologie: though would I swatch vp scattered places as he doth, I could aunswere him with Aristotles authority againe, who in the 12. of the *Metaphysike* saith, *Quod omnia que eueniunt possunt sciri, quoniam non est aliquis motus in calo, qui non possit à nobis comprehendi.*

But lastly he vrgeth, That this Philosopher hath also deliuered this very repugnant to this starre-craft, that these signes of corporall, and sensible effects, drawne from the starres may be auoided, and averted by other causes according to that of Ptolemie, *Sapiens dominabitur astris.* But I as confidently affirme that *Perrin* in this point, hath deceiued him, for Aristotle hath no such words: wherefore to discharge his credit he must cite the

place before I beleue it true. And were it true, sith he should speake no more then *Ptolemy*, nay then all *Astrologers* with one consent doe confesse in many things, as I haue before shewed, who can thinke it to be any thing els, then simplicity, to object that as an engine to ouerthrowe the arte, which the Artists themselues subscribe vnto without any preiudice to the knowledge at all? But in the meane time, howe iniurious an aduersarie doeth he shewe himselfe, that in other places chargeth *Astrologers* to maintaine fatall necessitie, and yet here, as if *Ptolemy* were no *Astrologer*, he produceth him to concurre with *Aristotle* in the contrarie? Thus hauing taken away those scattered places, which partly are in their owne consequence false, and irreligious, partly againe of no moment against *Astrologie*; and partly not to be imputed vnto *Aristotle* at all: now for the readers further satisfaction (though I haue before produced pregnant prooffe out of him, that doth sufficiently declare how much power he attributeth to the heauens, ouer these inferiour things) I thinke it good to adde, that in *7. de celo text. 17.* he affirmeth all earthly things to haue the same respect to the heauens, that the effects haue to their cause. In his booke of the properties of the Elements, he commendeth *Democritus* and *Plato*, for assigning the causes of generation, and corruption, to the diuers motions of the heauenly bodies. In his booke *de Mundo, cap. 9.* he affirmeth that these inferiour bodies, are for this cause annexed to the superiour motions, that their vertue might be deriued vnto them. And as before he hath thus attributed the cause, and generation of all things vnto the heauenly bodies; so in the *4. de generatione animal. cap. 10.* he ascribeth the period of life vnto their revolutions. And whereas *M. Chamber* hath gone about to make *Aristotle* to denie that there is any knowledge or arte of *Astrologie*, to shew *Aristotles* opinion in this point, first in the beginning of his booke *de memoria*, in generalitie he affirmeth, that there is *Scientia sperandi, sive, ut nouissimi vocant, de diuinatione*. And in particular, *lib. 2. c. 2. Phys.* he affirmeth that *Astrologie* is *scientia media*, betweene the *Mathematicks* and naturall Philosophie; because the principles thereof

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are purely and meere Mathematichall, which in the practise are applied to sensible matter as the *Physicall* subiect thereof. The like he doth, as is before shewed, in the 6. and 12. of his *Metaphys.* And lastly in 1. *Polit. cap. 7.* he doth so annexe the knowledge hercof to naturall Philosophie, that by Astrologie he affirmeth it easie for a Philosopher to be rich, as he proo-
 ueth by the example of *Thales*, whercof after I shall say more. In the meane time when it is thus evidently demonstrated, that *Aristotle* giueth as great vertue to the Heauens, in the generation, corruption, and varietie of worldly things, as any *Astrologer*, when also he not onely alloweth it a place or ranke among the liberall Sciences; but withall after some disputation purposely bestowed about it, determineth in expresse words, the kind, or order, which it holdeth among other arts: and lastly when it is shewed that he so annexeth it to Philosophie, that he seemeth indifferently to vse the name of a *Philosopher*, and *Astrologer* for the same; how can it but be thought more peruersnesse and wrangling, by wresting improperly one or two places of all his volumes, dropped out by chance, to perswade the world that he hath condemned that to be wicked, and contemned it, as vaine or foolish, vnto which he hath purposely and expressely ascribed so highly, in all the passages of his workes by name, as I haue prooued?

Wherefore hauing safely broken through his first troopes, we come at length *Ad triarium militem*, for neither his *hastati* nor *Principes* will doe him any seruice. And he saith that by *Cicero, lib. 2. de divin.* it is plaine, that *Eudoxus, Panatius, Archelaus, Cassander, and Scylax Halycarnassens*, all great Astronomers, did utterly reiect these toys of Astrologie. And this I confesse to be true, that *Tullie* thus reporteth: but whether *Tullie* himselfe be not in an error, it is a question. For example, because he beginneth with *Eudoxus*, I can conuince him by as authentike witnesse as his owne. For first *Laertius*, writing his life, in the very beginning thereof testifieth, that he was the sonne of *Eschines*, an *Astrologer*, a *Geometrician*, a *Physitian*, and a *Lawyer*, and further affirmeth that he wrote of *Astrologie, Geometrie*, and many other workes. Besides his owne friend

Sextus in the chapter of *Astrologers*, confesseth that both he and *Hipparchus* (as is before remembred) practised predictions of the weather, of plagues, earthquakes, and other accidents. And *Plinie lib. 30. cap. 1.* after he hath shewed that *Magicke* doth consist of *Physicke*, and *Astrologie*, affirmeth that *Endoxus* reputed it, as the most excellent and profitable studie of all other disciplines, that pertaine to wisdom. Wherefore considering that *Tullie* is so manifestly taken tripping in one, what credit are we to give vnto him in the rest, beeing all so obscure, as for the most of them there is little mention in any other author of credit? Neither doe I read that any of them were great *Astronomers*, as he calleth them. For *Panetius*, it is plaine euen by *Tullie* himselfe, that he rather professed morall Philosophie, then Astronomie, and therefore in his 3. booke *de officijs*, he commendeth him to haue written thereof more exquisitely then any other. And so far is he from cōdemning Astrologie, that in an other place *Tullie* himselfe confessing him to be the scholler of *Possidonius*, a great Astrologer, saith at the most, *Nec tamen ausus est negare artem esse diuinandi, sed dubitare se dixit.* So that neither is *Ad. Chamber* able to prooue, that *Panetius* was an Astronomer, nor that he condemned Astrologie; but the greatest testimonie that *Tullie* doth afford him, is, that he durst not denie any such arte, although he stood in doubt of it. What should I speake of *Archelaus*, of which name there are foure in *Laertius*, but not one that was an Astronomer. Neither be any of the rest of any name, or note in any other author that I know. Neither is it any new matter for *Tullie* to mistake his authors, or misreport their opinions. For who euer maintained contingencie more then Aristotle? and yet neuerthelesse he maketh this Philosopher to ascribe to the necessitie of fate, as much as the Stoicks. And therefore what should we esteeme of his testimonie in this case, beeing first disprooued by as good authoritie as his owne in *Endoxus*, found repugnant to himselfe in *Panetius*; besides prooued to misreport Aristotle: and lastly (which is worst of all) both in his bookes *de fato*, and *de diuinatione*, (because he would take away all diuination) to denie the same e-

uen to God himselfe? If this be not sufficient to make the euidence of this witnes suspected, I know not what is: though were it true, *Eudexas* and *Panatinus* excepted, the rest being obscure and no authors, are not worthie the naming.

Next he insisteth vpon the authoritie of *Anicen*, who (as he saith) would not haue vs to harken to the predictions of Astrologers in things to come, because they neither knowe the points of heauen, nor the nature of these inferior things, neither are their predictions grounded vpon demonstration, but vpon Oratoricall and Poeticall proofes. But is it not strange that *Lucius Bellantius* hauing before taken awaie this obiection in *Picus*, that *M. Chamber* will againe vrge it, without disproouing his answer: which is, that in the place there cited by *Picus*, *Anicen* onely houldeth that Astrologers cannot attaine to the particular knowledge of things in their proper forme? For concerning the pointes of heauen, if they know them not, who should know them? It being further prooued, and knowie that their arte in this point consisteth vpon Mathematicall demonstration. And whereas he maketh it rather to depend vpon Oratoricall, & Poeticall proofes, then to be Apodicticall or demonstratiue, there is no man of any iudgement in these matters but knoweth this to be false. For as by the meanes, and experience, in the former chapter specified, they came to find out the nature and property of euery starre: so to apply the same, in their iudgements, as it doth increase or decrease, in proportion by the nature of their place, in the houses or by the situation in their owne orbis, by the accessse and recesso of their beames, by their eleuation aboute the Horizon, by their revolution in the same *Paralell*, by their mutuall mixtures, vniou, opposition, and reflexion, together with their configurations, either in respect of themselves, or the Sunne, it is more manifest to them that haue any skil in this arte, then that I neede to stand long vpon it, that in al those causes, without which no Astrologer can iudge, all their determinations depend vpon Mathematicall demonstration. I haue before also shewed it to be euident in those things, which either alwaies or for the most part doe tend to passe, and therefore to be confessed demonstrable.

strable. And were it not so *M. Chamber* cannot thinke that *Aristotle* (determining the generall and substantiall kind thereof, whereby it differeth from other artes) would allowe it a cheife place among them. For sith demonstration is nothing els, but a syllogisme which begetteth knoweledge, who that knoweth any thing thereof, knoweth not that it gathereth all the conclusions, from the cause to the effect, which is to reason syllogistically? And to shewe him this by a familiar example, thus I may make him conceiue it. It is an Aphorisme in Astrologie, that in whose natiuitie *Mercurie* is founde to occupy the dignities of *Mars*, *Aries* then ascending, it will dispose him to wrangling and contention. But *M. Chamber* hath *Mercurie* in his natiuitie, and the ascendent thus disposed, Ergo, I conclude that he is thus qualified: where he seeth the effect demonstrated by the cause, which is indeed the best demonstration that can be. And so may I truly affirme, that this arte is grounded vpon all kind of demonstration as well $\tau\delta\ \acute{\alpha}\iota\ \acute{\epsilon}\tau\iota$, as $\tau\delta\ \acute{\epsilon}\tau\iota$. But to returne to *Avicen* againe, who would thinke that *M. Chamber* breeding a physitian were ignorant that *Avicen* ascribeth greatly to the influence of the starres in the alteration of the aire, as *lib. 2. Fen. 2. doct. 2. cap. 8.* And that he ascribeth health to the fortunate starres, and sicknesse to the infortunate in his *Cantic. part. 1. tract. 1. text. 104.* For these are his wordes: *Si etiam stella, qua dicuntur infortunata fuerint in exaltatione sua, significabunt super corruptionem animatorum. Si vero qua fortunata dicuntur fuerint ibidem significabunt salutem eorundem omnimodam.* Besides diuers others the like aphorismes, which I could produce out of him to this purpose, and the testimonie of those which haue commented vpon him, whome I could alleadge, if neede were, to assure vs that *Avicen* ascribed as much to Astrology, as any Astrologer can require at his hands.

But for a conclusion in this point, he addeth, that as of *Aristotle*, so it is plaine of the whole sect of Peripateticks, in that they hold, that Heauen useth onely these meanes in working, to wit, light, and motion. Indeepe *Petrus Mirandula*, denying the particular influence of the starres, in his 3. booke, seeketh by this opini-

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on, to make the heavens onely an vniuersall cause as they mooue all things by their motion, and with their light impart a liuely heate vnto them diuers in nature from Elementarie heate, and maintaineth this to be all that the starres doe, imputing the diuersitie, manifold alteration, & difference of things onely to matter. But against this opinion I remember *Valesius* in his *sacra Philosophia*, cap. 31. disputeth in this manner: And first concerning motion, sith *Pico* graunteth vnto *Aristotle*, that if heauen stood still, nothing could be mooued: and in this respect that heauen giueth motion to these inferiour things; this motion which heauen imparteth must either be simple, and of it selfe, or accidentall. By simple he meaneth as if heauen should mooue other things, because it is mooued: & by accident he conceiueth, that in the motion, it should communicate vnto other things a facultie of moouing, as when a man with his hand mooueth a candle, and thereby burneth the strawe, it is plaine that he mooueth the candle simply by the motion of his hand, but the other by accident, because in moouing his hand and the candle, he applieth the fire which naturally burneth of it selfe. If therefore to defend *Pico*, *M. Chamber* shall affirme the latter, or second opinion, that is, that heauen by the motion thereof doth impart any accidentall facultie or power vnto things, by the helpe whereof they are mooued, then against himselfe he confesseth another vertue, or power in heauen, besides the proper motion thereof. But if he flie to the first, and answer that heauen derineth no such facultie from it selfe, whereby it mooueth other things accidentally, but that it mooueth them, because it selfe mooueth, as the candle is carried in the hand, it must followe that what matter or substance soeuer heauen were of, so long as it did mooue, other things also should haue their motion thereby. And so if the vault of heauen were of wood, brasse, stone, and withall were thus carried about, it should mooue all things with the proper motion, as now it doth, which neuerthelesse is both absurd to conceiue, and impossible to be performed. For suppose that a wooden sphere were moved about circularly ouer our heads: how can he conceiue that a wooden

heaven should impart straight or right motion vnto things here beneath? As for example that the smoake should mooue vpward in a right line, or that a stone should mooue perpendicularly downward. He knoweth *Aristotle* in his naturall philosophie teacheth, that whatsoeuer mooueth another thing, doeth it either by impulsio, attraction, reuoluing about, or carrying: But a stone falling downward is neither drawne, thrust forward, nor carried of heaven, nor rolled about, sith it mooueth downward in a right line. Wherefore it followeth that heaven beeing first graunted the cause of all motion, must of necessitie concurre with those things which are mooued, by some other moouing vertue which is immitted vnto them, which yet is not motion.

Neither can this be the light of heaven, as *Picus* affirmeth, though it were much better he had prooued it. For the qualitie of light is to illuminate, and not to mooue locally. And therefore if motion be imparted hereby, it must be by some other vertue, which participateth power to mooue. Which if it be graunted, then hath heaven another vertue differing frō motion and light, though denied by *Picus*, which is yet further inforced by this reason. For if it did mooue by the light, then Lation or locall permutation should not be the first of all motions, but alteration. For the light of heaven dependeth not of motion, seeing the sunne would shine though it stood still, no lesse then when it is mooued. That this is true appeareth by the historie of *Iosua*. And so the locall motion of all other things, should depend vpon illumination, which is a kind of alteration. And so Lation or locall motion should not be the first motion, which neuerthelesse *Picus* yeeldeth and confesseth to *Aristotle*. Neither is there any thing which so apparantly subuerteth the opinion of *Picus* in this case, as that simile whereby he seeketh cheifely to defend it. For thus he saith, as the heart mooueth all the parts of the bodie, so heaven mooueth all other parts of the world. Whereas it is euident that the heart neither mooueth other parts which pertaine not vnto it, nor yet the arteries with his own motion, but by a facultie of pulsation which it deriveth or sendeth vnto them,

them, which the Physicians call vitall. And therefore though it be true, that if the heart were not in motion, it could not mooue: yet this is by accident, for otherwise it should be distinguished, and could not participate vertue vnto other parts. Wherefore heauen hath a vertue, whereby it mooueth these inferiour things, besides the motion, which is graunted, because but by moouing it cannot communicate this vertue whereby other things are mooued. Which further is a diuers thing from motion, euen for this reason: because all facultie or vertue, is the name of an inherent qualitie, whereas motion is but the name of a certaine passion. Neither will *Valesius* graunt him that the starres doe heate by their light, or that the heate which heauen begetteth, doeth differ in kinde from that which the fire begetteth. For those things, which seeme most to participate of the heavenly light, as the spirits which are in vs, and serue the senses, be neither hotte, nor the causes of heate, but lightsome without heate. Wherefore *Galen* following the opinion of *Plato*, doeth affirme that the heavenly fire differeth herein from the elementarie, because the heauenly is lightsome without heate, the other light and hotte. And this may appeare by the example of the eie, which by reason of the light and brightnesse of the Spirits that come vnto it so abundantly from the braine, is resembled vnto the fire, although otherwise it be a cold subiect, and full of water, which nature could not beare, if that brightnesse or light caused heate. Wherefore that light doth not deduce heate with it, of it selfe, but by some accident, and that the heate which the Sunne causeth, doeth not differ in kind, from that which the fire causeth, is also euident, sith both lighting in the same substance, doe cause but one intension. For if a man be both warmed by the sunne, and by the fire, can it be said that it admitteth two heats, and not rather one, more intensiue, and vehement, proceeding from two causes tending to one operation? And if they cause but one heate, they cannot much differ in kinde, which increasing doe make but one in number. Moreover if he maketh these heaters to be of two Kindes, yet both doe exclude colde; and therefore

cold shall be contrarie to both. And if alike opposite to both; then they are not diuers, but the same; because that *Tantum est unum ut oppositum*. And so the heat of the Sunne burneth not lesse then the heat of the fire, for any other reason, then because it is more moderate. Neither doth it conuert or quicken more, but in respect both of this moderation, and of other kindly influences that are ioyned with it. And thus farre I haue thought good to follow *Ualysius*: though it be certaine besides this, euen by *Aristotle*, that Heauen principally moueth, to the ende it might apphe the vertue of the starres, being agents to the matter of these inferior things, which are the patients, in which there could be no diuersitie, if there were not diuers vertues and influences in the starres, besides light, & diuers motions. For we see the same day to admit diuers changes, & in summer, some to be cold, others to be hot, which, with *Scaliger*, *Exercit* 23. could not be, if the starres had not particular properties, whereby they affect these inferior bodies. Which qualities, he also iudgeth to procede from the proper formes of the starres themselves: *Pr* (saith he) *ab Orioue & Presepiduchumorum, à tunicula astra, à Cynosura aut Polico frigens*. And besides in the generall mortallitie of men, or manner of cattell, we cannot impute this infection to the operation of the Elements, as to intensiue, or excessiue heat, or cold: sith it is euident, euen by *Aristotle* himselfe, that the Elements are altered, and haue their qualities from heauen. Furthm we see that the Sunne doth produce fire, and againe attenuate the water into aire, and in this sort to alter the Elements: and besides, the long continuance of this infection, as sometimes by the space of a yeare, two, or more, doth sufficiently proue, that it cannot procede from the intention of heat, or cold, or any other Elementarie qualities, because it appeareth that they alter and varie many times in the same day; and much more in succession of the seasons: sith we know that the state of the aire, and of the earth, and of the water, are of quite contrarie dispositions in winter, to that which they are in summer, and therefore it must be (as *Avicen* in the former place teacheth) by the hidden property of some constellation.

lution. Againe if the heauens (as *Pico* would haue it) did but worke vpon these inferiour bodies generally and vniuersally, and not particularly, they should haue the same efficacie *semper & ubique omni scilicet tempore & loco*, as the fire burneth with like heat at all times and in all places equally, indifferently, without intention or remission in respect of it selfe. But the Moone (for example) intendeth or remitteth her influence at one time more then an other, and at one position in the heauens more then at an other, as plainly appeareth in ebbing and flowing of the seas, in criticall daies, and in the periods of a tertian ague, which neuer endeth but in quadrate position of the Moone; as *Christof. Scythius* reporteth for an vndoubted truth, in his treatise of Astrologically experience of a tertian ague against *Manardus*: and therefore seeing the celestially influences admit intension and remission, according to the diuersitie of time, place, and position, it must needs follow that they worke not onely generally and vniuersally, but also particularly. Besides, if the heauens had no other vertue, but their generall motion, and light, those things which depend on them, should most of all feele their vertue and operation, when they are swiftest of motion, and fullest of light. But this is false. For it is certaine that the Sunne mooueth swiftest, and his light appeareth greater, in respect of vs, in the winter, when he is in the bottome of his *Ecliptike*; yet then we feele least of his heat. And it falleth oftentimes so out, that the Moone, being in her *Apogee*, in the change, hath then least light, and slowest motion: yet neuerthelesse we see then that the Seas, and other things, doe swell more and increase, then when her light is increased: in so much that at the quarters, the tydes are alwaies lowest. Her absence also doth manifestly proue this to be true, sith when shee is vnder the *Horizon*, yet as shee cometh to our *North*, or the opposite point of the *Zenith*, the seas doe no lesse swell, then when shee riseth above our *Horizon*, which alone is sufficient to conuince, that these inferiour things doe feele her influence, when her light is away. So mettals made in the bowels of the earth by celestially influences, where neither light nor motion commeth:

for influence is more subtile and piercing then the light, and may well be compared to the spirits in mans bodie. For all which reasons, I thinke there is no man can shew himselfe so wilfull, but he must be driuen to confesse that the heauens haue another meanes, whereby they worke, then light, and motion: namely the influence thereof; which, why we should denie vnto the starres, and yet giue an insensible vertue to the loadstone, I doe not see. The example whereof is sufficient to teach vs, that the influence of heauen hath an operation where the light cannot come, as experience declareth in the needle, that beeing quickned with the vertue thereof, is not impeached by the interposiion of a board, or any other solide substance, but that it doth evidently feelee the efficacie of this stone through the same, although the stone be destitute both of light, and motion. But last of all, be it admitted what *Piccolomini* would haue, namely, that heauen is an vniuersall cause, yet this (as before I haue shewed in the 4. chap.) shall fauour his purpose nothing at all: but as well serue the Astrologers turne, as if the particular parts of heauen were confessed of peculiar natures. For if heauen be such an vniuersall cause, as he confesseth it, that without it no bodily thing doth mooue, or bring forth any naturall action, we must confesse of necessity, that heauen is also the cause of this diuersitie, as it mooueth all second causes to their action, from whence their diuers effects proceede: and so all one to the Astrologer, considering heauen doth effect this diuersitie, whether it performeth the same by more, or fewer causes. For example, let it be graunted to *Piccolomini*, that *Saturne* and *Iupiter* haue the same vertue: here I demand, whether they yet may worke some speciall effect, by a diuers meane, or manner, or no? If this be admitted, then the Astrologer hath his intent: and if it be denied, then let him giue me the reason why they haue severall motions, that are diuers, and satisfie the learned, how it should be auoided, that the diuersitie of motion in these two starres should not be vaine? which to admit were against all Philosophie, and Diuinitie, sith *Natura nihil fecit frustra*. And thus much I haue aduentured to speake at large, against this obiection

objection of Light, and Motion, wherein if I haue beene the longer, I hope the necessitie of the matter shall excuse me.

He seeth therefore that by truth he cannot preuaile, and for this cause he is not ashamed to coine authorisies to serue his purpose, bearing the reader in hand, That euen Ptolemie also in certaine bookes *de fato & providentia*, yet fortant, hath abundantly confuted these follies, shewing them not to be the causes of these effects, but sometime perhaps to signifie, beeing but vniuersall, and confused signes, from whence procedeth a verie deceitfull and vncertaine coniecture. Which beeing a notorious vnttruth, what should I say, but that he, which hath all this time, so broadly and vniuersally reproched Astrologers with lying, in this assertion strueth to carrie the wheellstone away from them? For it is ceren that Ptolemie neuer writ any such bookes, and therefore he hath it by a dreame, or els because he hath beene somewhat lauish in his english rimes, he thinketh he may saue what he list, *licentia poetica*. But had he staid here, I might haue imputed it to chance, or mistaking, whereas now I may say of him, as shee saith in *Hippolytus*,

Mens impudicam facere, non casus solet.

For either most wilfully, or most ignorantly, he doubleth his former vnttruth, and affirmeth, That Porphyrus writing Ptolemies life, reporteth that after long studie of Astronomie, he perceived there was no trust to be giuen to the doomes of Astrologers. If this had beene true, Porphyrus had shewed himselfe very vniuersally, both to write an introduction to his *Quadrante*, and besides to write a large Comment vpon the same, as he further did vpon his *Musike*. But I doe confidently affirme, that M. Chamber is the first that euer vouched Porphyrus vpon Ptolemies life, it beeing indeede incredible that Ptolemie could speake after this fashion, considering he wrote his *Quadrante* after his *Geographie*, and *Almagest*, which neuertheless were finished in the extremitie of his age. Wherefore I must put him in mind of that in Cic. *epist. 12. lib. 2. Quo simul venecundia limites transilieris, et gnariter impudens esse oportet.* For it is too much boldnesse thus to abuse the world in two palpable and manifest vnttruths together. Had he taken Astrologers

Astrologers thus tripping like a leane Cate, he would haue sentenced them to be branded in the forehead with 88. But he thinks himselfe priuiledged, smoothly and without truth, to speake what he list.

But very sutable to this, is that which followeth of *Aulus Gellius*, who (as he saith) hath recorded a long, and impudēt course of the great philosopher *Phavorinus* against *Chaldeans*, the chiefe brokers and brachers of this arte. Which though I confesse it to be true, yet not vouching it in such sort, either as *Aulus Gellius* did report it, or as *Phavorinus* did pronounce it, doth carrie with it a fraudulent kind of dealing. For *Gellius* doth not report it, as concurring with his owne opinion, or seriously deliuered by *Phavorinus*, but rather for exercise sake in a disputable manner: for thus he saith, *Audiuimus quondam Phavorinum philosophum Romæ Græcè differenciam, agrægiæ, atque illius orationis exercendæ, ad ostendendū gratiā ingenij, æquid ita senio indicatq̃, existimaret, non habere dicere*. Doth he not blush then, this beeing true, to alleadge either *Aulus Gellius*, or *Phavorinus* to condemne Astrologie, as wicked, or to condemne it, as vaine and foolish? When *M. Chamber* might as well haue read in *Aulus Gellius*, the discourse of *Chrysippus* the Stoicke, to prooue that freedome of will, and fatall necessitie may stand together, in fauour of Astrologie, as he did this oration of *Phavorinus*, who (God knoweth) was so farre from vnderstanding the principles of this arte, that he thinketh it a wonder, that there should not be more Planets then seauen. But if we may thinke his conceit a wonder, we must needes admire his reason. For (saith he) some starrs are seene in one countrey, that are not seene in another; therefore it were straunge there should not be more Planets then seauen: which he must imagine to be out of the Zodiak also: for those that mooue within the Latitude thereof, are seene at times, to all the world. But I omit many other reasons, as worthie to be laughed at as this, though I haue onely thought good to touch this, to confirme the opinion of *Gellius*, that his declamation was rather for exercise, then out of iudgement grounded vpon any sound reason.

In that which followeth, after he hath in silence borrowed no small part of his booke out of *Picus*, he vouchsafeth here to tell vs, That *Picus* sheweth how *Diogenes Laert.* *Seneca*, *Plutarch*, *Senecianus*, and diuers others, both auncient and moderne, reiected these toies, and that in his last booke, c. 6. he relateth that saying of *Porphyrie*, that then Oracles did faile, and suten, when they did answer by *Astrologie*. But he citeth *Picus* falsely, although it greatly skilleth not, if he had rightly alleadged him. For *Picus* is not so ignorant, as to alleadge *Laertius* against *Astrologie*: for it is sufficiently known that *Laertius* writ the liues onely of Philosophers, wherein he setteth down their opinions, and not his own, and often remembreth famous predictions, as in the life of *Democritus*, *Anaximander*, *Empedocles*, *Pherecydes* & others. As for *Plutarch* I know he affirmeth him oblique to reprehend it: but this is his oblique collection; for neither openly nor by implications, is he able to proue it. For as occasion serueth he recordeth the famous iudgments of diuers Astrologers, as of *Tarutius* in *Romulo*, of *Meton* in *Alcibiade*, of *Democritus* in the life of *Solon*, of *Ptolemie* in the life of *Otho*, and so of others, without any oblique taxation. Besides his owne opinion appeareth in diuers passages of his *Morals*, which were tedious here to be remembred. Of *Seneca* I haue before spoken, and shewed howe captiously these aduersaries in their blind partialitie, take a speech of his at passage, and vttered in meriment, to be his opinion, and iudgement: whereas according to his sect, I haue out of his grauer writings prooued him to attribute vnto the heauens, the significatio & efficiencie of al worldly accidents. And as for *Senecianus* the Philosopher, *Picus* hath not one word that concerneth him to my remembrance, neither is there any thing of his extant, or (that I knowe of) is he mentioned, sauing by *Suidas*, who describing his life, doeth not so much as touch *Astrologie*. But it may be he mistaketh *Senecianus* the Philosopher, for the Bishop to whome *Picus* attributeth that which others giue to *Cassiodorus*. Lastly concerning the testimonie of *Porphyrie*, that oracles did then faile, when they did answer by *Astrologie*, whether *Picus*, or he affirmeth it, I will iustifie it

to be false. For both *Eusebius*, lib. 6. cap. 1. de prepar. Evang. alleadgeth the wordes of *Porphyrie* to the contrarie. And though I haue before alleadged the place, yet I will here repeat the words, the better to disprooone both *Picus* and *M. Chamber*, *Quacunq; (inquit) Di; fata predicunt, stellarum motu ita futura significant, quod omnes & maxime Apollo multis responsis apernit.* But what should I neede any other witnesse, then his owne against himselfe? for in the wordes following, he produceth *Morneiu* to report, *That Apollo when he could not answer out of the starres, was wont to desire men to depart, and aske him no questions, for if they did, he threatened to tell them nothing but lies.* Now let this be put together, and whereas before he affirmeth the oracles to lie, when they did speake by Astrologie, here he giueth himselfe the lie, proouing by this testimonie, that they did lie when they could not answer by the starres. So absurdly doeth he handle contraries together, as if he would represent the old face of *Chaos*, where the contrary qualities were at warres, and continuall conflicts, vntill they were disseuered.

*Obstabat q; alijs aliud, quia corpore in vno
Frigida pugnabant calidis, humentia siccis.*

Though the trueth is, that this last is also *Porphyrie*'s owne testimonie, as appeareth in the former booke of *Eusebius*, cap. 3. But *M. Chamber* either loueth not to drinke at the fountaines, if he may ease himselfe at the channels, or els he was ashamed to crosse himselfe so directly by naming the right Author.

Neither may I let passe the wise collection which he picketh out of this testimonie. For in his iudgement he affirmeth *That this was faire warning, and plaine dealing: and he thinketh it the truest oracle that ever he uttered.* Doth any man thinke that he which vttered these words, can tell when he speaketh with himselfe, or against himselfe? The oracle when he could not resolue a question by the starres, desired his prophet not to vrge him: for if he did, he should tell a lie. But if this were a true oracle, then I truly conclude the contrarie to that *M. Chamber* thinketh, which is, that when the Oracle answered by

by the starres, they did not lie, but resolute truly. Wherefore here he hath iudged against himselfe. And if he conceiueth this to be such faire warning, it were well he would make it a precedent to himselfe, and deale as plainly with the world, and so he should not abuse it, as now he doth, vnder the pretence of truth.

That which followeth of *Alexander Aphrodisiens*, who (as he saith) beeing the chiefe interpreter of *Aristotle* among the Greekes, writ a booke *de fato* to *Seuerus* the Emperour, and *Antoninus* his sonne, in which, confuting *Fatum*, he saith nothing of *Astrologie*, which the very name of *Fatum* would haue forced him vnto, if he had not utterly condemned it, is weaker, then it deserueth an answer, beeing that absurd argument which he often vseth, *ab autoritate negatiue*. For to reason, that he contemned it, because he said nothing of it, is ridiculous. Princes take no exception to silence,

---*Tacere liceat, nulla libertas minor*

Auge petitor---

But with *M. Chamber* it is neither lawfull to speake, nor to be silent without some iniurious inference, or other. What if he writ of *Fatum*? Is *M. Chamber* no further red in Philosophers then to attribute this to the impeachment of *Astrologie*? The *Stoicks* themselves, as he may see both in *Tullie de fato*, and in his books *de diuinatione*, diuersly defined the same: some reputing it, an eternall cause of all things past, with whome *Aristotle* himselfe, in the end of his booke *de Mundo* concurrereth, as may appeare by the *Etimologie*, which he there setteth downe of the Greeke word, beeing deriued as he saith *ab εἰπῶν, hoc est conuocare, & procedere sine impedimento*, not assigning the same to the starres or to any other cause, but to the connexion of all causes together: with whom *Chrysippus* doth also agree in *Tullie*, coupling both necessarie, & free causes, to the constitution thereof. Yet to affirme that *Chrysippus*, or *Aristotle*, because they referred not destinie simply to the stars, in their definitions and discourses, doe contemne *Astrologie*, were absurd. Others againe I confesse referre fatall necessitie wholly to a celestiall cause, as *Possidonius, lib. de Fato*: and *Se-*

neca de beneficiis lib. 4. cap. 7. Whereby he seeth that Alexander Aphrodisæus might followe his owne course, without mentioning Astrologie at all. But considering he denieth Aphrodisæus to ascribe any thing to heauen, I perceiue that he neuer read his comment vpon Aristotles *Meteors*, where he may finde the motion, nature, and efficacie of all inferiour things whatsoeuer, attributed vnto heauen as the naturall beginning and first cause thereof.

Yet spareth he not in the words following to affirme, that the rest of the interpreters iumpe with him: *who* (saith he) *if at any time they name Astronomie, they shew that they meane only that which considereth the course of the Heauens.* But here we must note, that he nameth none: and I must deale plainly with him, that he is so often found to deale vnfaithfully with his reader, as I cannot take his word alone to be good, especially when I know that *Porphyrie, Themistius, Albertus magnus, Aquinas*, with infinite others, that haue interpreted *Aristotle*, doe all magnify Astrologie with one consent, and acknowledged the efficacy of the Heauenly bodies, in all things vnder the whatsoeuer. It is too intollerable therefore in a man of his learning, yeares, and grauity, thus willfully to delude the world. As for *Anthonius* vpon *Porphyrie*, we must belecue that he hath sufficiently vttered his mind in a preface, but he vrgeth nothing in particular, and when he doth, he shall receiue an answer.

In the meane time, we are are to proceede to *Auerroes* the cheife expositor among the Arabians, who (saith he) *euery where bayteth, and bunneth Astrologie, affirming it to be no art, and the figures imagined in heauen, to be but a meere fable & tale of a sub; without which notwithstanding Astrologie can hardly stand.* It is sure that *Auerroes* could not conceiue the Eccentricks, and Epicycles of the planets, as may appeare in his *Commentarie* vpon the 12. of the *Metaphysikes*, text. 45. where he quarrelleth with *Ptolemie* for his suppositions, because he could not deuise how this might be admitted without constituting more heauie bodies, besides the earth, or more centres then one to the world, or otherwise how his hypotheses could stand, without

out making them to be superfluous bodies, together vnprofitable, sauing to fill vp a void place: which his reasons are so weake, as they fall to the ground, with their owne weight, and beeing confuted by *Augustinus Niphus* in his *Metaphysicall* disputations, and others, it were superfluous for me to enter into the same, especially sith there is no consequence in the one, nor truth in the other. But to salue this he bringeth in a newe deuise for his own, which is more absurd. For to this end he supposeth, that by determining diuers orbes in one and the same orbe, the appearances of the planetes, might wel enough be recõciled. Which goodly inuention of his, he professeth there to haue meditated in his youth, but in his age he plainly crieth out *iam despero*, because he could neuer accomplish it, grieuing that vpon this scruple, his hope was thus frustrated, and that he should thus die ignorant of the inuentions of antiquity, and of the age, in which he liued. But what of this, doth it followe, that because he thus contended about the truth of these supposed orbes, and thereupon denied that part of Astronomie, to be sound, that therefore he also denied Astrologie to be any arte at all? In affirming this I will not feare to iustifie that *M. Chamber* affirmeth an other vntrueth. For in the very same text *Auerroes* saith that notwithstanding this diuersity it is better to thinke with them in this point, then to knowe nothing at all. And concerning Astrologie it selfe, I know not in how many places he acknowledgeth it an arte, which is here denied by *M. Chamber*. As for example in the very text before this he saith, *Ista autem ars, propria est huic intentioni inter alias Mathematicas, quia considerat de substantijs æternis sensibilibus, alia autem scientie Mathematicæ, considerant de accidentibus: ut ars Arithmetica, & Geometria*. So likewise in the same comment vpon the 44. text, concerning the power of the heauenly bodies, in the procreation, and conseruation of all worldly things, and in their mutuall consent and assisting one another in their operations, he resemblenth them vnto good gouernours in a common wealth, that all ioyntly lend their helpe to the administration and ordering of the same. *Dispositio* (saith he) *in inuamento corporum celestium*

um adinvicem in creando entia, que sunt hic & conservando ea, est sicut dispositio regentium bonorum, qui iuvant se ad invicem in regendo bonam civitatem. Againe if *M. Chamber* will read his Commentarie vpon the 2. chap. of the 2. booke of the *Physics*, he shall see that *Averroes* there denieth not Astrologie to be an arte, but sheweth, how naturall Philosophie and Astrologie, haue both the same subiect, and yet are distinguished by a diuers consideration. And further to let him see what *Averroes* attributeth to the heauens ouer these inferiour bodies, I referre him, for breuities sake, to his Comments vpon the 2. *de celo*, text. 58. where he confesseth one starre to haue a greater power then another: and againe to the 68. text of the same booke, where he acknowledgeth every starre to haue his owne operation: and to the 3. of the *Metaphys. comment.* 7. where further he affirmeth, the knowledge of the stars, to be a *Mathematicall* art. Which being true, howsoeuer his confessed ignorance in Astrologie, maketh him wrangle about the *Hypotheses* of the heauenly motions, which artificers haue inuented, onely to meete with irregularities: this is no deniall of the arte it selfe. For that there be no such *eccentricke* circles, and *epicycles*, for mine owne part, I am out of doubt: sith Comets (whose situations haue bene found aboue the Moones orbe, and yet not so high but they haue admitted *parallaxes*) moouing in a great circle, from the north to the south, and sometimes the contrarie way, doth sufficiently prooue, that there can be but one continued heauen, from the convexe superficies of the aire, to the vttermost limit of the *Primum mobile*: for that otherwise, they must needes haue followed the motion of those Orbes, in which they are illuminated, and besides be admitted absurdly to pearce them without feeling their motion. And of this opinion are in effect all our moderne *Astronomers*, not without some consent of the old. Wherefore we see that this great bandogge wherewith he hath professed to hunt, and bait Astrologie, hath not so much as barked at the substance thereof, considering that both my selfe, and others, will not sticke to concurre with *Averroes*, to denie the reall diuersitie of such Orbes, and yet notwithstanding

ding neither they, nor I, hunt and bay Astrologie as he imagineth.

And thus though tired in the labyrinth of his owne errors, he yet braggeth of infinite witnessses, when (God knoweth) penurie driueth him to conclude his false catalogue, with onely *Plantus Horentinus*, whose testimony, he commendeth to be worth the marking, for when he had liued 85 yeares, he cast his owne natiuitie, examining it with as much arte and diligence as he could, notwithstanding he could find no signe of long life in it. For my part I would be glad to marke it, if I could tell where to find it. But I am assured, that to this daie there neuer was such a Mathematicall animal extant in the nation of Astrologers, sauing that *M. Chäber*, by the vertue of his Poetical pen, assumeth power with one dash thereof, at the same instant, both to giue him life, to inspire him with Astrologie, and to make him 85. yeares olde, before euer he was borne. Though seeing he would needs coyne himsele newe witnessses, in the penurie of true witnessses, he might haue faigned him a little younger. For no man can reade the age, at which he began to cast his natiuitie, but wil think him more like to dote or sucke againe, then to calculate with dexteritie. But these forgeries vanish in their owne vanitie. Yet considering that he endeth the ranke of those Philosophers that haue beene produced, either to condemne Astrologie as wicked, or neglect it as vaine and foolish; with this his owne creature, I make this request to the reader, that he will but marke, what *Pythagoras*, *Plato*, *Tamocritus*, and *Alexander Aphrodisianus* haue spoken, & he shall finde that *M. Chamber* could not get one of them to open their inouthes against Astrologie, but argueth that they condemne it, because they haue not committed it to writing: whereas on the contrarie, I haue not onely shewed it to haue beene the manner of these auncient Philosophers to conceale these more secret artes, as holy and religious misteries: but besides, I haue brought plentifull testimonie; that they haue all bin skilfull in the same, and honoured it with their owne practise and writings. As for *Aristotle*, how much he hath attributed to the starres, appeareth by that which I haue alledged

leadged out of his workes, hauing many waies in his bookes *de Calo*, Naturall Philosophie, and his Metaphysickes, both acknowledged Astrologie to be an arte, and besides made singular vse thereof, as professing without it, not to haue bin able to determine of many points. So farre is he either from condemning, or contemning it. What should I say of *Endoxus*, *Porphyrie*, *Anlus Gellius*, *Laertius*, *Seneca*, *Plutarch*, *Anicen*, and *Auerroes*? whereas he hath not alleadged one sentence out of them against Astrologie, I haue prooued them to fauour the same with all their indeauour, either by the verdict of the learned, or els by their owne writings. The rest which remaine stood either doubtfull (as *Panetius*) or are found so obscure, as none but *Tullie* (whome in this case I hold no competent witnes) do say any thing of the, & that which he doth say, is no more, but that they practised not the iudiciall parte of Astrologie. And lastly he bringeth in *Plinius Florentinus*, as if beyond expectation, he had fallen downe from heauen in a golden showre, to assist him in his vntruths, beeing a meere counterfeite him selfe neuer read of, but in this legend of *M. Chamber*. All which I haue thought good to recapitulate, for the better memorie of that, which he hath beene able to alleadged out of Prophane writers, against this arte, wherein the reader hath not yet scene that infinite collection of Philosophicall testimonies, by which he gloried to prooue it so condemned and neglected, as his title maketh shewe, and as it had beene either fitte for him to prooue, or at the least not to haue protested any such matter to the world in the front of his chapter.

But now as if he had produced all the most famous *Heroes* of the auntient world on his side, he maketh such slender account of *Those that haue written in defence, or approbation of this art, either newe or old, that in regard of their paucitie you may well say of them, Apparent rari nantes in gurgite vasto, there appeare here one, and there one like drowned rattes. As if multitude were a fit rule whereby to measure the truth. Ostentimes Maior pars meliorem vincit*: though of those whome he hath yet produced, we see there are so fewe left to maintaine his assertion

sertion that these impugnors of Astrologie might more aptly be resembled, to his drowned rattes. For it shall well appeare (whatsoever he saith) that Astrologie hath beene so admired, and honored, by the sages of antiquitie, that it neuer was destitute of patrones, friends and followers, from the beginning of the world to this day. Concerning the inuention hereof there hath not wanted some controuersie among writers; *Aristotle* attributing the same to the *Egyptians*, *Tullie* to the *Affryrians*, *Cassius Rhodoginus lib. 18.* to the *Sadonians*: And that it hath receaued the increase vnto which it hath since grown, by the sages of the *Chaldeans*, *Persians*, *Indians*, *Egyptians*, *Greekes*, and *Arabians*. And from which of al these soeuer, it first tooke life, most certaine, and assured it is, by the testimony of all auntient historiographers, that the priells & prophets among the *Egyptians*, the *Chaldei* among the *Babylonians*, the *Magi* among the *Persians*, the *Gymnosiphists* among the *Indians*, the cheife Philosophers of *Greece* and *Italy*, & the *Druides* of *Fraunce*, were all Astrologers, and esteemed by these nations for the wisest men. But to the ende, no man should doubt the antiquitie of this knowledge, I haue in the second chapter prooued out of *Iosephus* his *Antiquities*, *lib. 1. cap. 2.* that the first Propagators, and parents of mankind, I meane *Adam*, *Seth*, and their posteritie, did addiect themselues vnto it, and thereby foresee the double destruction of the world, and least therewith Astrologie should perish, engraued the same in two pillars, one of stone, the other of bricke, for a monument to all posteritie, that of stone remaining in *Syria*, (as *Iosephus* testifieth) in his owne time. And in the third chapter of the same booke, he biddeth no man to thinke it fabulous, that the fathers of the first world liued so long; for (saith he) God gaue them that long life, that they might the better learne these artes (expresly naming astrologie, and Geometrie) *Quæ (saith he) discere non potuissent, nisi sexcentis viverent annis. Per tot enim annorum curricula magnus annus impletur.* In the 8. chapter of the same booke, he further testifieth, that *Abraham*, hauing learned this knowledge in *Chaldea*, where he was borne, when he came into *Egypt* in the time of that v-

niuersall famine, first taught the knowledge of the Starres, & Arithmeticke, vnto the Egyptians, who before his comming were ignorant therof. From which time it is certaine, that the Egyptians did greatly augment this arte, and made it more perspicuous and famous then it was before. In so much that some attributed the first inuention of Astrologie vnto *Atlas*, their king. For so saith *Diodorus Siculus*, lib. 4. that he was the first that disputed of the Sphere amongst men. From hence the occasion of that fable rose, that he did beare heauē on his shoulders: with whome *S. Augustine* in the 18. booke de *Ciuit. Dei.* concurring, testifieth in this manner. *Atlas magnus fuisse Astrologus dicitur, unde occasionem fabula inuenit, ut eum Cælum portare confingeretur.* Whereupon *Ensebius* also in *Prepar. Euang.* affirmeth that *Enoch*, who liued about 600. yeares after the creation of the world, and *Atlas* were one & the same man: though by other historiographers, it is certaine that *Atlas* did liue after the flood. Neither was his brother *Prometheus* of lesse fame in this arte, whome the Poets for his continuall contemplating, and obseruing of the heavenly bodies, saigne to be chained to *Caucasus*, and to haue a *Vulture* gnawing vpon his heart, because he did steale fire from heauen: by which his vigilancie and paines to attaine the knowledge of Astrology, is meant. *Atlas* is further reported to haue resigned the burden of heauen to *Hercules*, for his excellent skill in this knowledge, who from the Egyptians, is first said to translate the arte of Astronomie into Greece. About the same time, or rather before, flourished *Zoroastres*, who as *Plinie* and *Suidas* record, writ 3. bookes of Astrologically predictions: others speake of 14. pillars erected by him, whereof 7. were brasle, and 7. were bricke, in which he engraued the 7. liberall sciences. But to returne to the course, which before is interrupted: Here I may not forget to remember the nephew to *Atlas*, I meane *Mercurius Trismegistus*, so named from his treble greatnesse; for that he was the greatest Philosopher, the greatest Priest, and the greatest king that euer the Egyptians had. For that as *Diodorus Siculus* reporteth, the Egyptians did choose their Priests, out of their Philosophers, & their kings

kings out of their Priests. And therefore as he excelled their Philosophers in wisdom, so did he their priestes in religion, beeing taken by the Iewes to be *Moses* himselfe: and that he liued about the time of *Moses*, all Chronologers doe agree. *Clemens Alexandrinus*, lib. 6. *strom.* reporteth, that he writ foure bookes of Astrologie, and some of his writings, which fauour of diuine wisdom, are still extant, in which he is not silent of the vertue and influence of heauen. But of Astrologie it selfe (his *Iatromathematica*, and his *aphorismes* excepted) we haue litle. It sufficeth neuerthelesse, that for his predictions he was accounted a prophet, in so much that *S. Augustine* doubted whether he did foretell by the starres, or by the reuelation of the deuill. Though with what reason, I leaue to others, sith by extraordinarie reuelation he spake plainly of Christ, the last day, and the resurrection, for the which *Lactantius* numbred him among the *Sybillis*, and the prophets. And hereto let passe what *Lucian* reporteth of *Phaeton*, and what *Plinie* saith of *Endymion*, for their studie of this arte, and their reforming of the Sunnes motion, and the Moones, I will descend next to *Berosus* the Chaldean, who beeing no lesse famous for his predictions, then for his historie, as *Plin.* testifieth, l. 7. c. 37. had his Statue erected in the schooles of Athens (where he taught) with a golden tongue, thereby signifying the trueth of all he foretold by this arte. The like honour had *Hippocrates* done vnto him, who though a physitian by profession, yet ioyned so the practise of Astrologie withall, that he accounted it impossible to be a good Phisitian without it. And (as *Plinie* in the former place reporteth) he long before foretolde the plague which fell in Illyria, and sent his schollers abroad into euery cittie, for to cure the same, for the which all Greece honoured him, as a god, and decreed the sacrifices of *Hercules* vnto him. I might here match *Galen* with him, sith in euery place he doth so magnifie Astrologie, and besides testifie his owne practise thereof, but especially lib. 3. de dieb. decret. cap. 1. 3. 4. 5. & 6. and in diuers other places. So addicted was *Anaxagoras* that excellent Philosopher to Astrologie, that he accounted not this earth, but Heauen to

be his country, affirming himselfe borne for none other end, then to contemplate and behold the Sunne, the Moone, and the rest of the celestially bodies. And how renowned he was for his predictions, *Laertius* and *Suidas* in his life, and besides them *Plinie*, lib. 2. cap. 6. and *Celsus Rhodiginus*, lib. 1. cap. 7. doe sufficiently testifie. I haue before made mention of *Thales* the *Milesian*, one of the seauen wise men of Greece, who for enriching himselfe by Astrologie, is while the world standeth, eternized by *Aristotle* and *Tullie*: as also for his famous prediction of that great Ecclipse of the Sunne, in the time of *Astyages*, which presaged those great mutations that afterward happened in Asia. To these not vnworthily may I adde the remembrance of *Apollonius Thyanaus*, who (as *Suidas* and *Philostrophus* in his life report) after he had travelled *Egypt*, *India*, *Persia*, and *Chaldea*, grew to that admirable perfection in this arte, and in all kind of *Magicke*, that for his Oracles and Diuine predictions, he was by those, which then liued, reputed a God, in the shape of a man. *Philostrophus* further affirmeth, that he writ foure bookes of Astrologie. I haue before spoken of *Publius Nigidius*, *Theagenes*, *Thrasylus*, *Sylla*, *Asclepiarion*, *Ptolemie*, *Scribonius*, and others, as they are recorded by seuerall Historiographers, to haue excelled in this knowledge: and if I should in this manner insist vpon euery one, I might fill a iust volume. It is sufficiently knowne that besides these I might alleadge *Anaximander*, *Possidonius*, *Aratus Solensis*, *Timochares*, *Hipparchus*, *Eratosthenes*, *Macrobius*, *Andromachus*, *Proclus Diadacus*, *Sosigenes*, *Menelaus Romanus*, *Theodosius*, *Xamolxis*, *Jablicus*, *Hermippus*, *Clasimenes*, *Artemidorus*, *Anaximenes*, *Dositheus*, *Dardanus*, *Euclemon*, *Cretodemus*, *Calisthenes*, *Cleostratus*, *Meton*, *Metrodorus*, *Fronio*, *Philemon*, *Theophrastus*, *Lencippus*, *Calippus*, *Melampus*, *Polymarchus*, *Conon*, *Theon*, *Pappus*, *Albumazar*, *Almaon*, *Abraham Avenezra*, *Albategnius*, *Thebit*, *Iergis*, *Omar*, *Abenragel*, *Demophilus*, *Valens*. And to come to our latter times since *Alphonsus* last reuiued the study of Astronomie, who knoweth not that *Georgius Purbachius*, *Copernicus*, *Regiomontanus*, *Schreckensbachius*, *Wernerus*, *Blanchinus*, *Strophlerus*, *Augustinus Niphus*, *Manrolicus*, *Nomius*,

Tanſſeter, Trubemius, Taiſner, Bacon, Eſchuydes, Campanus Gazulus, Reinboldus, Schoner, Leovirius, Cardan, Gemma Friſius, Bellanius, Piſtatus, Scalger, Stadius, Trapezantius, Pontanus, Marſilius Ficinus, Pencerus, Daſypodius, Nabod, Turneſſerus, Elias Olans, Meſſlinus, Ranzovius, Maginus, Origanus, Everardus, (beſides thoſe Divines, which I have named in the 2. Chap.) have excelled and deſerved no leſſe commendation in theſe ſtudies, then thoſe Astrologers did, that lived in former times. To whome I could ioine many moſt excellent and learned men, inferiour to none that I know now living, even of our owne cōntriment, that for their ſkill and paines in this ſtudio, deſerve to goe hand in hand with the beſt. But I am afraid I ſhall be thought too long in the particular repeating of thoſe, whome I have already ſet downe: although I have omitted many, and made choiſe but of ſuch as have bin in all ages honoured for their ſingular learning, being driven hereunto, to the ende, that *M. Chamber* might ſee, how vainly he compared them to drowned rattes, appearing here and there one, and in other places how injuriouſly he calleth theſe Philoſophers, and famous men of the world, paltrie and ignorant wiſards, figure-flingers, lyars, and (which is moſt abſurd and preſumptuous) ſentenceth them, whome God hath from time to time ſtirred vp to the conſervation and augmenting of this knowledge, plainly to be damned.

This alone is a ſufficient answer to that which followeth, where for lacke of theſe excellent testimonies, he ſaith that Astrologers otherwise would never ſue for ſuccour to thoſe counterſeits, to wit, a booke of *Ariſtotles*, intituled of great coniuñctions, and ſecrets of *Alexander* which was never his: when theſe are but the ſlaunders of *Picus*, although *Laertius* in the life of *Ariſtotle* doth affirme, that he wrote one booke of *Aſtronomy*, and another, whereby to diſcerne tempeſtes, and mutations of the aire, which we have not. And he ſeeth that the ſhift, which Astrologers uſe, is not ſo poore, that they muſt be driven to that counterſeyt of *Ovid de vetula*, and theſe *Necromantick Images*, fathered vpon *Albertus*, and *Aquinas*, as before he alledged the like of *Plato* his *inſtitution bookes*. It is ſufficient

that *Ouid*, *Virgill*, and before them *Hesiod*, *Orpheus*, *Linus*, and in a word all other poetes haue nothing excellent in their workes that is not adorned with the motions, rising, setting, and efficacie of the starres: and that no man can vnderstand the auncient poetes, except he haue beene conuersant in this studie. And as for *Albertus* and *Thomas*, without these superstitions monuments, I haue in the 2. chapter at large, made vse of their helpe, as I haue done the like in this chapter of *Platoes* testimony, without recourse to those forgeries, which are published in his name.

And although after the repetition of these childish trifles, he affirmeth in effect that this is all the euasion *Astrologers* haue, as if they were faine to grace themselues with such bables, for want of meanes, he remembreth himselfe againe, and saith, *That they are able to produce Ptolemie, Haly, Firmicus, a Albumazar, with other good Philosophers, if he could hit on the.* And to diminish from their authorities, he followeth the practise of *Picus*, who quarrelleth with euery one in some respect or other. And first he beginneth with *Ptolemie*, whome as he confesseth to be a rare man in the *Mathematicks*, so for this matter of *Astrologie* (saith he) one said very well of him, that he was *Optimus malorum*, that is, of bad the best. Thus we see no man can escape the virulent and malicious detractions, wherewith this aduersarie, like another *Archilochus*, (*Quem proprio rabies armavit Iambe*) seeketh to deprave all men, though neuer of so great desert: and even him, whome in his Oration he extolleth for his wit, paines, and learning, to be so rare and excellent, that he seemed to be out of the common reach of men: yet here no better then of badde the best, and at his pleasure taxed for his want of Philosophie, and misunderstanding of *Aristotle*. But of such a one *Horace* saith,

— hic niger est, hunc tu Romano cauesco,

I know *M. Chamber* shiftech this iniurie from himselfe to *Ptolemie*, vpon diuers learned men, that haue taken exception for his diuision of contemplatiue Philosophie in the beginning of his *Almagest*, into Theologicall, Mathematicall, and naturall, because all things, as he there saith, consist of matter, forme, and motion,
which

which are separable by thought onely, and not in deede. But who are these learned men, that take this exception to *Ptolemies* diuision of Contemplatiue Philosophie? Onely *Picus*, from whome *M. Chamber* hath both this, and in effect his whole chapter. Otherwise I affirme, that he is not able to produce one, that hath quarrelled with *Ptolemie* in this point. And were it graunted, that *Ptolemie* herein had failed, must this needes be such a disgrace vnto him, that therfore his profession of Astrologie must beare the blemish? was *Picus* himselfe free from errors, that defended *Magicke*, and yet reprehended Astrologie? yet neuertheles, when he was otherwise knowne learned, none but wranglers would shie from the matter, to obiekt his slippes. This obiection therefore, is meere superfluous, and yet sith in truth the diuision it selfe is *Aristoteles* in the 6. & 11. of his *Metaphys.* whose authority (*Ptolemie* also alledgeth) they cannot blame the one in this respect, but they must also blame the other, and so controll *Aristotle*, as well as *Ptolemie*, if there were any want to be found (as there is none.) Wherefore *Picus* doth not ignorantly reprehend the diuision as *M. Chamber* doth, but only the reason, which he giueth thereof in expounding this diuision, as he maketh matter, forme, and motion, to haue reference, to the members thereof. But had not *Picus* beene more apt to carse, then interpret indifferently, he hath no such great occasion giuent him, by this exposition. For when *Ptolemie* affirmeth all things to consist of these three, he meaneth not absolutely, sith neither God, nor many other things, admitte this composition. But he meaneth, that all things doe consist of these three, because they are to be found in all naturall things from which our knowledge ariseth. And first that whatsoeuer is naturall doth containe matter, and that abstractions are Mathematicall formes, I thinke no *Peripatetike* did euer doubt. But whereras *Picus* demandeth how the third kind, namely the *Theologicall*, can haue any originall from motion, considering that God himselfe, as he is the author of the first motion is properly enquired of by the Philosopher, and not by the Diuine, I answer that this is good enough, euen for the same reason that *Aristotle*.

stotle maketh both the naturall Philosopher, and the diuine to consider one thing. For the naturall philosopher considereth of the celestiall motions (as appeareth in the 8. of the *Phys.*) onely to finde out the first moouer: but the Diuine considereth God, the cause and author of motion, as he is moouable in his owne essence, and by consequence eternall, and so separated from all materiall condition, as we are taught in the 6. of the *Metaphys.* So that as the diuine hath his vnderstanding thus eleuated by motion, to consider the immooneable, eternall, and most simple nature of God, Metaphysically, though motion it selfe attaine not vnto it: So both *Pieus* and he may see, that the Philosopher, and the Diuine may by motion be ledde vnto God in seuerall respects: the naturall Philosopher (as I haue said) to consider of him as the first moouer, and not as God: but the Diuine onely as God in the former respects. And thus saith the Apostle, that by these sensible things, we come to vnderstand the inuisible things of God, who indeede is the proper subiect of Diuinitie. And thus *M. Chamber* may see, how peruersly he findeth fault where there is none. For *Ptolemie* neuer meant that all things pertaining either to naturall Philosophie, the Mathematicks, or Diuinitie, did consist absolutely of matter, forme, and motion; but that these three being found in all naturall and sensible things, considered apart by themselves, did lead vs to the proper subiects, of these three contemplatiue sciences, as may more truely appeare by *Ptolemies* own wordes: Nam (saith he) *cum res omnes ex materia, & forma, & motu consent, quorum singula quauis minime seorsum a subiecto inspicere possint, intelligi tamen sine reliquiis possunt.*

Againe he taketh exceptions to *Ptolemies* Philosophie: Because in yeelding the reason, why the moone is mist, he ascribeth it to the vapours, which it draweth from the earth, which I denie to be true, and doe further affirme, that this error ariseth from the false interpretation of the words, by such, as neither vnderstand the sense, nor consider the antecedents, or the consequents. But he is a Grecian, and therefore I referre him to the originall in the 4. chap. lib. 1. *Quadrupart.* where he shall see

no colour to thinke, that *Ptolemie* ascribeth the moisture of the Moone, to the vapours which shee draweth to her selfe: but speaking of her effects, he maketh them double, the one naturall, and proper to her owne influence, namely to moisten, which (he saith) shee doth the more powerfully, because of all the stars shee is next to the earth, and thereby doth the more manifestly cause moisture to evaporate: the other is accidentall, as shee doth heat by that light, which the Sunne communicateth vnto her, and in respect of both these qualities, namely heat and moisture, doth therefore most properly of all other starrs, mollifie and breede putrefaction. Which if he denieth to be good Philosophie, I affirme that he knoweth not what pertaines to second qualities, nor yet to generation, nor corruption. But yet he further cauills with the Moone, replying that if this were so, then *how much more moist, should the Sunne be, which is knowne to draw infinitely more?* Euen so much more as *Al. Chamber* is knowne to be a better philosopher then *Ptolemie*, which is not at all. For there is great difference betweene the power of the Sunne, and of the Moone, sith besides that naturall efficacie, wherewith shee is indued to predominate in moist things, through the weake light which shee receiueth by the reflexion of the Sunne, shee doth also shed & infuse a weak & luke-warme heat, which doth rather melt & attenuate then wast moisture, & so increafe & mooue it: as we see temperate bathes, and the spring doth mooue fluxes of the humours. From whence it cometh that they which are aptest to distillations of the rheume, are sensibly offended by the Moone, because this weake heat which shee proiecteth, doth cause the humours to runne, whereas they are not so much hurt with the Sunne, which doth not more melt humours, and attenuate moisture, then by reason of his great heat, he doth also consume them. Which *Plin. lib. 2. cap. 9.* hath philosophically exprest in these words, *ideo molliore & imperfecta. vi. solvere tantum humorem, atque etiam augere quem solis radij absumant.* Here then he seeth, that though the Sunne and Moone, doe attenuate vapours, and cause them to rise; yet the heat of the Moone being imperfect, in respect of the

Sunne, will increase moisture, when the Sunne shall dissipate and consume it.

Further he reprehendeth *Ptolemies* philosophie, in making *Saturne* to be cold, because of his distance from the Sunne, and *Mars* hot by reason of his vicinitie. Which though it were *Ptolemies* meaning, might very well be admitted, without impeachment to his Philosophie. For considering that, as *Cardan* noteth, the starres doe shine with a double light, their owne, or that which is inherent in their substance, and againe with the light of the Sunne, which is reflected from the neat, pure, and solide bodie of the starres; (both which are euident in the illuminations and ecclipses of the Moone) for these reasons, the causes are manifest to him that vnderstands any thing, why *Ptolemie* ascribeth these qualities to *Saturne* and *Mars*. For sith *Saturnes* starre is farre remooued from the Sunne, he receiueth the Sunnes beames but weakely, and therefore can not heat by them, but rather refrigerate in comparison of vs, as water that is neither hotte nor cold, but lukewarme, and of an indifferent temper betweene both, added vnto hote water, doth not increase heat, but coole. And sith *Iupiter* and *Mars*, whose orbes are tenne times greater then the orbe of *Venus* and *Mercurie*, are interposed betweene the Sunne and *Saturne*, it doth necessarily follow, that his distance must be greater then the Moones, and so receiue his beames lesse effectually. But for mine owne part, I vnderstand *Ptolemies* wordes, as *Haly* here doth, which is, that *Saturnes* operation or vertue, is farre differing from the efficacie and worke of the Sunne and the Moone, for that the one causeth heat, and the other (as hath beene before shewed) raiseth moisture. And therefore when with the Sunne and Moone, he compareth *Saturne*, whose qualitie is cold, with some siccitie, in this point he is contrarie to both lights, as he is also in place furthest remooued from them, and this to my seeming hath *Ptolemie* himselfe expressed in the words following, as it were in a glosse. For the vertues both of this starre, and of the rest, are tried out by obseruation of their configurations with the Sunne and Moone, and that according

ding to them, it is manifest, that they doe frame the manner of their operation after a diuers sort, as the quality of the circumfused aire is intended or remitted. Whereby it is euident, that because the efficacie of the Sunne and Moone is more manifest vnto vs then of other starres, and haue a more simple motion, and that the operation of the rest of the starres seemeth hidden vnto vs, in respect of theirs, which is so euident; he holdeth it meete that we consider the starres as they haue communitie, or participation with the two Lights by their figures, or aspects. For as thereby they increase or diminish from the operation of the Lights, by often obseruation hereof, their natures come to be knowne, as in the former chapter I haue at large shewed. For that if we alwaies finde them to follow one manner of operation, we may certainly conclude their vertue accordingly.

Lastly whereas he yet further demandeth against *Ptolemy*, That if *Mars* hath his heate from the Sunne, why is not the Sunne as hotte or hotter then *Mars*? It would make a man conceiue, that as this question cannot proceed from one, that was euer entred in the principles of Astrologie, so he is as destitute of sense. For Astrologie teacheth vs, that of all starres, the sunne is the hottest, and Philosophie confirmeth it, as he hath most light, which euer conueieth heat with it. The experience whereof we see in burning glasses, and the Scripture it selfe, Psal. 19. saith, nothing is hidden from the heate of the Sunne. Againe, there is no man that euer enioyed the Summers heate, when the Sunne commeth neereft to our *Zenith*, but is driuen to confesse as much, by the manifest feeling of his owne sense. Yet here this profound aduersarie, supposing *Ptolemy* to deriue heate from the Sunne to *Mars*, inferres that the Sunne should be hotter then *Mars*; as if I should for the like reason inferre, that the fire, which heateth the water, is hotter then the water, which no mā that hath his fiue wits wil denie. And therefore *Ptolemy* according to reason & sense maketh heate predominant in the operation of the Sunne, but siccitie more then heate in the effects of *Mars*. And thus whereas he concludeth against *Ptolemy* that these things are

ridiculous in him, and not worthy confutation, he seeth the scorn hereof reflected vpon his owne ignorance, in taking vpon him to controll that, which he neuer brake his sleepe to vnderstand. Wherefore hauing now heard, howe he hath sought to diminish from that credit, which the authoritie of *Ptoleme* addeth to Astrologie, by detracting from his learning and philosophie, he proceedeth to others whome he hath before named. And as he passeth by *Albumazar* in regard of that, which hath bene before spoken, concerning him, so doe I, meaning to proceed to *Firmicus*, whoe by vouching his own authoritie in another place, he sentenceth to be but a talker. But if *Firmicus* deserue no better conceit, what shall we thinke of *M. Chamber* himselfe, that chattereth nothing but (like the Pie) that which *Picus* and others teach him? The reason of this great contempt of *Firmicus* is because he writeth, That *Mercurie* in a night natiuitie, may possesse *Medium Celi*, or the tenth house, whereas it is plaine, that *Mercurie* can neuer be there then. Which affirmation doth no lesse bewray a malicious disposition in this aduersarie, then it doeth his owne ignorance. For though *Picus* thus charge *Firmicus*, yet he addeth not the Tenth house, to *Medium Celi*, as *M. Chamber* doeth. Neither hath *Firmicus* any such wordes. Wherefore though in this addition, by seeking to explaine what *Firmicus* meanes by *Medium Celi*, his cheifest scope is, slaunderously to taint *Firmicus* with ignorance, it discovereth his owne want of knowledge most of all. For that the *Meridian*, passing by the opposite point, doeth as well cause the Fourth house, to deuide heauen equally, as the Tenth. And therefore what ignorance is this in him, that knoweth not the *Mid-heauen* to signifie both, but to falsifie his author beyond the rules, of all humanitie, or ciuill honestie, forgeth that of himselfe, which no dolt would speake, and much lesse *Firmicus*? For whereas *Firmicus* mentioneth the situation of *Mercurie* in the *Middle beauen*, in a nocturne geniture, he afterward in the chapter of *Venus* and *Mercurie*, lib. 2. expoundeth himselfe. For when he supposeth him to be in the Fourth house, *Hec est* (saith *Firmicus*) *in Medio Celi*, so expounding himselfe in many places.

And

And whereas he examineth the situation of the planets in the particular houses; as well in nocturnall as diurnall genitures, where he speaketh of *Mercuries* place in the 9, 10, and 11. houses, he neuer putteth a case of a highly geniture, as he doth in the rest of the houses, but leaueth to make mention thereof, and in the meane time, how grossely doeth *Picus* in that place (reprehending *Firmicus*) speake of *Mercuries* absence from the sunne, by the space of 40. degr. when it is certaine that in his vttermost limit, he attaineth not to 28. degr. of distance: which error *M. Chamber* warily auoided, though by his owne additions, he fell into another no lesse.

Next he taketh exception to *Guido Bonatus*, who (as he saith) feareth that the foure *Mathematicks* cannot stand if *Astrologie* faile, But full wisely, as if he knewe not the difference between *Astrologie* and *Astronomie*. Certainly *Bonatus* herein hath spoken as wisely as *M. Chamber* himselte. For within three chapters he acknowledgeth auntiently that there was no difference, and I am sure that *Ptolomie*, lib. 1. cap. 1 *Quadripart.* & againe, cap. 3. thereof, and in other places calleth the arte, *Astronomie*, and the predictions, *Astronomicall.* *Galen*, lib. 3. cap. 6. & 12. *de diebus decretorijs*, calleth the Egyptian *Astrologers*, *Astronomers*. And I haue before prooued that these wordes were alwaies indifferently vsed, and that *Aristotle* in his *Physic* in his bookes *de calo*, & in his *Metaphy.* acknowledgeth *Astrologie* by this very name, as well to pertaine to the *Mathematicks* as to naturall philosophie, the arte it selfe beeing deuided into the contemplatiue, and practicke parts: the one concerning the motions, the other the iudgements, which beeing but parts, he would nowe make to be seuerall artes, when it is certaine, that the one without the other were of small vse. But it skilleth not greatly what he saith, sith the reader must needs iudge, they want matter, that are faine to obiect such slender matters as this.

As impertinent and friuolous is that authoritie of *Bardeanes*, whome *M. Chamber* commendeth for a very fit instrument to haue a very good edge this way, though of all other it shall appeare the bluntest weapon that he hath yet vsed. For

he reporteth that among the *Seres* the law forbiddeth murder, adulterie, and idolatrie, so that in these countries is neither whore, theefe, nor murtherer: neither doth the fierie starre of *Mars* in the midst of heauen there, force any mans will to manslaughter, neither could *Venus* in coniunction with *Mars* cause any to mistresse another mans wife. Without doubt these *Seres* were citizens of *Utopia*, or rather of heauen it selfe. For haue not other countries here with vs in *Europe*, the gallowes, or the wheele for murther, the stake for idolatrie, diuorce, and other punishments, both corporall and pecuniarie for adulterie, established by lawes, as well as the *Seres* had? How childish and ridiculous is it then, that we must beleue humane constitutions of that vigour, when neither mans law, nor Gods law can worke the like effect in other places of the world? Againe our question is not of these actions, which men either performe, or forbear, as they are compelled by law: but what their inclinations are, as they follow their owne naturall disposition. Whereupon I demaund whether these celestiall, or rather angelical *Seres*, were in his opinion, borne without affections or naturall motions vnto these vices? If he denie it, the Scripture and Diuinitie are against him: if he confesse it, (as of force he must) it is as much as the Astrologer doth require; sith he professeth onely to shew the naturall inclinations whereunto we are prone, as the passions, and appetites follow the constitution of the bodie, and imposeth not a necessitie, being for this cause in their iudgements thought by the rules of Astrologie, to respect lawes, education, custome, exercise, companie, and other circumstances, which may greatly either further, or hinder the naturall inclination of men. And as for that imputation of manslaughter and adulterie, wherewith *Bardefanes* maketh Astrologers to staine *Mars*, *Venus*, and the heauens, it hath bene before answered in the obiection of the Penitent, in the ende of the 2. chap. where I haue freed the starres from sinne, and prooued the fault to rest in our first defection, and falling away from God. Wherefore to answer particularly to those customes, vnder (as he reporteth) by the *Brachmanni*, by the *Indians*, by the

Persians, by the *Magussai*, *Egyptians*, or any other, I still say, that Astrologers doe not so attribute to particular constellations in natiuities, that they neglect the consideration of generall customes: So further in these generall dispositions, or customes of nations, *Ptolemie lib. 2. Quadripart. text. 16.* guideth our iudgements, by the *Triangle*, and disposers thereof, as euery countrey is particularly subiect vnto them. Besides what he speaketh of the *Iewes* circumcision, and Christian faith, he knoweth to be without the limits of Astrologie, as depending vpon a Diuine and supernaturall institution, and therefore improperly mingled with those inclinations which we haue by nature.

But whereas he continueth this veine of fabling, in that which followeth, what should a man say, but with *Horace*

Insanit veteres statuas Damaspipus emendo?

For we must belecue it to be no fable, that the people beyond the *Nasamones*, and their next neighbours *Madians*, and the people called *Lumenfes* here in Europe, be all *Hermaphrodites*, and that euery one at the first doth choose whether sexe he will, and hold himselfe vnto it, on paine of death. Whereupon he demandeth, and that very wisely, if these, for this conuenience, be all borne vnder one starre, and whether the same constellations should not make *Hermaphrodites* here, as well as there. For the credit of the first two, he auoucheth *Calliphanes*, but for the *Lumenfes* here in Europe, I thinke we must goe seeke them beyond *Montes Lune* in *Africa*. For I am sure they are not to be found in our auncient or moderne Geographicall tables, nor in any Historiographer that I know. But it is no nouelties, that he should feede his reader with fictions. And considering he hath beene a traoueller (as I heare) we may giue him leane to speake something of his owne authoritie. Wherefore to returne to the former, who, that is a Philosopher, would dispute with such arguments? when *Plinie* in the very next chapter, reckoneth *Hermaphrodites* among prodigious birthes, after which sort Astrologie vnder this title considereth of them. How then can *M. Chamber* be so silly, as to beleue that against Philosophie, nature will continue her errors, as shee doth the kindly

ly *Species* of other things? He seeth, though *Plinie* report it, that he laieth the burthen vpon *Calliphanes* his author, as he doth (for his owne discharge) cite *Isgonus* and *Nymphodorus* to report other incredibilities, as well as this. And further to disproue his assertion, I referre him to *Herodorus* in his *Melpomene*, to *Polydor. Virgil, de rerum invent. lib. 1. cap. 4.* and to *Belforest* in the 1. of his *Cosmographie, chap. 7.* who all agree, that aunciently, and at this day these people haue many wiues, and that the first night they are married, the woman prostitu- teth her bodie to all the guests that are inuited, and that not secretly, but openly. And further *Lucan, lib. 8.* and with him *Munster*, and *Maginus* vpon *Ptol. his Cosmogr.* doe all record them for barbarous people, and robbers and spoilers, but make no mention of this prodigious fable of both sexes. So that it seemeth a wonder vnto me, that he which is so credu- lous in euery thing, should yet be so incredulous in *Astro- logie*.

For, as if he did beleue it in good earnest, he continueth still this fabling vaine of another great people called *Arimaspi*, who are all borne with one eye onely, to which I might an- swer with *Propertius*,

Non noui humani sunt partus, talia dona.

For as well might he stuffe his pages with those other fables of *Africa*, as with this of *Scythia*. If we will beleue *Pomponius Mela, Solinus* and others, there are diuers sortes of mon- strous people in *Africa*, whereof some haue heades like dogges, other no heades at all; and some that haue but one legge, the foote where of is so bigge, that it serueth their whole bodies, lying vpon their backs, for a shelter against the sunne. Here also he maie reade, of the *Iyemeis*, with diuers reports of other monstrous people. But sith it hath pleased him to make choice of these *Monoculi* onely and to grace their ori- ginal with the cōceit of *Eustathius*, who (saith he) doth not refer the same to the stars, but to their winking of one eie whē they shoot: for with much winking in ayming, that eie waxed lesse: first in the fathers, then in the sonnes, then in their children, and so stil lesse & lesse, till at last it was quite out, and so continued, sith (I saie) this

this reason seemeth so pythie, and prettie vnto him, that the custome of winking only, when these people did exercise shooting, hath worne awaie an eie, let him satisfie me, or any man else, why *Englishmen*, *Tartarians*, *Genowayes*, *Muskettiers* of all nationis, that vse all kind of shooting with crosse-bowes, long-bowes, and peeeces; and winke as much, as euer the *Arimaspi*, should still retaine both their eies; without either diminution, or deprivation at all, or lette him consider, if this were graunte, how that other eie, which remained, should be transposed into the forehead, as these writers report. If he leaue not this fabling, in time Astrologers may aptly apply that which *Horace* saith of *Vinius Asella*,

--- *Asinæq; paternum*

Cognomen uertat in risum, & fabula fiat.

What he alledgeth out of *Herodotus*, I belecue as well as any thing in his storie, for he reporteth it, as an eie-witnes. Neither is it any maruell that the continuall shauing, and going bare headed of the Egyptians, would make their skulles harder then the skulles of the Persians, who alwaies accustomed to keep their heads tender with great turuiles, such as the *Turks* vse at this daie. But yet this is no impeachment to Astrologie. For all Astrological precepts & predictions are to be vnderstoode by those limitations, which I haue before mentioned, so as though by nature, we haue our inclinations & dispositions of bodie, from the heauens, yet not so necessarily, and fatally, but that custome will be of great force to alter them, as we see a plant growing crooked, may by diligence be made to grow straight, and wild beastes by arte are tamed and made sociable.

Longa dies homini docuit parere Leones.

And therefore what maruell is it if custome doe breed a difference in the bodies of men and alter them from that condition, which they had by nature? this no Astrologer euer denied. And therefore this example needeles.

But how doe these fabulous reports and tales prooue that, which he did pretend in the head of this chapter, that Astrologie is condemned of Philosophers, as wicked, or contem-

ned as vaine, and foolish. This was the state of the question now betwene vs, from which he hath long wandred, & therefore I might iustly haue refused to answer to any one of them, seeing they are not *ad idem*. And no more is that which followeth to the matter, that we had first in hand, where he telleth vs, that by his former discourse we may see *There is more required to the conueniencie, and difference, then the position of starres according to that of Aristotle, Sol et homo generans hominem, not Sol alone, nor homo alone*. For who euer doubted this, except we should either admit continuall creation, or bring in equiuocall generation of ment? But whereas he alledgeth that saying of Aristotle to prooue that the position of the starres alone is not sufficient to the generations of things, what could he produce, that may more aptly be retorted against himself. For if man alone, without the action of heauen, is not sufficient to procreate his like, he hath in a word concluded more against himselfe, then he hath said for his cause in his whole booke. Such here the Philosopher maketh man no other, then the instrument of heauen. And as the instrument without the artificer is not able to worke any thing to effect: So it prooueth that man, and all other inferiour causes are first mooued and disposed by heauen, whose vertue is afterward, but brought to effect, as it is receiued by them. For we see that at all times, every creature is not apt to generation, as experience confirmeth in brute creatures, which follow the seasons of the yeare, as they are distinguished by the rising of diuers constellations. And to as small purpose doeth he alleadge that other axiome, *ut res habet ad esse, sic se habet ad cognosci*. For I haue before shewed that Astrologers, by knowing the motions, the secret properties of the starres, and the configurations of heauen, doe also knowe the causes of those effects, which they demonstrate: for they reason alwaies from the efficient causes, first presupposing that the matter is proportioned vnto them; and therefore I see not how he concludeth by these authorities against Astrologie.

But after all these prophane testimonies, fables, and digressions, he produceth a text out of Ecclesiastes, cap. 7. vers. 1. [which

which becommeth the rest as a veluet patch doeth a beggars cloake. Where the ende of *Salomons* speech is not to seclude fro men all kind of Prescience, or the foreknowledge of such effects, as are obserued in their causes, for so he should be contrarie to himselfe, chap. 10. of the same booke, where he saith, *That the heart of the wise man knoweth times.* And againe, *Pro. 22. vers. 3.* where he saith, *That the wise men foreseeeth euill, and hideth himselfe from it, but the foole goeth on still and is punished.* But his meaning is to taxe the intollerable vanitie of men, that with much carke and care heape riches vnto themselves, neuer contented with any present state or condition of life, though to no purpose, sith they nether know what shall become of their wealth nor of themselves, when they are deade. But I haue before answered this text in the 2. chap.

Lastly as for his tale of the brassen head, made by *Albertus magnus*, and *S. Thomas*, as also of *Thaumaturgi*, together with his impertinent and malicious discourse against travellers, as the first are nothing to Astrologie, no more is the latter, but that whereas in his crinicall humour, he spareth not our travellers, with whome he hath nothing to doe, hauing beene one himselfe, I see small vse that he hath made thereof, to returne home to picke quarrells with his countrimen, that haue giuen him no cause of offence. If he vseth this qualitie, he may iustly looke for that fortune which *Seneca* noteth alwaies to accompanie such travellers, *ut multa hospitia habeant, multas inimicitias.* This beeing all that he is able to alleadge, to prooue Astrologie condemned by Philosophers as wicked, or neglected as vaine and foolish, doeth rather evidently co- uince his owne folly, and vanitie, hauing performed nothing lesse then that which he promised, but rather by his fruitolous digressions, made this chapter like the Monster that beganne with a womans face and a horse necke, yet

Tarpiter uram

Definit in P'stem:

And whatsoever he pretended in his title, he hath spent the most part thereof, in idle relations of customes, monstrous fables, *Thaumaturgi*, and travellers, nothing to the matter.

Chap. XIII.

Wherein M. Chamber his objection of the proceeding of Emperours against Astrologie is refuted.



IN the beginning of this chapter, *M. Chamber* professeth to returne againe to his matter: for after what sort he had lost himselfe, in impertinent digressions, I shewed in the last tractate. And as before he pretended to prooue Astrologie condemned by Philosophers; so here he purpofeth to demonstrate, how they haue beene persecuted by diuers Emperours, amongst whom he nameth *Dioclesian*, *Constantine*, *Theodosius*, *Valentinian*, but especially *Insimia*, who all (saith he) held this profession not onely vaine, and frivole, but also pernicious and pestilent; according to that of *Tacitus*; *Mathematici genus hominum potentiū insidum, sperantibus fallax*. But first before I frame my particular answer, we are to remember, that examples of their own nature, doe not prooue: for without reason they onely present vnto vs, the passions & errors of men, which if they should be drawne to be precedents, or might be receiued for arguments, would serue the peruerse to wound any arte, or vertue whatsoever. For example, did not *Dioclesian* (here named by him) with other of the Emperours, persecute Christians tenne times more vehemently then he did Mathematicians? Did not *Caius Caligula*, enuying the glorious renowne of *Homer*, *Virgill*, and *Linie*, pull downe their Statues, and deface their workes in the librarie at Rome? And because *M. Chamber* holdeth this such an inuincible argument against Astrologie, were I disposed captiously to brabble against his profession, I could beat him with his owne rodde. For neuer were Mathematicians so odious to the Romans, or more auicently prohibited, then Physicians haue beene, who for more then 30. yeares together, were not permitted in Rome. For prooffe hereof I refer him to *Plutarch*, in the life of *Cato*, and *Plinie*, at 6. cap. 1. Wherefore if the argument be good which he vseth in this chapter, he so

his

his profession, must packe together for companie with Astrologers. To conclude, admit these Romane lawes of the Emperours, had indeed beene ordained against their Astrologers: what reason is there, why they should make more against ours now, then their like lawes make against our *Rhetoricians, Philosophers, Physicians*, and I might say, against all other professors of any liberall artes? All which were by one Romane lawe or other, vpon suddaine occasions expelled the cittie as turbulent or superfluous persons in a martiall state; so long as the turie of that tempest continued. By this then it appeareth, how weake the argument is, which is borrowed from examples.

Yet because it shal be seene what litle aduantage redouedeth vnto him by this course; I may boldly affirme, that wheréas he hath made shoue of siue Emperours, it shall be no hard matter for me to treble this number; and, but for avoiding of tediousnes, to demonstrat, that those Emperours, Potentates, & Princes which haue fauored this studie, doe exceed these few named by him, beyond all proportion. For so highly hath this diuine knowledge euer bene esteemed, euen by the auncient Monarches of the world, that gratefull antiquity, could not better deuise to eternize their memory to all posteritie, then as when they liued, they valued nothing so precious; as the contemplating of the heavenly motions, so beeing dead, to make their fame liue for euer among the starres. From hence it is that at this daie we see the fairest constellations of heauen as *Arcturus, Hercules, Orion, Castor, and Pollux, Ophiuchus, Eriobonius, Persans, Gliron*, & the like, still doe retaine their names, whereby their renowne now shines more durably, in these celestially lampes, then it could by beeing engrauen in any the most sumptuous *Pyramide, Mausole, Colosse, triumphant Arch*, or other monumens, made of fraile or earthly matter, subiect to the ruine of the time. Moreover how greatly this art hath beene admired, and had in diuine reputation in the three first *Monarchies* of the *Assyrians, Persians*, and *Greekes*, and with other nations; I have partly touched before. For as I haue prooued out of the scripture, & profane histo-

sies, that the *Assyrian* Monarches undertooke no action before they had consulted with their *Chaldeans*: so haue I also shewed that by the lawes of the *Persians*, none but such as were chosen fro among their *Magi*, might enioy the gouernment: as amonge the *Egyptians*, none aunciently might be kings, that were not chosen out of the number of their priestes, that were all Astrologers. And whatsoever *M. Chamber* affirmeth to the contrarie, it shall be no hard matter to shew, that this profession hath continued of no lesse accompr, euen in this fourth Monarchie whereof we liue. For though he object that *Dioclesian* did expell Mathematicians; yet *Julius Caesar*, that led first in the ranke of that Monarchie, did not only bringe *Sofigenes* with him from *Alexandria*, into *Rome*: by whose helpe he restored the course of the yeare, which at this daie after his name is called *Indian*, that it farre excelled the restitution deuised by *Eudexus*, and obtained no lesse fame thereby, then by those victories, which he got, *Non sine multorum cede & sanguine*, but besides was so ratiſhed with the delight of this studie, that in *Lucan* he giueth this testimony of himselfe,

Medicenter praeſta ſemper

Stellarium cunctis plagis superisq; vatavis

Yet too secure of the ides of *March*, whereof he was often forewarned (as *Suetonius* and other testifie) by *Spirina*, and other Mathematicians, (which is also confessed by *M. Chamber* himselfe in the 3. chapter) he could not auoide his destinie. Whereupon *Manilius* saith of him,

Ille etenim caelo genitus, caeloq; receptus,

Cum bene compositis victor civilibus armis,

Iura togae regnum, toties predicta cedere

Vulnera non potuit.

In like manner though he affirme *Constantine* to prohibit them the citie: yet *Tacitus*, *Dion*, and other Historiographers doe witness, that *Tiberius* did both teauie Astrologic of *Thraſylus* at *Rhodes*, and besides brought him ouer into *Rome*, honouring him aboue all men, and attempting nothing without his aduise. Againe, if *Theodosius* and *Valentinian*, were hardly

conceited of this profession, yet *Adrian* and *L. Sept. Severus Pertinax*, are recorded to fauour it as much. For to that perfection did *Adrian* attaine in this knowledge; that *Marinus Maximus* saith of him, *Cuncta de se scivit*; and he was able before hand to set downe a *Diary* of all the accidents that euer befell him to the houre of his death; and besides other memorable matters, concerning the skill of *Severus* in this arte, *Xiphisimus* in his life, reporteth out of *Dion*, that considering his natiuitie, before his expeditiō for *England*, he caused both his natiuitie, and this, to be inscribed in the rooſe of the iudiciall pallace, as a monument of his knowledge herein, that he should neuer returne againe, according to which prediction it fell out: for he died at *Torke*, after he had ruled the Empire eightene yeares. Lastly, whereas he relieth specially vpon *Nusimian*, *Cuspinianus* doth aptly encounter him, with *Iustinian* the second. For though the first restrained Mathematicians, the other made the *Astrologer*, that foretold his restitution to the Empire, by his natiuitie, *Patriarch* of *Constantinople*, whom the historie calleth *Abbas in Ponte*, before that. But among other Emperours here alleadged by him, as enemies to Mathematicians, why hath he forgotten *Vitellius*? considering that he likewise prescribed Mathematicians a day, by which they should depart *Rome*? Belike he doubted the answer would be, as *Dion* reporteth, that they staid still; and in the night, they assigned him a day, to depart the world, which by his natiuitie they did foresee would happen, before the time limited vnto them did expire. Thus haue I already answered his examples with the like: in number equall, and in worth, not inferior vnto those alleadged by him, and would I bend my selfe to exceede him, I could shew, that neither *Augustus*, *Caligula*, *Chaudius*, *Nero*, *Vespasian*, *Dominian*, *Antoninus*, *Antoninus*, *Osbo*, *Nerva*, *Leontius*, *Michael* *Trandus*, *Iohannes* *Zimiscesus*, *Emanuel*, *Iulianus* *Bizantine*, *Charles* the 5. *Maximilian*, nor diuers other Emperours, did persecute this profession as pernicious, or neglected it as vaine. But if any credit be to be giuen to their histories, they haue not failed to relie vpon their *Astrologers*, who for their predictions to these Emperours,

are

re. (if famous), in the monuments of the learned. And besides these, there haue not wanted others of this ranke, that haue both honoured this studie, & besides propounded stipends, & preferment for the publique reading, and profession thereof. Thus both *Cuspinian*, *Sabellicus*, and others testifie, that *Alexander Severus* did not only cause Grammer, Rhetoricke, & other arts, to be openly read in Italy, but besides decreed liberall penfions, & honours vnto Mathematicians. The like doth *Cedrenus*, *Zonaras*, and others testifie of *Bardas*, the Emperour of Constantinople; who besides that in like maner he erected lectures, & liberally rewarded Mathematicians; about all other loued and esteemed *Leo*, his Astrologer: *Cedrenus* again witnesse the same of *Constantine*, the son of *Leo* the philosopher, *Nicetas* of *Andronicus*, *Comnenus*, *Mutius*, & *Auentinus* of *Carolus Magnus*, who him selfe learned this art of *Alcimus*, or (as some writ him), *Albinus* his schoolemaster, and attained to that perfection herein, that he is reported to haue supputated *Ephemerides*, by his owne skill. I could adde to these *Fredericke* the 2. and *Alphonfus* the 10. Elected king of the *Romanes* with diuers other princes: but that *M. Chamber* in his oration, partly easeth me of this labour. For there he be nameth *Moses*, *Salomon*, *Alexander*, *Romulus*, and of our kings of England, *Essestan*, *Henrie* the 7. and *Henrie* the 8. *Humfrey* duke of Gloucester, and Protector of England, in the minoritie of *Henrie* the 6. was not onely a great fauourer of Astrologie, but therein so skilfull himselfe that he calculated tables of directions: to haue all singularly esteemed of this knowledge. And which is more, to prooue how this aduersarie here wrangleth against his owne conscience, after that in his oration he hath deduced the originall of Astronomie from God, & Heauen it selfe as from the parent, & countrie where it was first bredde; he further addeth pag. 39. thereof, that for the dignitie of this art it maketh not a litle, that beeing so well borne, so famously descended, when now it was brought from heauen to earth, it crept not into a corner or sought to conuerse with base people, but tooke that course whereby she might easily keepe her owne, by spreading the beames of her fame, and vnto vnto farre
and

and neare: *Wherefore commonly shee hath made her companions kings, and great men, conuersing euery most familiarly, and freely with them, as being stirred vp of God for her protection.* Wherefore without doubt, he reposeth diuine vertue and power in his penne, that can thus lift vp to heauen, and againe throwe downe to hell at his owne pleasure, that in his Oration can make kings the companions of this arte, and in his inuective, the persecutors & chafers hereof, as a profession vaine, frivoulous, pernicious, and pestilent, that there lastly can make Princes stirred vp of God, for her protection: but here account the fauourers and professors thescof, no better then Tugging lackes, and that none but *leuia & inepta ingenia, ardent to listen so such mittlelesse mate:* If he had beene in the schooles at Oxenford, it had beene comendable for him, to dispute probably, *in utramq; partem.* But to play the sophister in this sort, when he not onely propoundeth his owne iudgement to the world, but seeketh to seduce others from that which his owne mouth doth iustifie, in other places: & thus to dispute *pro & contra* is but as *Seneca* saith, *in Municipali syllabas capere.* Who also teacheth *U. M. Chamber*, that the truth is simple and therefore ought not to be implicated, and inwrapped with these doubtfull discourfes; *Nec enim quicquam minus conuenit, quam subdola ista calliditas, animis conantibus magna.* This was a fit trade for *Hippocras* in *Plutarch*, that seriously made Syllogysmes for his dinner, and for necessitie vnderooke to prooue any thing: but not for *U. M. Chamber* that is so many waies armed against the darteres of hunger, and want, and that persesseth so seriously, to sette forth the truth. What can he answer? will he distinguish betwene Astronomie and Astrologie, and so reply that his example beeing produced to prooue Astronomy fauoured by kings, doth not contradict his assertion in this chapter, which is that they alwaies persecuted Astrology? he cannot. For first I haue before proued that the auncients knew no distinction betwene the one and the other, but indifferently vsed the same word for both. And besides, doth he not in the 28. page affirme, that *Romulus* built Rome by starre-craft, the *Moone*

being in *Librat* doth he not likewise in the 19. page of his English oration report, that our king Henry 7: was so addicted to this studie in all his actions that he would not keepe his Christmas, without regard to the constitution of heauen and the starres? And doth he not reporte all this, in commendation of these princes; and relate these elections which they both vsed, as pertaining to the practizes of Astronomy? He cannot therefore but see himselfe driven to make Astrologie, and Astronomy all one, (such Elections were euer noted to pertaine to the iudiciary part) wherefore thus leaving him to reforme his errors; and to reconcile his owne repugnancies, I will proceede.

And now I doe further deny, that these Emperours before named by him, haue persecuted such at all, as did simply profess Astrologie. For although the Impertall constitutions (as those whome he alledgeth, I meane *Tacitus*, *Valerius* and *Dion* reporte) haue decreed diuers times against Mathematicians: yet I haue before prooued in the first chapter, that this title of *Mathematici*, is by a *Catachresis*, abusiuely vsed in the ciuill law, and in histories; to signifie such, as vnder honest colour of the Mathematickes, practised Magicall, & diuclish artes, which neuerthelesse were not so banished Rome, but that they were still retained. For so doth euen *Tacitus* his owne witnesse, testifie in the wordes which he hath left out, *Quod in cimiteria nostra* (saith he) *& vetabatur semper, & retinebatur*, hauing reference to the wordes before set downe by him: And to confirme my answer concerning this distinction; betwene such as professed Astrologie simply and those whome the Romanes called Mathematickes, besides that which I haue already produced in the first chapter: I may vse more then probable arguments; out of these authors whom he citeth against Astrologie. For whereas *Tacitus* in this place of his historie, cōdeneth those that were called Mathematickes; yet in the 6. of his *Annals* whete he remembereth that *Tiberius* did long before, presage the Empire to *Galba* by Astrologie; and that *Trasillus* did discover his owne imminent danger: he doth not only omitte the word *Mathematicke*,

maticke before mentioned, but supply that which they protested with other words, shewing that *Tiberius* did it *Scientia Chaldaeorū artis*, which he learned of *Trajanus* at *Rhodes*. That here he meaneth Astrologie is plain by the description following, of the proceedings of *Trajanus*: where expressly he saith, *Ille postea syderū, ac spatia dimensus, herere primo, dein pānascere, &c.* Neither doth *Tacitus* speake disgracefully at all herof: but rather giving great credit vnto it he purposely digresseth into a deep disputation vpon this occasion, whether humane affaires are guided by ineuitable necessitie, or by chaunce: and reckoneth vp the opinions of both sides: at the last resoluneth, that the most agree, that *Primo cuiusq; vita ventura desinentur*. And although sometime their predictions fayle, yet he taketh not aduantage thereby, to depraue Astrologie, (as *M. Chamber* would haue him) but quite contrary defendeth, and excuseth it, by the error of such as falsely informe them. *Sed quidam (saith he) secus quam dicta sunt eadere, fallacis ignara discipuli; ita corrumpi fidem artis, cuius clara documenta antiqua etas & nostra tulerit Quippe a filio eiusdem Trajani predictum Neronis imperium in tempore memorabitur ne nunc incepto longius abierim.* This I haue thought fite, at large to set down for the better satisfaction of the reader, sith it is euident, that this historiographer giueth no smal credit to Astrology howsoeuer he be bitter, and byting inough in other places, to those that catachrestically, were called Mathematickes. Neither will I refuse the testimony of *Dion* euē in that place which he citeth, to prooue that those Astrologers, whome *Agrippa* then *Edilis* did distaste were not simplie Astrologers, dut did vnder that title, practise enchantments, and diuelish artes. For howsoeuer *M. Chamber* here affirmeth, That in the ende of his 49. booke *Dion* sheweth that *Anno urbis 721. M. Agrippa Edilis*, thrust out of the cittie all figure-fingers, and Iuglers: Those whome he in scorne calleth Iuglers *Dion* nameth *γλῦρας*. And to put the matter out of cōtrouersie, in the 57. booke of his historie, vsing the same very word he maketh them such Iuglers, as by their arte could send the deuill, to present dreames vnto a man in his

Seepe. For so *Tiberius* (beeing himselfe a great Astrologer) conceived they had done vnto him; for the which he tooke seuerer reuenge afterward vpon these Magitians, for disturbing him. And in this sense doth *Celsus Rhodiginus*, lib. 7. cap. 42. define of *Goetia*, which *M. Chamber* knowing well enough, thought to obscure, by calling them *Inglets*; for that otherwise the consorting of Astrologers, with Magitians, & enchaunters, would evidently demonstrate to any man of iudgement, that they were prohibited for these vnlawfull practises, and not simple for Astrologie.

Further whereas he further affirmeth, that *Dion lib. 80. re- porteth Augustus* to forbid all these cold Prophets to prognosticate; I am sure he is neither true prophet, nor true reporter herein. For let the place be perused, and he shall finde that *Augustus* did not prohibit their practise, but prescribed them limits onely in the point of death; commanding that in the absence of such as had the charge of funerall ceremonies, they should not foretell thereof. *M. Chamber* therefore deceiveth his reader, by an *Elench*, à dicto secundum quid, ad dictum simpliciter, as in England, to knowe how long the Queene shall liue, or who shall succede her, or of hidden treasure by Astrologie is forbidden by the statute, but he cannot conclude hereupon that therefore Astrologie is simply forbidden. And concerning *Augustus* himselfe, of whome he speaks, *Dion* euen there reporteth that he was so confident in Astrologie, that he did publikely set forth his owne natiuitie to preuent the ambition of any during his life. And as *Suetonius* reporteth he stamped the signe of Capricorne (beeing his ascendent) in his coine, and advanced the same in his Ensigne, or stander, hauing had good experience of the certentie of this arte, by *Publius Nigidius Figulus*, and *Theagines*, which prelagged the empire vnto him. To whome also for the singular affection which this Emperour did beare Astrologie, *Mamilius* did sing in those verses, how well it became his royall estate to fauour it. For saith he,

Regales animos primum dignata monere,

Proxima tangentes, calo fastigia rerum; and afterward,

Hi tantum nouere decus, primisq; per artem

Syderibus videtur, digne pendentia petuntur in botanich, not
 But at last to come to that goodly scorne wherewith he
 maketh Alexander the greates deride Astrologers; he listh
 Upon their skill in predictions they deborted him from going to
 Babylon, alledging, that that journey at that time, could have no
 good issue. To whome he answered *Arrian* *lib. 7. c. 1.* that
 verse of *Euripides*. *Μὴν οὐρανὸς ἀνέειπεν* *lib. 1. c. 1.*
 That he is the best Prophet, that gheseth well.
 To which what should I say: in his oration he maketh
 Alexander to esteeme Astronomie, here to deride it. Nay
 further I denie that *Arrian* maketh Alexander to alledge
 any such verse; and if he did, who (*M. Chamber* excepted,
 that measures all things, after his owne scoffing and ridicu-
 lous humors) can picke out any scorne or derision in this
 speech? It might rather be interpreted, that he would haue
 accompted them better Prophets if they had brought him
 better newes. For there is no bitterness, or contempt in this
 speech at all. And howsoeuer *Arrian* doth report that Alex-
 ander did neglect this one prediction of the Chaldeans; yet doth
 he not record it, as an argument that Alexander did contemne
 Astrologie; for in another place before the battell with *Du-
 rius* at *Arbela*, *Arrian* reporteth, 1. 3. that there appeared on
 Ecclips of the Moone: which Alexander fearing to pretend
 some misfortune vnto him in that fight, to diuert the same,
 sacrificed to the sunne, Moone, and Earth; as the causes of
 these Ecclipses; which apparantly prooueth, that he had not
 only vnderstanding of the heauenly motions; but did further
 attribute to their effects, and therefore thought much better
 of this arte, then *M. Chamber* doth make him. And as for
 the euent, whatsoeuer *M. Chamber* saith, sure I am, that both
Arrian and other historiographers which write hereof are flat
 against him. As first *Diodorus Siculus lib. 17.* who reporteth
 that after the Chaldeas, by Astrologie had foreseent his com-
 ing to Babylon to be daungerous, and forewarned *Nearchus*
 his admirall thereof, by *Beilephantes*, whome they sent for
 that purpose: Alexander greatly respected the wisdom and
 renowne of these men, and giuing credit vnto their admoni-

tion, deferred his journey thither, vntill certaine philosophers of Chateceus had fullow'd *Antyarchus*, arriv'd at his cape, who perswaded him notwithstanding this presage, to proceed onward in his intent, and to goe to Babylon, which he did: behold here the cause why he neglected this predictiō at that time. But make the acceſſe withall. For after the funerall of his friend *Ephestion*, a prodigious chance befell. And while Alexander was anointing himselfe and preparing to play at tennis, a straunge man was sodainly seene, to possesse his seate of state. Who beinge demaunded what he was, a long time sit silent, and at last called himselfe *Dionysius*, affirming that he was sent thither by *Serapis*, to put on Alexander his royall habite and possesse his throne. At which event and accident, Alexander was so astonish'd that from thenceforth (saith *Diodorus*) remembring the admonitions of the Chaldeans, *Philosophes, qui sibi adparuerunt Babylonem in animis induxissent, de se statim artem rursus, et sapientiam magnam Chaldeorum admiratione, & cultu obynant: indicabat, omninoq; cuius contrarium fieri, argumentis & copiosis disputationibus differenti, mirifice offensus erat, & obloquebatur.* He detested the Philosophers, that dissuaded him from obseruing the admonition of the Chaldeans, and from thenceforth, magnified Astrologie, beinge greuously offended with any, that did dispose themselves to dispute against it. And to strengthe the testimonie of *Diodorus Siculus*, *Plutarch* in the life of Alexander affirmeth that it repented him, because he had not beleeu'd *Nearchus*. And whereas *M. Chamber* affirmeth, That *Alex.* hauing receiued no harme by his beinge at Babylon, so frame & confounde (as it were) the vnnile of blinde Chaldean Prophecies, returned backe by the *Marshes* werie confidently *Diodorus* reporteth, that his vessel in his iourney was scattered from the rest, in so much that he was lost for many dayes, and in despaire of his life, while in the meane time proceeding on, by many windings & much wildernes at length he lost the crown frō his heade, by meanes of a bough that tooke hold therof and threwe it into the water. And to let passe many other ominous signes, wherof *Diodorus* and *Plutarch* speake, at his

returne being invited by *Medus*, to a banquet he was suddenly surprised with sickness, whereof he died; nor without suspicion of being poysoned: vnto al which I resolutely asse firme that *Arrian* doth subscribe with *Diodorus* and *Plinarch* in the verie place alledged by *M. Chamber*. Wherefore whether this example be fitly produced to serue his turne; or whether it be not as memorable an example against him; as any he could choose, I referre to the reader. For though *Arrian* maketh him vpon his safe coming to *Babyls*, to set light by this prediction of the *Chaldeans*, yet the event produced it true as is before confessed both by *Arrian* and the rest; for he neuer returned backe aliue.

Lastly he concludeth this chapter with an instance of *Clement Alexandrinus*, which (saith he) if it be true then must all their predictions be nothings but lies. For there it is said that the *Angells* which followe him shew these artes: Now what can the *Di*uinitie teach, but he, who was a year from the beginning? But what silly cauills are these? when himselfe in his oration, hath deduced the originall thereof from *God*, and heaven to *Adam*, and his posteritie, and when he seeth the same by daily obseruation augmented, and increased? But to admit what he affirmeth, it is certaine that *Plato* in his *Phaedrus*, after the received opinion, attributeth the intution of *Astronomie*, and *Geometrie*, as well as of *Astronomie* to a *Deuill*, which was called *Theuth*, whome neuerthelesse some thinke to haue bene *Mercurie Trismegist*: and *Porphyrie*, *Lactantius*, & others do testifie, that the heathen did referre all their artes vnto their Gods, which were *Deuills*; yet doth it not follow that therefore all artes are lies. For to answere him againe with *Clement*, lib. 8. from where it is also objected, that *Philosophie* came from the *Deuill*, he telleth them, that make this objection, how the scriptures teach vs, that the *Deuill* can transforme himselfe into an angell of light, what to doe? saith he euen to prophetic. But if he prophetic as an angell of light, he prophesieth those things that are profitable and true. For how should he deceiue any man, if he winne him not by the truth? And hereupon concludung he saith, *Non est ergo falsa*

Philoso-

Philosophis, cuiusque qui est scire. Et mentis potestatem figuratiuam operationis uera dicit. Neque uero propter eum qui dicit, sunt impetrare ea prius, dambantia qua dicuntur. Quod in istis igitur uariis prophetis dicuntur, est obseruandum) sed sunt consideranda qua dicuntur, ac ueritas probantur. Wherefore he sees, that this impertinent reason will not setue his tūne. But to conclude first I haue prooued the force of examples in themselves of no value, without reason. Secondly, how so euer some Emperours either for the former reason, or vpon ieaousie of their owne estates haue restrained it; yet I haue prooued it allowed, honored, and practised, by more then euer arrested the same. Thirdly it hath both here, and before bene at large shewed, that these Mathematicians, which some Emperours, and the civil law expelled, were such, as mixed deuillish enchantments with this studie: making this a colour to their wicked practises. And lastly I haue demonstrated, that the scoffe wherewith he would beare the reader in hand, that Alexander the great contemned the Chaldeans, rather to be misconstrued, thorough his owne vnciuill humour, which peruersteth every graue speech, then to proceed from any intent in Alexander, to deride them, who is by so many authors prooued, quite otherwise to ascribe so greatly to the staates, and them that professe their studie, and contemplation.

Chap. XIV.

Wherein M. Chamber censuring all that harken to figure-singers, fooles sheweth that he neither hath so much wisdom as he arrogateth to himselfe, nor so much good manners as would become him.



He title of this chapter doth sufficiently admonish the reader, not to expect any thing therein, that either sauoureth of arte or proceedeth from any liberall learning, or that in truth can be worth his reading. For notwithstanding that in the 1. chap. I haue prooued many graue diuines,

uines, and in the 2. last chapters before this, many wise Philosophers, and great Emperours, and princes, both to haue excelled in Astrologie themselves, and besides, to haue had the professors thereof in great reuerence & estimation; the effect of that which he uttereth in this chapter, is in plaine English out of his deeper wisdom, to censure al those, no better then *Fooles, unsettled, giddie pates, wagling wittes, cogging figure-flingers*, as if he were *Scipio* himselfe, and all men besides him but emptie clowdes. But if any man be stricken by an Asse, he doth rather beare the blowe, then imitate the Asse by kicking againe. And sith he hath no other reasons, wherewith to defend his cause but rayling, I must rather contemne it, as proceeding from the sicknes of an intemperate minde, then from any iudgement. For they that detract so generally from all men (as *M. Chamber* doth in his booke) are iustly accompted, to commit this odious offence, in the naturall imperfection of their owne discretion, and not vpon the iust merit of others. Wherefore resolu'd, neither to contend with him in his own language, nor to be long, where there is no matter worthy to be insisted vpon, I will breifly runne ouer those few authorities, which he doth alledge. And first whereas he obiekteth the authoritie of *S. Ambrose*: I will not sette downe the words of this fether in that ridiculous english, which this scowlding sophister maketh him speake: But I will sette downe his very wordes themselves, as they are in his author, *Sed* (saith he) *hac eorum sapientia tela aranea comparatur, in quam si culex aut musca inciderit, exuere se non potest si vero validiorum animantium vllum genus incurrisse visum est, pertransiit, & casses rapit infirmos, atq; inanes laqueos dissipauit: &c.* But *M. Chamber*, neither in these words, nor in any that goe before, or follow, doth find, that *S. Ambrose* vseth such scornfull nicknames, as are in his translation. Neither doth he rayle at the arte of figure-flingers, but he disputeth grauely against such, as by inferring fatall, and ineuitable necessitie, leaue no libertie vnto vs to chaunge our liues, from worse to better, neither permit any place for the encouragemēt of those that are good, or the punishment of the wicked. Seeing (saith he)

he) whatsoeuer we are, we doe but answere the necessitie of our natiuitie. He further disputeth against such, as stayne the starres, and the heauenly signes with sinne, and thereby either blasphemé God their creatour, to haue made that which is euill, or otherwise impute it to the peruerse will of the starres themselves as iniurious to the innocent, against whome they decree punishments before they haue offended; which he holdeth to be so vnreasonable, as that it exceedeth the immanitie of vnreasonable beasts, that the vse of fraud, or grace should not be referred to the merits of men, but to the motions of the starres. These are the pointes against which this father disputeth. Against which, if *M. Chamber* had onely sharpened his stile, neither my selfe, nor any other that I know, would haue taken exceptions. But I haue freed Astrologie, (as it is professed by the learned in England) from these imputations, in the end of the second chapter. Neither is *S. Ambrose* so barbarous in the meane time, as to deny the starres to signifie future euentes (as *M. Chamber* doth). For he expressly sayth: *Non possumus negare, quod ex sole & luna, signa aliqua colligantur, nam & Dominus dixit, & erunt signa in Sole, & luna, & stellis.* But he requireth, that men should not exceed the limittes of arte, but containe themselves in measure. For so he saith afterward, *Sed conueniens debet cura nostra mensura seruari.* And this is the truth of that which *S. Ambrose* intendes in that chapter.

Wherefore to proceed, he further vrgeth, that al our knowledge is lymitted, and that we boe but see as it were in *anigmatibus*, and that our vnderstanding to the cleereſt things of nature, is but as the owles eye to the Sunne, that *veritas in profundo latet*, that God hath reserved many things for his knowledge, which neither Man nor angell can attaine to, according to that of the poet: *Nec scire fas est omnia.* And all this, I cōfesse to be very true, yet by him alleadged to no purpose. For though our knowledge be lymitted, this prooueth not Astrologie out of the bounds thereof. And although our vnderstanding, by the corruption of mannes nature be obscured, and truth lie deeply hidden; yet saith *Tully* *Hominini propria est veri inquisitio, atq; inuestigatio.*

gatio. Neither is truth locked vp in darkenes, but that (as *Seneca* witnesseth) *Patet omnibus, nondum est occupata*, and those that haue gone before are guides to vs that come after, for the finding of her out, and whatsoeuer is awayleable for vs. he affirmeth that nature *Aut in aperto, aut proximo posuit*. For to no purpose had God endued the soule of man, with diuine reason, if in some measure, by diligence, and industrie, it had not beneene capable of the truth, though I confesse that such sophisters as *M. Chamber* doe by their fallacies, much obscure the same, and make the mindes of the ignorant perplexed. He seeth that the way of the Sunne in the Zodiak, is not chalked out vnto vs, nor his greatest obliquitie limited, nor the variation of his eccentricitie, originally reaucaled, yet doth it not herevpon follow, that the truth thereof is vnsearcheable, but rather this may serue as an argument against him, sith these motions be found out, by meanes whereof we doe not only foresee eclipses, but besides determine the season of the yeare without error. and many other matters depending therevpon, & seeing the motions of the other starres are also knowne why should we not by them (as the causes) come to their effects?

But to this he addeth the counsell of *Horace* out of two places, in the case of future events. I confesse both his authorities truly cited. And because that which he alleadgeth is generall, and as it were at randon, I will answer him with two other places out of the same Poet, whereby he shall the better vnderstand his minde concerning Astrologie in particular. The first is, *lib. curm. 2. Ode 17.* where he saith,

Scu libra seu me Scorpium aspiciit

Formidolosus, pars violentior

Natalis hora; seu Tyrannus

Hesperia Capricornus vnde:

Vtrumq; nostrum incredibili modo

Consensit astrum.

By which, first he plainly referreth the destinie of our whole life, to the position of heauen, at our natiuities. And the other doth as directly againe ascribe the alteration of the aire, and

fequilitie, to the starres, according to that, *lib. 3. Ode 1.*

Desiderantem quod satis est, neque

Tumulusum sollicitat mare,

Nec scivus Arcturi cadentis

Impetius, aut orientis Hædi.

In which it is apparent, what *Horace* thinks of the starres. As for that which he alleadgeth out of *Pindarus*, it is no more but to expresse how hard and obscure a thing it is, to giue counsell in future euent, which may be confessed, where we are not guided by arte; and yet no impeachment to Astrologie.

But now will you see, to what ende he alleadgeth these testimonies of the Poets? euen out of their authoritie, as a firme foundation to conclude, that the knowledge of future things pertaineth onely to God. And I know that the Poets auntiently were called Prophets, yet their writings neuer thought Scripture. Notwithstanding thus he saith, *By which Testimonies we see, that God hath reserved to himselfe the knowledge of future things, and not imparted them to any whatsoever.* Belike not to his Prophets, his conclusion is so vniuersally negatiue. But all this is false and vntrue, and hath long since beene answered. For though the purposes of the Almightye are past finding out, as that which he hath determined shall come to passe, dependeth vpon his owne immediat will; yet he hath not denied vnto men to consider effects that are revealed in their causes, or signes, which seldome faile before they happen, as I haue before once, or twice prooued to be true, in all professions or artes whatsoever: sith herein resteth the greatest note of a wise man. For as the Comickall Poet saith, *Sapientis est, non quæ ante pedes posita sunt, sed quæ longè futura sunt prospicere.* That which followes, hath likewise before beene answered. For vrging here the example of *Constantine*, and *Iustinian*, I haue before shewed, that they were not Astrologers simply, whome these Emperours restrained; but such as practised other vnlawfull diuinations therewith. And as for the testimonie of *Origen*, it hath also beene prooued out of his owne discourse, how farre he attributeth to the starres, as signes,

signes, though not as causes; and in the place here cited, condemneth onely Elections, and the foolish disburthening of all our sinnes vpon the starres. And thus much for this chapter.

Chap. XV.

In which Astrologers are cleared from wresting the place of Aristotle, and the canils used by M. Chamber, in this point refuted.



*A*ristotle, *Polit. lib. 1. cap. 7.* reporteth, that *Thales* was exprobrated by his pouertie; and therewithall, that his studie of wisdom and Philosophie, was also taxed as vnprofitable. Whereupon the Philosopher foreseeing by Astrologie; that the yeare following, Oliues would be plentiful: to shewe his reprochers, the vanitie of their exprobration: the winter before hired all the shops both at *Mileum* and *Chios*, that were reserued for the making of oyle, and hauing gotten them into his hands, for a smal matter, because no man would giue more: after he had thus forestalled their vse, the next yeare, when the time of gathering Oliues came on, euery mā beeing suddenly destitute of roomes, and offices, answerable to the plentie of Oliues, was driuen to resort to *Thales*, for his supply, who taking the aduantage of that necessitie, did turne them ouer, at what price himselfe listed. Whereby he gathered together on a suddaine a great masse of money. So letting the world vnderstand, that it was no hard matter for a Philosopher to enrich himselfe, if wealth were the thing that Philosophers esteemed. This is the effect of that, which Aristotle in the former place deliuereth, concerning *Thales*; and which *M. Chamber* here feareth will conuince him in the 12. chapter, euidently to haue deceiued his reader, by perverting Aristotles meaning against Astrologie; wherefore by way of preoccupation, he struieth through these weake inducemēts following, to make it seeme vserviceable for those, that to

resell him, alleadge it to prooue Astrologie in Aristotles fauour; & first he detracteth frō the force of this place, because Aristotle doth not report this of *Thales*, as of his owne knowledge, but rather as a tradition by heare-say, as may very sufficiently appeare by those wordes *is pari*. In which point I will not much contradict *M. Chamber*: for seeing Aristotle liued after *Thales* about 200. yeares, it was impossible he could be an eie witnesse, or come to the vnderstanding thereof, by any other meanes then report. But doth *M. Chamber* reiect all, that we are not able to iustifie vpon our owne knowledge? If this rule stand good, all prescription must be blotied out of the bookes of the lawe, the greater part of our generall testimonies, and presumptions, may not be admitted. Nay I will desire no better weapon, wherewith to cut the throate of his whole treatise against Astrologie. For what hath he herein, which he hath not word for word, by the tradition of others? Not beeing able (so farre as I can iudge) of his owne knowledge, to speake any thing in this arte. But if he hath not forgotte, *Tullie* in his *Topikes* calleth fame or common report, *Multitudinis testimonium*, and with him *Quintilian* saith, *Ea quoq; vulgo recepta sunt, hoc ipso, quod incertum Auctorem habet, velut amicum sunt*. Wherefore sith common fame, or report, hath a place in the law, in Logicke, and in Rhetoricke, though Aristotle, like a man that could not be beleueed without a witnesse, bringeth not in a certaine author to depose, to that which *M. Chamber* shall examine him vpon, concerning the truth of that which he hath deliuered touching *Thales*: yet cōsidering that what is generally receiued, is (in the opinion of the former authors) the testimonie and consent of euery man, what should I say, but that he, who in his owne singularitie, will impugne it, is rather to be contemned for a wrangler, then answered, as one that will be satisfied with reason? But to confirme what Aristotle hath said, euen his owne friend *Tullie*, lib. 1. de *Divinatione*, doth second the Philosopher with his testimonie of the truth thereof. And howe soeuer, sith our question is not whether it be true or false, but whether Aristotle in his good conceit of Astrologie, did beleue it to be true

true or no, it is oddes, that there is no man that reades the place in Aristotle, but will sooner condemne *M. Chamber* for a captious aduersarie, then thinke, that Aristotle vpon weake surmises, would, like an impostor, diuulge or offer that to the world, which in his owne opinion he thought to be a lie.

Wherefore, not to spend any more wordes in so cleare a case, we are next to consider his second shift, that by *Astrologie* in that place, Aristotle meaneth the obseruation of rising and setting of certaine starres, as *Arcturus*, *Vergilia*, and so forth, by which men were wont to direct their husbandrie. But how doth *M. Chamber* prooue this? can he shew me any such matter out of the text in Aristotle? If not, then we may very well wonder at this straunge glosse, that distinguisheth betweene *Astrologie* and *Astrologie*; so making Aristotle to allow that which consisteth in obseruation of the fixed starres, but to reiect the consideration of the Planets, as if there were two *Astrologies*, or as if all the Starres were not alike subiects of *Astrologie*. What kind of argument then is this? *Thales* did enrich himselfe by such an *Astrologie*, as did iudge by the rising and setting of certaine fixed starres: Ergo: he did it not by *Astrologie*. And so *Astrologers* wrest this place of Aristotle. Doth he not see the absurditie of his reason, that thus ignorantly seeketh to separate such starres, as it pleaseth him, from *Astrologie*, confining it againe at his pleasure, within the consideration of such, as he thinketh good to limit, and assigne vnto it? If a man should conclude, that because *M. Chamber* cureth with such simples as grow at home, and not by exoticke, and forraine drugges, that therefore he did it not by physicke; or foolishly distinguish betweene such a physicke, and such a physicke, would he not hold the fond nicenes of such a disputer, worthie to be laughed at? But such is his reason, when were he of any iudgement in *Astrologie*, he could not but know, that the skilfull herein, giue as principall regard to the fixed starres, in some cases, as to the Planets in others. How senselesse is it threefore for him to interpret, that Aristotle meaneth by *Astrologie*, the rising and setting of certaine

certaine fixed starres. But further to shew, how witlesse this cauill is, let him remember, that *Aristotle* reporteth *Thales* to foresee this in the winter, when these stars neither rise nor set *cosmick, chronick, or heliac*, & that *Tullie* affirmeth him to haue vsed this practise before *Olines* began to flower, and if he hath any reason, he must yeild, that this plentie could not be fore-seene by the rising of fixed starres, so long before. For sith for 72. yeares together, they varie not aboue one degree in longitude, (according to *Tychos* late obseruations, or otherwise by calculation out of *Maginnu* his tables) for that time, when *Thales* liued 637. yeares before Christ: and 137. yeare after the *Olympiades*, not aboue one degree in 62. yeares, the annuall motion of the fixed starres, in *consequencia*, beeing then but 58. seconds, and 58. thirds, it is euident that all this while, they rise with the same degree of the Zodiack, vnto which the Sunne yearely comming, at times prefixed and knowne, the fixed starres doe still further the worke of the Sunne after one manner, and therefore of themselves, cannot betoken plentie, more in one yeare then in another. But (as I haue before prooued by the authoritie of *Aristotle*) this varietie, as also the generation, and corruption of all things, is to be referred to those starres, that haue diuers motions, by meanes whereof, as they are particular agents, their vertue is diuersly applied to the matter of these inferiour things, and by this meanes bring forth that diuersitie betweene one yeare and another. Wherefore for these reasons, he seeth that this cauill is no lesse friuolous, then the former. Considering that the effects of all starres, as they are knowne, can be referred to no arte, but to Astrologie, and that the diuersitie betweene one yeare and another, dependeth not vpon the rising of the fixed stars, but vpon the commixture of the Planets with them.

What he further produceth out of *Clem. Alex.* in his Eglogues, where he maketh the starres as signes, to foretell the changes of the ayre, plentie, dearth, plagues, droughr, and such like: or out of his *Strom.* lib. 6. where he confesseth them necessarie, to direct the course of Husbandrie, and Navigation; I embrace. And may further adde, that in the last booke cited by him, and not farre

after

after that very place, in his discourse of the septenarie Planets: which (saith he) rule the Earth, and by which the Chaldeans doe iudge all things to come to passe, which pertained vnto this mortall life; and by them doe foretell future accidents. Where (because he seeth *Clemens* thus to subscribe to the opinion of Astrologers, as he vrgeth their authoritie to strengthen his purpose) he doth wilfully hoodwinke himselfe, and passeth it ouer, as if he did not see it. But sith he is come thus farre onward, to ascribe to the fixed starres, in matters of so great importance, as he hath before remembred; though herein he impugneth what he saide in the second chapter, where he denieth them any vertue at all; we are to take it in good part, and to hope, that he, which in the last chapter so fooled all that did harken to figure-flingers, will not sit out, but make one for companie, sith it is plaine that there is little in effect, which he hath exempted in this confession of his from Astrologie, but Natiuities. Thus farre then he seemeth agreed vpon the matter.

But yet there wants his consent to the name: For as it should seeme, so we discard the Planets, and vse not the name of Astrologie, for that Arte which iudgeth by them, he is content to subscribe to the rest, and therefore in this point, he further quarrelleth, That if they vrge, that the name of Astrologie is vsed in that place, they shall but bewray their owne ignorance: for in Aristotle, and other good writers, the wordes Astronomie and Astrologie were all one, neither were they seuered, till this counterfeited diuination came vp. In good time be it spoken. For would any man beleene that this is he, that in the second chapter would haue Abraham an Astronomer, but no Astrologer? that there alleadged *Cassiodorus* to distinguish betweene Astronomie and Astrologie, as seuerall artes? that in his oration commendeth Astronomie, & in his treatise condemneth Astrologie? and in this chapter will haue them aunitiently to be all one? I know not what it is to play the *Trotesus*, with quirkcs and quillcs, if he may not be resembled vnto him, in these mutabilitie. But he seemeth so farre to vnite them, and make them all one, as they agree in the motions, not in

the effects, which he calleth *counterfeit diuination newly come* up. To which endeafter he affirmeth that euer since it hath passed with diuers differences and additions, the iudiciall part beeing neuer called simply *Astronomie* or *Astrologie*. Wherein I am sure he doeth but bewray his owne ignorance most of all. For it is certaine, that all auintient writers haue vsed both names indifferently, as well for the Iudiciall part, as the contemplatiue. Thus *Hermes Trismegistus*, in his *Aphorismes*, vseth no other word for the arte, then *Astrologie*, nor for the professors thereof then *Astrologers*. *The Septuaginta* in the 47. of *Esay*, doe the like. *Diodorus Siculus*, lib. 1. cap. 3. and lib. 2. c. 3. vseth the very word *Astrologie*, in both places for the arte, whereby the Egyptians and Babylonians did foretell things to come. *Dion* in his 49. and 57. bookes, speaking of those that practised the iudiciall part, plainly calleth them *Astrologers*, in both places. And as well doeth *Plutarch* in the life of *Alcibiades*, call *Meton* an *Astrologer*, that foretold the euill successe of that expedition into *Sicilie*, whereof *Alcibiades* was the author, as he affirmeth in his booke *de Pythia oraculis*, that *Aristarchus*, *Timocharis*, *Aristillus*, *Hipparchus*, and *Thales*, had written in *Astrologie*. *Plinie* also lib. 7. cap. 37. reporteth, that *Berosus* for his diuine predictions in *Astrologie*, had his Statue with a golden tongue directed him. And to be short, what should I neede any further testimonie then his owne? when not many lines after, he truly confesseth, that *Tullie*, lib. 2. *de Diuinat.* speaking of *Archelaus* and *Cassander* testifieth, That they were excellent in other parts of *Astrologie*, yet they neuer vsed predictions. Then which what can be more plaine? sith *Tullie* maketh predictions but a part of *Astrology*, and not an arte by it selfe. And as he truly there noteth, that *Tully* vseth no word any where but *Astrologie*: no more doeth *Aristotle*, who, as is euident in this place, comprehendeth the iudiciall part, as well as the motions, vnder the same word. And as these authorities doe proue the word *Astrologie* to be common as well to the predictions, as to the speculation thereof: So others vse the word *Astronomie* to the same purpose; as *Philo* in the places

ces mentioned in the 2. chapter: *Plato* in the places which I haue before cited in the 12. chapter, and *Ptolemie* himselfe, who vseth no other word but *Astronomie* and *Astronomi*-
call predictions. And I could confirme this by infinite other testimonies, if these were not sufficient to conuince, that *M. Chamber* hath bewrayed his owne ignorance, more then the *Astrologers*, in restrayning *Astronomie*, and *Astrologie*, to agree onely in the contemplatiue parte, which of it selfe were as vaine without vnderstanding the effects, as inuention were without iudgement, in *Logicke*. For to what ende should we knowe the determinate motions, aspects, and coniunctions of the starres, if when we doe knowe them, they haue no effects? will he reply, that they serue to distinguish times & seasons? I answer, that it were absurd. For if that were the onely ende, the *Sunne* alone, and the *Moone* had beene sufficient for this purpose: there had beene no neede of that admirable harmonic, of those other 5. wandring lights: the *Sphere* of the fixed starres might haue rested immoueable, & the dailey reuolution thereof, had beene superfluous: onely the motion of the *Sunne* and *Moone*, would as iustly haue performed this distinction of daies, nights, seasons, and times, as now they doe, with the planets and fixed starres. And therefore *Moses* also added, that they are for signes. And reason it selfe will enforce euen the most obstinate to confesse, that they were created and digested in this goodly order, beeing indued euery one with his proper and inuariale motion, to exercise their admirable vertue in this inferiour world, vnder which I comprehend both the *Elements*, and al bodies compounded of them, as continuall experience hath taught euen the vulgar to confesse. But to auoid tediousnesse, I haue before prooued iudiciall *Astrologie* no newe vpstart, sith if any credit be to be giuen to our auntientest Poets, Philosophers, Historiographers, and Diuines, it is equall in time euen with our first parents, from whome I haue before deduced it to this age. Neither was there euer any distinction in truth betweene *Astronomie* and *Astrologie*, vntill the counterfeit aduersaries of this arte, taking vpon them to controll that, which

they understood not, did seuer the one from the other. If prediction by the starres be so lately sprung vp, I wonder with what face he can pretend Scriptures, fathers, counsels, & Philosophers against it. But hereby he may sufficiently see the vanitie of this caull.

And as for that *Epithete*, which he alledgeth out of *Clem. Alex.* in his *Protrep.* it signifieth no more, then as if we should say that which is commonly called *Astrologie*, which if *Clem.* had thought so vile an arte, as *M. Chamber* would make it lette him giue me a reason why in the very same booke, accompting all the vaine and superstitious diuinations, which the gentiles vsed, *Clemens* should leaue *Astrologie* out, and commend it in other places, where he vseth both the word *Astronomy* and *Astrologie* without any differences, or additions at all.

His *Simile* of the *Cuckowe*, may best fite himselfe; sith he singes still the same note, that others haue songe afore him, without any change, and no lesse aptly, may that of *Esopes* snake be returned vnto himselfe, sith there are no more dangerous enemies. then those that seeke to circumuent vs vnder pretence of friendshippe, as *M. Chamber* hauing all daies of his life, being brought vp as a fosterchild of the *Muses* in the *Vniuersitie*, here seeketh to sting one of the liberall sciences to death. I lette passe his scraping with the foote, as worthy to be hissed at. For I may say with *Tully*, *Populares isti iam etiam modestos homines sibilare docuerunt*: though it may be *M. Chamber* (in the good conceipt of himselfe) doth say with him in *Horace*, *Populus me sibilat, at mihi plando*. And in like maner I answer him, that we call those apes, that ridiculously imitate others, and therefore whether the *Eccho* of his english ryme reflect not aptly vnto him that made it, let himselfe iudge. For thus he saith in his owne meeter.

I must needs wonder when I see

A pouch mouthed Ape so like to me

But after all these ridiculous *Similes*, he returnes againe to *Thales*, and saith, *It is not to be thought, but that he was very rane and farre to seeke in these wayne speculations, for in those*
daies

daies Greece was scarce acquainted with the first principles of *Astronomie*, so farre were they frō *Astrological* toys. But I wonder that he will be so vaine to thinke that his frivolous surmises, can be taken for argumentes against manifest truth. Doth not *Copernicus* and his followers, deliuer vs *Astronomicall* tables, whereby to supputate the true places of all starres from the *Olympiades*, which were 137. yeares before *Thales* his time, and doe agree with all histories past, as *Buntingus* in his *Chronologie*, and *Mercator*, doe more at large shew, which maketh it probable, that there were Artificers even from the *Olympiades*, by whose industrious *Astronomicall* obseruations the true places of the starres, haue beene propagated to posteritie? Besides can he that is so rife in *Tully de Divinis*: be so ignorant, as not to knowe, that *Thales* did prognosticate the great *Eclips* of the Sunne, in the time of *Astyages*? And can *M. Chamber* thinke that he was not acquainted with the principles of *Astronomie* that did this? certainly he that affirmeth it neuer knewe what belonged to *Astronomie*. For it is sure that to the finding out hereof, there belongeth many curious supputations, insomuch that to calculate *Eclipses* precisely, requireth true knowledge of the 8. 9. and 10. Spheres, as we now tearme the; also of the Sun & moones motiōs, their parallaxes, of their distances frō the earth, with the magnitude of these three, as more at large appeareth in the *Astronomical* tables. and if *Sabellius* say true, he reporteth that for 600 yere to come, he had supputated the motiōs of the Sun & moone. Howe famous besides he was in all points of *Astrologie*, if he know not, I referre him to *Herodotus*, *Plutarch*, *Plinie*, and others. Wherefore to conclude, we haue hitherto heard nothing of any moment, that may prooue *Astrologers* to wrest this place of *Aristotle*, and in regard thereof, it doth still remaine a most apparant and pregnant testimonie, that *Aristotle* doeth not onely by name, match it with Philosophie, and the studie of wisdom, but besides commend it to be profitable to them that are skilfull therein, and will make true vse thereof.

Chap. XVI.

Of the first among the Greekes, that gaue themselves to Astronomie.



He whole Chapter is in trueth superfluous, for it nothing concerneth our disputation, which of the Greekes applied their mindes first to the studie of *Astronomie*. He affirmeth *Thales* the first that professed skill in these matters. But I haue before shewed out of *Diodorus Siculus*, lib. 4. cap. 3. that *Hercules* first brought *Astronomie* into Greece, and *Plutarch* in his booke de *Pythia oraculis*, reporteth *Hesiod* long before *Thales* to haue written in *Astronomie*. *Philostrophus* also in *Heroicis*, affirmeth *Palamedes* (who was before *Thales*, as long as the siege of *Troy*) to haue beene very skillfull in *Astrologie*: and first of all to haue limited the yeare & the moneths by the course of the sunne. I could speake of others, that before *Thales* his time gaue themselues to this studie, but it is not worth the contention. Yet as *M. Chamber* hath erred herein, so hath he likewise in assigning *Anaxagoras*, the second place after *Thales*. For both *Anaximander* who was scholler to *Thales*, & *Anaximenes* his scholler, flourished before *Anaxagoras*, as he may see in *Plinie* and *Laertius*. The one first finding out Geometricall *Astronomie*, the other the obliquitie of the Zodiacke. And whereas *M. Chamber* saith, that *Anaxagoras* liued 80. yeares after *Thales*, if that account which *Laertius* maketh of his life by the departure of *Xerxes* from Greece be true, he might adde almost so many more then a hundred after *Thales*. Neither is the ignorance of *Niceas* any argument, that vntill the time of *Endoxus*, this studie was laid aside in Greece. For before *Endoxus*, *Laertius* maketh mention of *Heraclytus*, *Parmenides*, *Lucippus*, *Democritus*, and *Xenocrates*, who all flourished before *Endoxus*, or about the same time with *Endoxus*. And yet if *M. Chamber* cast vp the reckoning, betweene *Anaxagoras* and *Niceas*, he shall

shall not finde many hundred yeares, nor two hundred, as were it to any purpose, to bestow the paines, I could very exactly make him vnderstand. But whereas he reporteth, that *Eudoxus* was the first, that attained perfection of Astronomie and Astrologie: expressly disallowing the latter; I have disprooued him in both in the 12. chapter: and therefore I will here passe it over.

There remaineth something concerning *Thales*, that requireth consideration. For he saith, that *Aristotle* affirmeth nothing of *Thales* skill: so if *Eudoxus* had knowne any such memorable skill to haue bene in *Thales*, he would not haue concealed it, coming well nigh 300. yeares after him. But first I thinke, he imagineth all men to read with false spectacles, and rather to belecue his words, then their owne eyes. For otherwise hauing himselfe but euen now in the last chapter, alledged *Aristotle*, *Polit. lib. 1.* to report *Thales* to foresee the plentie of olives by Astrologie, he could not be so senslesse as to say, that *Aristotle* maketh no mention of his skill. Againe there is no consequence, that because *Eudoxus* liued within 300. yeares after *Thales*, that therefore he must needs make mention of him, no more then he that shall write 300. yeares hence, shall make mention of *M. Chambers* booke; though whether *Eudoxus* hath remembred him in his writings, or no, *M. Chamber* cannot say, sith none of his writings are come into our hands. Lastly whereas he saith, this historie of *Thales* is by *Plinie* referred to *Democritus*, and therefore the whole matter full of incertentie, I answer that the incertentie resteth in his owne coniectures, and collections. For it is certen that *Plinie* in this place, maketh no mention at all of *Thales*: but what he reporteth, was at another time performed, as in the same place *Plinie* also remembreth the like, practised by *Sextius* a Roman, at Athens. Besides there are other circumstances, wherein they differ the whole heauen wide. For *Thales* did foresee this in the winter, but *Democritus* in the spring, by the rising of the *Vergilia*: *Thales* did foresee the plentie, but *Democritus* the dearth of olives. Therefore very absurdly doth he require better consideration in them, that as he saith, stander

der *Thales* with *Astrologie*, when the consideration is wanting in himselfe.

But his conclusion is best of all. For he affirmeth, that *Aristotle* attributeth this to *Thales*, because of his wisdom and providence, but that he was an *Astrologer*, he no where saith, nor could well beleefe.

Effetè, gravior, cito, nequiter, enge bantè.

I can neuer sufficiently commend his subtilt evasion. For it is true, that *Aristotle* saith and affirmeth this, to be an example of his singular wisdom. Neither doth he (that I know) any where expressely say, that *Thales* was an *Astrologer*. But *Aristotle* saith expressely that *Thales* did it by *Astrologie*. Wherefore sith he hath gotten the *Astrologer* here at an aduantage, I conclude with the Poet,

Hac illum fragili donabimus ergo cicuta.

For his good conceit he shall haue a new pipe.

Chap. XVII.

Which may better be accounted a Deprauation of other arts, then a comparison of Astrologie with them.



O begin with his owne wordes, he saith, If professions grounded upon reason doe often faile, no maruell if this witlesse starre-staring be still out, which hath no ground but blind chance, and the whirling of Fortune. But lesse are we to maruell, if he that hitherto hath beene able to alleadge no reason, but like a man quite besides his senses, in one place preferreth witchcraft before *Astrologie*, in an other place presumptuously damnneth them that professe it, in a third calleth the Fathers, Diuines, Philosophers, Emperours, Kings, and Princes, that haue fauoured it, fooles, and that in euery place doth rather seeke to disgrace it by railing; then by reason; should here call it wittelesse starre-staring; or that all this time being prooued to be misled in the blindnes of his owne ignorance, should here affirme it, to haue no ground but blind chance

chance, and the whirling of fortune. But if with iudgement he did consider his following discourse, though *Tullius* did not vnaptly argue in this manner against *Augurio*, *Auspicio*, and the like sortilegious diuinations, he might thinke his wittes whistled giddie, that thus whirles from one thing to another, and blindly applies euery thing to Astrologie. This how true it is, shall best appeare by consideration of his reasons: and first he saith, *The Physitian foreseeeth the disease, the Captaine treason, the gouernour the tempest, yet these are often deceived, though they proceede with reason. As the husbandman when he seeth the olme blossome, he hopeth to see the fruit too; and he hath reason: yet sometime it falleth out otherwise.* If this be so, by his owne confession, let him tell me if he had not neede to be sent to a physitian, that for these errorrs in Physicke, Nauigation, and militarie Discipline, would conclude, that these professions were to be condemned, neglected, and banished the common wealth? If not, I pray the reader to consider, what an excellent comparison he hath made, betweene Astrologie and other artes. It is lawfull and allowed by him (speaking for his owne profession) that the physitian may burie his errors with the dead: that the wind blow away those ouersights which the pilot commits: but he should remember that *in bello, bis peccata, non licet*: and therefore commonly they that are in the first error, fall not into the second, though in respect of his toleration it is all one. And yet Astrologie that lendeth helpe to all these, and that bringeth so great benefite to the common wealth, as himselfe hath confessed within two chapters, may not be pardoned. Wherefore if this goodly comparison be considered, we may not call it witlesse, nor grounded vpon blind chance, nor the whirling of his braine, that thus (as if he were clarke controller of all artes) can checke them at his pleasure, and when he hath done, remitt all but Astrologie. In which (for the reasons before giuen) if any errorr seeme to appeare, it is but to be imputed to the artist, and not to the arte.

But Astrologers (in mine opinion) are to beare it with the more moderation, and patience; sith he spareth not his owne

profession, but in that which followeth doth disable it, and strengthen Astrologie, it is be well considered. For (saith he) *the Physician hath the water, the pulse, alio laesa, qualitas mutata, substantialiter inharrentia, and a great many more helps for indication, yett the little summe, the water deceiving vs, that is is well called of some, M. doctrix medicorum.* As for the difference of pulses, they are so nice, that vs saith of them, *Nemo novit nisi Deus, & Galenus, qui habuit delicatissimum tactum: No man can discern them but God and Galen, who had a most subtil touch.* Wherein woe see, that according to the title of this chapters he compareth not Astrologie with Physick; but simply confuteth and disgraceth physick it selfe, by discouraging the uncertaine grounds thereof. Wherefore here I may aply vs his owne proverbe, *Turdus sibi malum cecat:* For while he thus defileth his owne nest, and maketh roddes for his owne tayle, Astrologie triumpheth in her owne perfection, that beeing compared with such artes as he setteth downe, shee findes her selfe priviledged farre above them, by the certentie of her Principles. For to conferre them in these points, expressed by *M. Chambré:* as the Physician hath the water, the pulse, with the rest of those helps for indication, before remembred: so hath the Astrologer, the motions, configurations, positions, and secret properties, or influences of the starrs, to direct him. If therefore with these, we consider his helps of indication: first for the water he confesseth it to be the physicians harlot, that is, so deceitfull a token: as it will play false, and is not to be trusted. Againe so vsure and dice a signe doth he make the pulse, that none but God and Galen can discern by it. And as for the rest which he reckoneth vp, what are they, but effects and signes, which accompanie the disease, and those so slender and weak, that he likewise acknowledgeth them oftentimes to faile? Whereas on the contrarie, the Astrologer iudgeth neither by signes, nor effects, but by causes. Whereof the motions, configurations, and positions of the heavenly bodies, are all grounded vpon *Mathematicall* demonstration. And the properties, or vertue of the heavenly influence, vpon the observation, and knowne experience, of great learned

red men, euen from the beginning of the world. Wherefore if either the *Diuine will* doe not counterchecke the ordinarie course of nature, or the matter of those elementarie bodies here beneath, be not vnproportionable, and thereby vnapt to receiue their impressions; there is no reason why in a naturall and physcally necessitie; Astrologically predictions; made according to arte, should not succcede, and take effect. Wherefore by how much the knowledge which we haue, by the knowne causes, is more demonstratiue & infallible, then that which we haue, either by signes or effects: so much by this comparison; doth *Astrologie* appeare worthie to be preferred before *Physicke*. And for this cause, haue the most excellent guides of physick, I meane *Hippocrates* and *Galen*, in consideration of that blindnes, wherein they did but grope without this arte, counsell others by their example, to make their refuge vnto it, as to the arte, which sheweth the first naturall beginning, and proceeding of the mutations and motions of all inferiour things; according to that in *lib. 7. Aristot.* for by the parties natiuitie, by the time of the patients first distemperature, and by the motions and configurations of the Moone, and the rest of the starres, they did find that cleare and singular light to shine vnto their vnderstandings, for the apprehension both of the cause, nature, and iudgement of the disease, which without this, neither their vrine, nor their pulse, nor the rest of those helpes of indication could afford them. Wherefore by comparing *Astrologie* with *Physicke*, he hath not onely disadvantaged himselfe, but besides giuen me iust occasion to shew the aduantage of *Astrologie*.

As for his censure of *Galen*; whose doctrine he confesseth to be exquisite, and to stand with reason, and yet carpeth at it as obscure, and too subtile, (as if *Galen* had plaid the Musitian, that oftentimes dasheth a song with proportions, and moodes, that he cannot sing it when he hath done) I may wel answer him with *Seneca*, *Sunt qui magis commendare volunt Deos, quam se*. For it is wonderfull to thinke, how this Critick sitteth in iudgement vpon all men: as if all learning, wisdom, and perfection, had bene boine, and should die with him. But it

concerneth not me to defend *Galen*; for the more errors he sheweth in his owne profession, the lesse reason he sheweth in finding fault with *Astrologie*.

Neither am I tied to this impertinent digression in Musicke, wherein neuertheless, were I disposed, I could more iustly correct his diuision thereof, then he might with any reason controll *Galen*, as he hath done. For *Boetius* doth not diuide Musicke, but the *Monochord* onely, into these species which he hath mentioned. But whether it be iustly reprehensible herein or no, it greatly skilleth not; sure I am that it is altogether impertinent, and his iudgement quite out of tune, in comparing *Astrologie* with *Auspicio*, *Hydromantie*, *Chiro-mantie*, *Cabochinomanie*, and such like. For these are no arts at all, as I haue before in the 6. chapter, and in other places proued *Astrologie* to be, and that euen by the iudgement of the greatest Philosophers, with whome it might better besecme him to consent, then in singularitie to preferre his owne iudgement before others. But with truth, and authoritie both, doe exempt *Astrologie* from these sortilegies, wherewith he matcheth it, not shewing any reason, whereupon his assertion is grounded, it is but vaine to stand any longer about it.

Yet whereas he further saith, That *Astrologie* was neuer in more request, or more honoured, then were these counterfeit toies: And that therefore there is good hope, that as all those other are vanished and gone, so this will follow; First I must tell him, that in calling them counterfeit toies, he sheweth himselfe more rash then iudiciall. For neither *Aristotle* nor *Plinie* were counterfeits: yet these held a better opinion of *Chyromantie*, then *M. Chamber* in his deeper learning, and wisdom doeth. And if *Galen* (as the Phisitions tel vs) teacheth to know the temperature of the bodie, by the palme of the hand, with the minde commonly followeth the constitution of the bodie; Why should we not also coniecture manners, health, and sicknesse by the hand? But to answer his hope, euen that reason whereupon it is grounded, in my opinion ought rather to put him out of hope, and to giue him iust cause of despaire in this point. For he knoweth that *Auspicio* was rather

an invention of pollicie, as Tully lib. 2. de Divinat. doth shewe, then any arte. And therefore could not but be temporarie. And as for Hydromancie, and Choschinomancie, they could not but vanish as superfluous, that were evident and ridiculous even to the ignorant. But were he never so iniurious, he cannot denie, but that Astrologie hath in all ages bin studied by the most learned, as an arte, whose precepts grounded vpon demonstration, and experience, are eternall, as the precepts of all other artes are. Wherefore hath this continueth entertained by the learned in all nations whatsoeuer, and in all ages to this daie, he may conceiue small reason for his hope, but rather conclude that this is not (as they were) fortilegious.

Thus he leades me from the matter, & would I still followe the daunce which like *Maximus Augur* he beginnes, of *Terripodium*, *Terripodium*, and *Tripodium*, seeking out the reason, how it came to *Tripodium*, *Solistimum* (amongst which he had forgotten *Tripodium coactum*) I might aswell dispute of a Scottishiege, or a hornepye, and come as nere the matter which we haue in hand, as he doth, in trifling about the other wherefore I leaue him to the *Pullarius*, to be resolved herein, as not pertayning to the Astrologer at all.

No more doth that idle discourse which followeth, which beeing about *Dexterum* and *Sinistrum* is very sinistfully brought in, to occupy a place in our controversy wherein although he hath seemed to haue shewed much reading, by the fresh allegations of Tully, Virgill, and Enstatius, when he hath done all, he hath but spent his sweate about a Gnatte, and if he will take the paines to read *Celsus Rhodiginus* li. 2. cap. 9. 10. & 11. or Scalliger exerc. 67. with others whome I could name he shall find himselfe very short of that which might be said in this matter, for the reconciling of his doubts. In aspects, Astrologers doe consider the *Dexter*, and *Sinister*, for distinction sake betweene those beames that are projected according to the succession of the signes, or contrarie vnto it, about which there is no controuersie. Neither doe Astrologers respect one hand, more then another in any another case.

Wherefore to come to the vpsshot, he first seeketh to set a gloss upon all the former idle, and euill compacted matters, pretending to haue fallen into them: *Only for a taste, that we may see what artes those can be, whose grounds are not yet agreed vpon.* Which colour is so course, as it will not serue to hide his superfluous thapsodies. For except he will applie this to phisicke he hath not so much as remembered one ground of any other arte, vntil we should also take the names of *Aruaspacie*, and the rest of those fortilegious drinacions for grounds. If he would haue compared other artes with Astrologie, he ought to haue considered their definitions, their parts, their subiects, their formes, and their endes, that so he might haue shewed wherein they agreed, or disagreed, or in what respect the one were to be preferred before the other, or wherein both were to be reiected. Whereas he setteth downe the purpose of this chapter in the head thereof, like an euill preacher, that after he had once repeated the text, shuts his booke, and neuer comes nere it after.

Yet behold now he proceedeth to his finall sentence, wherein he thinketh, *That euen these artes had more certaintie, then Astrologie, because they deale with that which they see and handle, so wit the bowels of birds, and feeding, and such like: whereas the Astrologer hath the starres so remote, that he must needs often mistake and erre.* I thought howe loosely soeuer he had handled the partes of his chapter, he would be sure to conclude like a Mathematician, that the casuall inspection of the bowels in sacrifices, and feeding of birdes, haue more certaintie in them then Mathematicall demonstrations, or artificiall conclusions, grounded vpon the precepts of arte, and demonstratiuely drawne from the causes to the effects, then which what can be said more grosse? Besides, if he measureth the certaintie of artes by sense, and as they deale with that which they see, he that shall say, the Astrologer hath not that helpe, must denie that euer he did see the sunne shine. Haue we not our eyes, of all senses the most exquisite, and sharpe, and least subiect to error to guide vs to the places of the starres? Haue we not further Geometrical helps, to lead vs through all

differences of refractions, paralaxes, or whatsoever? Neither are the starres so remote, but that he seeth the Astrologer more certainly able to measure their distance from the earth, and one from another, and their magnitudes, by his eye, and instrument, then either *M. Chamber*, or any Augure is able to measure the bowels, or feeding of birds by their handling. Againe, guttes and feeding are of that base nature, that of themselves, they can neither be causes, nor signes of generation, or corruption, or of worldly euent; seeing feeding is gouerned by the appetite of the stomacke, and hath another vse in nature, for the nourishment of the bodie, and not for predictions; and so farre are guttes from this propertie of Diuinitie, that they serue naturally to conuey away excrements, and the ordure of the bodie. In which, sith *M. Chamber* reposeth more efficacie, and certainty, then in the heavenly bodies, concerning future eilents, he doeth but bewray with what durt he beraileth his iudgement. Againe when bruit creatures haue no dominion ouer their own actions, but are by order of nature inferiour to vs, and carried onely with an instinct of their own appetites; howe preposterous is this conceipt to thinke, that they can signifie and worke in the accidents of a superiour nature? But sith he dreameth of certaintie in handling, and feeling future euent, it is time for the Astrologer to giue ouer his more curious speculations, in seeking to informe the vnderstanding by Mathematicall demonstrations, or by naturall causes. And should I followe the counsell of *Plato* in his epistle to *Dionysius*, I should shunne such stufte as this is, like hell it selfe. For so he biddeth vs in the like case, *Declinare eas tanquam Barathrum, qui de Dijs, tanquam de ijs quæ manibus teneri, & comprehendî possunt loquuntur*. But I may say with the Poet,

Nescio quid certe est, quod me sibi temperat Astrum.

For the trueth is, that hardly any man would be tyed to follow him in these extrauagant and ridiculous conceipts.

Chap. XVIII.

Where M. Chamber pretending to confute Astrologers out of their owne arte, is proued, to want both arte, and truth on his side, and that elections, and predicions, (notwithstanding any thing alleadged by him) may well stand together.



IF M. Chamber could performe as much in the proesse of his chapter, as he promifeth in the title, he should find it a more compendious way to distresse Astrologie, then any other course he can take. But *Hic labor vocat est*. Before he comes to the encounter, like a fencer that doth play his Prizes, he begins with a *Praludium* or flourish, That these Astrologers as it seemeth, though they be full of fictions, yet were they neuer good poets. For they haue not well learned that poeticall Axiom, *Ad mendacem memorem*. Nor that of Horace, *Sibi conuenientia fuge*: whereas he might vnderstand, that Astrologers not beeing incombred with the poeticall infirmities which he pretends, neede not the remedie, which he so vnmanerly obtrudeth. For discretion and good manners would learne a *decorum*, and distinction of the vsauorie, & reprochfull tearme of the lie. *P. Nigidius*, if he were of as good authoritie with this aduersarie, as he is with *A. Gellius*, and other great learned men, would teach him more modestie, and iudgement. For he distinguisheth betwixt *Mentiri*, and *mendacium dicere*. *Qui mentitur* (saith he) *fallit, quantum in se est*. *As qui mendacium dicit, non fallit, quantum in se est: alterum incidit in hominem, alterum non*. And therefore euery light escape or mistaking, wherunto the wariest are subiect, is not grossely to be exprobrated for a lie. And would I pay him in his own coyne, how often in euery chapter (where there are almost as many vntruths as lines, and euery line full of contradictions,) could I put him in minde of *mendacem memorem*? For example, euē in the very next wordes he saith, That hauing once deliuered, that our agents, actions, ends, and enterprises, doe necessarily depēd
open

open the natiuitie, they would neuer haue obtruded to vs; their doctrine of Elections; when, if he meaneth an absolute necessitie, let any man read page, 130. beginning at line, 9. of his treatise, and he shall see him there alleadge *Ptolemie* to a cleane contrarie purpose, where he saith; *We may not thinke that all things happen to men frō heauen, as it were by an immutable & diuine Decree, or by a law that forced particulars; and could not be resisted; for the course of heaue is for euer immutable, but these inferior things are naturall, and mutable.* Was *Ptolemie* no Astrologer? and doth he not here denie that immutable necessitie, which *M. Chamber* so vntruly vrgeth in this chapter, to be deliuered by *Astrologers*? doth he not further, from the former place, spend all his paines, vnto pag. 134. to prooue, that Heauen doth not necessitate, (to vse his owne word) and to this ende besides *Ptolemie*, produce *Ficinus*, *Plotinus*, *Cardan*, *Pontanus*, *Wolsius*, *Ahenzra*, and in generality, the testimonie of all *Astrologers*, *Arabians*, or *Jewes*, to conclude, that there is no fatall necessitie in Astrologicall predictions? Seeing this is true, let him not be angrie, if I againe put him in minde of his proverbe, sith he hath not poetically, but grossely counterfeited this position, in the forge of his owne inuention, to the ende, he might by occasion thereof, helpe to fill vp his treatise with those impertinent *Rhapsodies*, which he hath borrowed out of *Picw* in this chapter. For he is not able to produce one Astrologer, that doth make our euents, actions, ende, and enterprises, to depend ineuitably and absolutely vpon the Natiuitie. To what ende therefore should I spend any further labour, to answer any thing that he vrgeth in this point, when it is false, and nothing but a fiction, or *Chimera* of his owne braine? I haue before in the 9. chap. distinguished necessitie, shewing that Astrologers leaue this absolute and ineuitable necessitie vnto God, as agreeing vnto his eternall Predestination; and admitting no other in matters of Astrologie, then such as is *Hypotheticall*, or conditionarie. For the necessitie, is euer relative, or answerable to the causes. And if the causes be such, as are absolutely necessarie, then of their owne nature, they cannot otherwise worke, or be altered. But

if the causes be free, or contingent; then their operations may alter, and their effects may varie. And therefore God hauing decreed from eternitie, and foreknowne such effects, as depend vpon contingent, and free causes; they are necessarily contingents, and in respect of their second causes, doe happen vnto vs by contingencie. Though *ex Hypothesi*, in respect of Gods prouidence, they happen necessarily. By this then he may vnderstand, how Astrologers may truly say, that the starres at our natiuitie, doe dispose of our euents, without that erroneous conclusion, which he presently inferres; *That then our actions must of force fall out shereafter*. For though he cannot vnderstand, how otherwise they should dispose; yet by this which I haue said, it is to be conceived, that they speake of such a disposition, as doth suppose the effect, if there be no impediment. He will not denie, but the Prince doth dispose of ciuill affaires, and that he himselfe doth dispose his owne busines; yet neuerthelesse it doth not follow, that the disposition doth carrie an absolute necessitie. For disposition is nothing but an ordering, and distribution, which may be interrupted; and in this manner, the heauens doe dispose the matter of our bodies, vnto particular temperatures, and inclinations: which neuerthelesse by our wills, diet, and education, may receiue alteration, as hath often before beene answered. Wherefore his first inference, is manifestly false; *That if the natiuitie doe dispose, therefore the actions must of force follow the same*.

And to proceede, let it be admitted what he would haue: yet will not his *Dilemma* following, so intangle the Astrologer, that thereby he shall fall into any inconuenience. For he further vrgeth, that if our actions be in our owne election, so make them better or worse, by choosing a fit or unfit day for them, how can the starres be said to rule, and guide them? for if the starres rule them, they are not in our election, and if they be not in our election, the starres doe not rule them. Wherein (to my vnderstanding) he seemes to speake he knowes not what. For will he denie the operation of his potion, or of his pills which he ministreth, because the ministring of one dose, rather then another, or at one time, rather then another, is in his owne election?

on? The Astrologer doth but in like manner obserue a fit position of the heauens, more agreeable to our natiuities at one time, rather then an other, as the Physitian vseth not all remedies to euery disease, but that which is most meete and agreeable to the nature of the maladie, wherein our vse and application of that efficacie, which pertaineth either to the starres, or to these inferiour plants, hearbes, mineralls, or the like, depriveth them not of their vertue. Wherefore if Astrologers choose a fitte time for the furtherance of our actions, they make this election, and suppose this fittest, as it doth depend vpon the position of the stars, concurring at such a time with the originall natiuitie, and yet he asketh how the starres can be said to rule, and guide them. For we must know, that these which attribute vnto elections, haue euera principall aime, vnto the position of heauen, at the natiuitie, as the *Radix*, or roote of their operations; whereby, not without good reason they affirme, that the helping starres in the natiuitie, may by election be fortified, as on the other side, the aduerse may be encountered, by chosing an apt figure of the heauens for that purpose. For it is neither against arte, nor reason, that temporall signifiers, may augment or diminish the vertue of the *radix*; sith heauen doeth neuer cease to flowe into vs, and therefore in all reason, not vnlikely that the like position, or configuration to that, vnder which we are borne, may by like impression, and influence, increase, and strengthen the operation of the former, more then it would, if the natiuitie were considered alone. In this sort therefore, he seeth, that such as defend elections, do alwaies respect the natiuitie, which though it were necessarie (as he supposeth) may be either furthered or mitigated by election, without taking away the necessitie thereof. As for example: In case, where a sicke man will without al doubt die, yet the Physitian ministreth Physicke, neither doeth he amisse herein, thereby either to prolong life for a time, or to prevent or mitigate that oppression, which otherwise he should feele in the contention, betwixt death and life.

Excellently therefore doth he conclude, that these men can:

no better be confuted, then by themselves. When all this while I haue first prooued him not to confute them, but himselfe, sith the position against which he disputes, is his owne, and not mayntayned by Astrologers. And secondly, though it were, yet he sees his inference of no such force, but that the natiuitie, and elections may stand together. And therefore I may well vse his own wordes, *That his position, & inference hang together like a rope of sand.* But to meet with his meaning, and not to lette any poynt thereof be vnanswered, so farre as I can vnderstand him, I will yet further shew him, how our actions may be in our owne elections, and yet furthered by the stars. And to make him conceiue this the better, lette him but remember, that all incorporeall, and spirituall intelligences (as the philosophers call them) are by the order of nature superior to all that is corporall, and bodily. Wherefore though the Soule of man be likewise (by their doctrine) of all intelligences the lowest, yet sith by this vniuersall order, it is in degree aboue the heauenly bodies, there is no reason to the contrary, why the will of man, from whence all election proceedeth, exercising all the functions without any corporal instrument, should not at the liberty thereof make vse of the beauens, as their actions shall be most profitable and auaylable for our assayre; and yet neither the starres rule ouer our actions, nor our election be depriued, but both concurring without any contradiction, or inconuenience.

But *hinc ille lachryma.* For by this meanes *M. Chamber* replyeth, that great saying must take place *Sapiens dominabitur astris, but who shall be their sapiens or wise man than sure the Astrologer only, for ought that I see.* The prouerbe in deed sayth, that euery man is either a phisitian, or a foole. And therefore it greiueth *M. Chamber*, that the Astrologer beeing allowed for a wise man, should be an instance to prooue it false, for by this meanes, he shall not be the only wise man as before he tooke himselfe, by his profession. Nay in truth by not matching Astrologie with phisick as *Hippocrates* and *Galen* doe comiund him, he neither sheweth himselfe a wise man, nor a phisitian.

And

And now we are past the natiuitie, and elections, and we must come to *Egyptian* dayes, which though all the world sees they pertaine nothing to the scope of his disputation in this chapter, yet we may not so disgrace him, as to passe over his pretie trifling about their Etymologie: for belike these *Egyptian* daies being such as he calleth *Disma*, he deriueth the either of *dis*, and *mala*, or *dis* and *mala*. Which as we see that it giueth a great light to those that sat in darknes before, why they are called *Egyptian* originally in the Greeke and Latine, so he teacheth vs that the first author of the English word *disma*, might be some Egyptian rogue, that travelled Greece and Italie to bring *dis*, and *mala* with him into England. It was an excellent conceit, and had he neuer printed it, this farrefetch deriuation had neuer beene dearely bought. Very fitly doth he put me in minde of the like conceit, but something better, of him that deriued *Diabolus*, of *dia*, and *bolus*: because the deuill swallows vp both soule and bodie at two morfels. It were pitie but that at the next Edition of *Isidore*, these two should be inserted, *honoris gratia*.

But notwithstanding all this, he tells vs in good earnest, that *Egyptian* sure they must be, because they are of those *opprobria Egypti*, which so long as we retaine, we are still in *Egypt*. Would to God therefore he had pointed them out, that we might haue auoided them: whereas in passing them ouer with a litle flourish of his ownewit, in his fashion, he makes me remember the Egyptian dogges, that dare not drinke standing at the brinke of *Nilus*, but lappe running for feare of the Crocodile. For he knowes, that if he should insist vpon them to the disgrace of Astrologie, he would be taken napping: yet least he should leaue some venome behind him, in the readers minde, I hold it not vnfit to cleare this scruple, so farre as my poore vnderstanding doth stretch in this case. And first the *Glosse, caus. 26. quest. 7.* saith, they were such as the Church was wont to note in the Calender, as obserued by the Egyptians to be ominous, and therefore were here inserted, to the ende no man vpon those daies should begin any action, for feare of an ill ende. But sure I thinke the *Glossers* are besides their

text. For I cannot beleue, that euer the Church had any such custome. Such among vs are those, which our Mariners obserue in certaine moneths, vpon which they will not set saile. And such among the Romanes, might the *diēs postriduani* be: for their Priests euer noted the daies following the Calends, Nones, and Ides, to be blacke daies. *Anlus Gellius* calleth them religious daies, that haue their first institution vpon some generall ouerthrowes, or calamities, that befell the commonwealth. In which sort *Tull. lib. 9. epist. ad Attic.* saith, *Nostri fu- nestiore esse diem voluerunt Alienis pugna, quam urbis capta.* *Hesiod* likewise alloweth the fourth, and reiecteth the fifth, in all affaires, because he thought the number of 5. to come nearest the proportion of iustice: and therefore vpon that day, imagined the furies to be let loose, to fetch away periured and wicked persons. *Binsfeld* maketh them within the compass of these Egyptiacall obseruations, that marke the conuersion of S. Paul, as a day of indication, for the state of the yeare following, or that gather hearbs to certaine vses, plant trees, and let their horses blood vpon certaine Saints daies: or that hold other Saints daies vnluckie to trauell vpon. *Petrus Bresslaus, lib. negotabilium. cap. 53.* noteth which daies in euery moneth are Egyptiacall. videl.

Januar.	1 25	May.	3 31	Septemb.	21 33
Febr.	4 26	June.	10 17	October.	3 22
March.	1 28	July.	13 27	Novemb.	5 28
April.	10 20	August.	1 24	December.	7 23

But vpon what ground, I know not, neither doth he speake. *Alexander ab Alexandro, lib. 4. genialium dierum*, though he professeth to reckon vp the vnluckie daies, that haue bene obserued by all nations through the yeare, yet speaketh nothing of Egyptiacall daies. *Calim Rhodiginus* thinketh such, as haue bene before mentioned, to be called Egyptiacall, because that (in the opinion of the common people) they came first from the Egyptians. And though *M. Chamber* hath here mentioned their name, I thinke it would pose him to satisfie the reader truly, which they be: yet to cleare Astrologi- call elections grounded vpon reason and arte, I held it not imper-

impertinent to shew other mens opinions of them, that so it may the better be iudged, why these are well and worthily numbred *inter opprobria Egypti*.

Yet in that which followeth he confesseth difference of times, & in a greeke verse he alloweth one day a steppedame, and another day a mother vnto vs, lastly he tells that *Tyme was no steppedame to Crasus till he came to Halis, but when he cried O Solon, Solon, then the case was altered*. To al which what should I answer, but that the time was a steppedame to *M. Chamber* in which he writte this to no Purpose, except it be to erosse that which he affirmed before, and after, sith he remembreth neither? For in that which followeth he affirmeth, that as God is no acceptor of persons, so is he not an acceptor of times. And to this end alledgeth *Gen. 1. vers. 18. that God saw that the day was good, and shall we say that they are unfortunate, or dismall* But here *M. Chamber* sheweth not so profound diuinitie, as might be expected from one in his place, in the Church. For did not God likewise create all the hearbes of the field, and euery creeping thinge, and euery beast of the field, and called the good when they were made? And yet I trust without mortall sinne, a man may very well say, that a viper or henbane, are naught: for though I confesse in their owne kind they are good, yet in respect of vs, according to that distinction of *malum pana*, they are become hurtfull and vnholsum, through the dissolution of that *Symmetrie* which before sinne, was betwene the whole vniuerse, and the partes thereof. For this cause *Gen. 27. 41. the day of death is called the day of mourning*. And *ch. 31. vers. 3* we read of the day of tribulation. And *Numb. 25. 18. it is called the day of the plague of Peor*. But expressly *psal. 49. vers. 5 and 24. vers. 13. and prouerb. 15. vers. 15. and 16. vers. 4. and in diuers other places, the times and dates are called euill, black, perilous, &c.* Therefore let *M. Chamber* goe teach the Prophets to speake.

What doeth he tell vs of the Preacher, *That this heathenish superstition is disallowed by him, Eccles. 11. vers. 4?* Doth not the preacher himselfe, *chap. 7. vers. 16. bidde vs in the day of wealth*

wealth be of good comfort, and in the day of affliction consider that God hath made this contrarie to that? And as concerning the place alleadged by him, it is preposterously applied. For what saith the Preacher there? But that he which obserueth the winde, shall not sow; and he that regardeth the cloudes shall not reape: where we are taught (as the marginall note interpreteth it) that he which ouercasteth doubts, in time of necessitie doth loose opportunitie, and faile in his dutie. To as great purpose is that in the Galath. chap. 4. v. 10. where the Apostle feareth that he hath lost his labour, because the Galathians returned againe to the obseruation of daies, Moneths, times, and yerres. For whereas S. Paul had before wonne them to the Christian faith, in his absence they were againe seduced by false teachers, to admitte ceremonies of the Iewes, as the marginall note there also expresth, concerning their Sabbath, Newe moones, first, and seauenth moneth, the Passeouer, the feast of Tabernacles, their yeare of Iubile; all which were figures of Christ, and had an end in him, beeing therefore called by the Apostle beggarly rudiments. Thus besides our marginall note doeth *M. Brou* expound it, with a iudiciall reprehension of the Greeke *scholia*, in mistaking rudiments, for the Elements of the world, in the verse before; which he holdeth so absurd, as that it needeth no refutation: with them agree *Hugo, Lyra, Clemens Alexandrinus* from *lib. 6. Hierome, Primatius*, so as a man would wonder to see him applie this place against Astrologicall Elections as if they were the beggarly rudiments of the Iewes. Will he hold it forbidden by the Apostle, to respect time in phisicke, planting, sowing, reaping, lopping, felling of wood and the like? He knowes these and many other obseruations, rest vpon principles of nature, not vpon superstition. For as *Illyricus*, vpon this place of the Galathians noteth very well, Obseruation of daies, is fourefold, *Naturall, Politicall, Ecclesiasticall, or superstitious*: Of all which, the superstitious, (as those ceremoniall daies of the Iewes feasts before mentioned, obseruing of leape yeare remembred by *M. Chamber*, in the 20. chapter, and Egyptian daies, in this chapter, with the like)

are

are onely reprehended by Paul, and naturall obseruation, as by the starres in Astrologie, expressly exempted.

And what he alleadgeth out of *S. Augustine*, all Astrologers will condene with *S. Augustine*. For as he may perceiue through the whole discourse: *S. Augustine* reprehendeth those, that contrarie to the roote of their natiuities, seeke by elections to frame newe destinies vnto themselves: whereas all that euer writ with iudgement of elections, as far as I know, doe take the natiuitie for the ground of their worke, as he may see in the 6. Aphorisme of the *Centiloquie* and other places.

His next question is no lesse friuolous, where he demandeth, if onely men not all other things, be ruled by constellations, wherefore doe they for planting, and sowing, make choice of these daies, and of other daies, for gelding their cattell, breaking their coltes, conering their mares, and such like? As if Astrologers respect elections onely in men, and not in other things? This is meerely his owne supposition, and it hath beene prooued before, that all sensitiue and vegetatiue things, are subiect to the starres.

But what he should meane in his next wordes, I know not, except he will enforce me againe to vse that prouerbe of *Mendacemmemorem*. Hath he not before endeauoured to prooue, that the natiuitie and elections cannot stand together, out of the rules of Astrologie? And yet in the very next wordes he vrgeth, *Euen Ptolemie himselfe to confesse, that if thy natiuitie be against thy enterprises, the elections of daies will be to no purpose*. Howe well he hath applied his prouerbe to Astrologers, and howe fitly it agrees with himselfe, I appeale to his owne conscience. And this is all that he hath beene able to say against Elections.

Which as he hath confessed to borrow from *Picus*, in his 2. booke, so might he likewise confesse if it pleased him, all that followeth to be taken out of the 8. booke, c. 1. From whence he frameth a newe argument, first grounded vpon the authoritie of *Alpetragiu*, who (saith he) teacheth, *That if there be a motion in Heauen, yet unknowne, then there is a body*

yet unknown too, for that motion. To which I shortly answer, that he mistaketh *Alpetragius*, who would but haue onely one motion in heauen from East to West: and that he meaneth rather *Albategnius*. Secondly that he is not able to proue a motion yet vnknowne: and therefore this reason is superfluous. Again it is false: for vtill *Hipparchus* conferring his obseruations with these before takē by *Timochari*, perceived that the fixed starres did mooue in *consequentia*, the precession of the equinoctiall was vnknowne, as may appeare, lib. 3. cap. 2. and more fully, lib. 7. c. 2. of the *Almagest*. Yet neuerthelesse as appeareth both in *Plato* and *Aristotle*, the orbe of the 8. sphere was knowne. Neither doeth it want ground in Geometrical demonstration, that one and the same bodie, may haue diuers motions: as for example, he may see demonstrated in the case of Libration by *Copernicus*, in his reuolutions, lib. 3. c. 4. & by *Maginus* in the beginning of his *Theoricks*. As on the other side two deferents are added for concinnitie *ne deint vacuum*, not for necessitie, because of two motions seuerall. Wherefore it is not necessarie to suppose a seuerall bodie, for euery seuerall motion, nor contrarie, so many seuerall motions as bodies seuerall.

But this opinion he confirmeth by those motions, which haue of late beene deuised by our moderne Mathematicks, which they say, their predecessors *neuer knew*. Yet their deuise prooueth not that multiplicitie of reall orbes, which they haue imagined. For these are but inuentions, to make vs conceiue the *Theoricks*, whereas in trueth our late and most exact Astrologers hold, that there are no such eccentricks, epicycles, concentrickes, and circles of equation, as are mentioned by them, and as both *Tycho Brahe*, and *Rothman*, doe at large prooue: and therefore in his *Progymnasmata* deuiseth newe *Hypotheses*, quite differing from the olde. In the meane time constituting but one onely continued substance from the coeue superficies of the Moone, to the 8. Sphere, with whome in this point *Rheticus*, *Ramus*, *Scultetus*, *Frischlinus*, *Vrsus*, *Asilacus*, & *Fraassorius* doe concur.

He further obiecteth the difference among Astronomers, about

about the sight and order of the Planets, in the discourse whereof, an ignorant man that should read his booke, would verely beleue, that he did conuince, he made such a ruffling with the emptie names of the Egyptians, Plato, Aristotle, Ptolemie, the Chaldeans, Geber, Theon, Andreas, Summarium, Saturne, Iupiter, Mars, Moses Egyptius, Hypparchus, Leo, Hebraeus, Proclus, Leopoldus, Mahala, Campanus, and Alberius, &c at the last vp comes nothing. For if he obiekt either this difference, or that which went before vnto the Astrologer, I must remember him of *memorem*, sith he hath before made the consideration of the motions and the situations onely to pertaine to that which he calls Astronomie. * From whence if he slide now, then he maketh Astronomie, and Astrologie all one, & so is repugnant to himselfe, in the 2. and 14. chapter; but whether he doe or no, that which he hath saide is to no purpose. For whether any of their opinions be true, or whether they be false, whether they be (as Tycho would haue it) but one continued orbe, or many, or whether (as Copernicus saith) the Sun be the center of the world, and the earth be in the Sunnes place, betweene the sphere of Mars and Venus, the Astrologer careth not. For so that by any of these Hypotheses, he may come to the true place and motion of the Stares, this varietie of opinions, whether such things be indeede, and in what order they be, is no impeachment to the principles of Arte.

And not to let passe, that he saith Many of those before named haue falsly fathered the opinion of the ninth Sphere vpon Ptolemie, for that with him is no ninth Sphere, much lesse any tenth, as you may perceine by the second booke of the *Almagest*, and the first booke of *Apotelesmata*; it is a point that deserueth more consideration. And first as Picus doth, word for word, he seeketh to confirme this, by reasons and circumstances out of Ptolemies owne writings. For (saith he) since Ptolemie vseth both the moouable signes, called the Images, or figures of the 8. sphere, and the immoouable signes, referring to them the places of the Planets; it is sufficient prooffe, that he dreamed of nothing without the eight sphere. But he puts me in minde of the Reader, that hauing lost himselfe in a profound discourse, to know whether he

had saide well or no, asked his auditours, *Intelligitis domini?* they answered, *Non.* To whom he replied againe with a good grace, *professo neque ego.* For certainly, either he vnderstands not what he speakes, (which God forbid we should conceiue of him that hath read the *Almagest*) or otherwise I must remember him againe of *Memorem.* For what kinde of argument is this? *Ptolemie* vseth both the mooueable, and immooueable signes, *ergo* he dreamed not of any thing out of the 8. sphere. When to containe them both in the 8. sphere, is as impossible, as it is for the same man, both to goe and stand at one time. For sith *Ptolemie* imagined, as the *Peripateticke*s doe, that the starres are fixed in their orbes, let him enter into a better consideration with himselfe, and tell me how it is possible, that the mooueable signes, or *Asterismes*, should mooue forward, and that the immooueable signes, beeing in the same Sphere, should retaine their old places still, in such sort, that the places of the Planets should be referred vnto the. Wherefore when he speaketh of mooueable, and immooueable, in the same bodie, I tell him (if he vnderstands me) that he must remember not to speake repugnances. For I still feare, it is rather ignorance; euen by that which followeth, for (saith he) those foure famous points, to wit, of the two Tropicks, and two equinoctialls, he calleth the immooueable signes, which are fixed and fastened in the 8. sphere, not in the ninth. Where first we must note his famous *Solecisme* in Astronomy, that calleth the foure famous points, the immooueable signes, when there was neuer any that haue written introductions to Astrologie, that hath not *ex opposito*, called these cardinall-signes, namely the equinoctiall and Tropicall, the mooueable and not immooueable signes, because in these points the lights. mooue to a manifest alteration: as from winter to spring in the vernall equinox, and from summer to autumn in the autumnall equinox: and as notably doe they make the times varie in the Tropicks, and withall varie their declination, sith they returne from the North to the South, and contrarie. For which notorious motions and changes from these points, about any other, they are called *Mooueable*, and not as he saith immooueable, as those

those next them are called fixed, because the time by them is made firme and certen, and those which succcede the fixed, are said commune, as participating of both times. Againe the signes, as he knoweth (if he know any thing) admit diuision, and haue both longitude and latitude, which he that hath but read the first word in *Enclide*, would be ashamed to attribute to a point, which according to the definition thereof, is indiuisible, and hath no parts. Thirdly by this rule we must conclude, that there are but foure moouable signes, and 8. which mooue forward, and so by this reason, because these foure are fixed and fastened in the 8. sphere, foure parts thereof shall remaine immoouable, and stand still, and the other eight shal turne about.

But he pretendes to confirme that which he hath said, by *Ptolemyes* owne wordes in the second of the *Almagest*, which if he doe I will subscribe, that he is the most famous lecturer, that euer redd vpon it. Wherefore now, let vs heare the words as he hath translated them, *I will (sayth Ptolemie) abase the names of the signes applying them to the partes of the Zodiack, as if they beganne at the Tropick, and equinoctiall points: so the tweluth part, from the vernall equinoctiall toward the somer Tropick, I will call Aries, the second 12. part or ὡδευατισμὸν, I wil cal Taurus, & so forth according to the order of the 12 signes deliuered by vs.* which wordes although he hath not so plainly and exactly translated, as he might haue done, yet as they stand, I will be tried by them. And first whereas he before affirmed *Ptolemy* to call the 4. famous pointes, the immouable signes, and to proue his assertion he alledgeth this text, let him reade the wordes as he hath translated them, ouer and ouer againe, and he shall find, that *Ptolemy* calleth them nothing but the *Tropicke* and *equinoctiall points*, and that from them he deuideth the *Zodiack* into 12. signes, assigning the 12. part and not a point to a signe. Againe in all these wordes he cannot finde, that *Ptolemy* hath assigned these pointes, to be fixed and fastened in the 8. sphere, and not in the mynth, as he affirmeth. Neither in truth is it possible, if he vnderstood the *Theorick* thereof, or did weigh it with comon reason, as shall

be better vnderstood, by that which I will say afterward. For to come to the maine point in controuersie, whether *Ptolemie* by these words, may be thought neuer to dreame of any thing out of the 8. sphere, and whether with him there be any ninth sphere, first he that peruseth what *M. Chamber* in this page hath said before, shall see him confesse, that our moderne *Astronomers*, as *Alphonsus*, *Campanus*, *Albertus*, with the rest, doe all with one consent maintaine, that *Ptolemie* did assigne the 9. sphere. Wherefore by this, the Reader may partly guide his iudgement, whether *Picus* alone (for as for *M. Chamber*, I value him in these matters, but as *Picus* his pie) be to be credited in this captious humour of his, against the whole current of *Astronomers*, since the time of *Alphonsus*. So that the doubt then resting but in the wauering of one aduersarie, obstinately bending himselfe against all professours, of this arte, we will further consider the words themselves, which to any of iudgement, must needs put the matter out of controuersie. For I finde by calculation that 481. yeares before Christ, and 50. yeares before *Meton*, and 293. yeare ab *Olympiadibus*, the true precession of *Æquinoctium*, was after *Copernicus* onely 33. seconds: by meanes whereof both the images or figures of the 8. sphere, and these immouieable diuisions, which *Ptolemie* professeth abusiuely to call signes, concurred the one with the other, in respect whereof, the *dodecatemories* of the *Zodiack*, receiued their denominatiō of the *Asterismes*, with which they agreed, and so continued for a long time, without any notorious alteration, very neere these points, whereby there was no difference, all this time obserued, betweene them (that we know of,) till at the last *Hipparchus*, who liued about 126 yeares before Christ, comparing his obseruations with those which *Timocharis* about 200 yeares before him had taken, he beganne to imagine, and suspect, that the fixed starres did moue slowly forward from the *Æquinoctiall* or *Solstitiall* points, towards the East, which motion *Ptolemie* comming after him, about 264 yeares, found to be true, by more euident and apparent diuersitie betweene their obseruations and his owne. For as *Ptolemie* sheweth by the example of *Spica Vir-*
ginis,

ginis, this starre was found by *Timocharis*, in his time to be 8. degrees before the Autumnall equinox, and by *Hipparchus* after him, not aboue 6. and last of all by *Ptolemie* himselfe, but 3. degrees, and one third: so drawing neerer still to that equinoctiall point. The same starre beeing obserued by *Tycho* in Anno 1585. to be 18. degrees, foure minutes past the same point. Whereupon *Ptolemie* further obseruing all the rest of the fixed starres, to hold the same proportion, did thereby first finde out, that this motion of the 8. sphere, was made vpon the poles of the Zodiacke. That this is true, appeareth more at large afterward, lib. 7. cap. 2. of the *Almagest*, where to put this matter quite out of all doubt, he doeth not onely set forth these reasons, which I haue here set downe, for the finding out of this motion, but besides in expresse wordes, and directly, distinguisheth betwixt the sphere of the *primum mobile*, and the 8. sphere, affirming them to mooue vpon diuers poles, and with contrarie motions. The like he also acknowledgeth, lib. 3. cap. 2. Wherefore considering this to be true, when it is so manifest, that the Asterismes, or images, after which the partes of the Zodiacke were first named, were fled from their former situation in the same, it beeing necessarie for him neuerthelesse, to retaine a true Zodiacke, sith in that chapter he was to demonstrate the oblique ascensions to euery Horizon; common reason will teach *M. Chamber*, that *Ptolemie* could not properly call their old and first places, by their first names, as if the forme which first gaue thē their names, were still resident there. And therefore he was driuen of necessitie to say, that in this case he would catachrestically, or improperly apply them to the partes of the Zodiacke, which remained still invariable. For if he should not abusiuely retaine the same names still, his rules for supputation of the oblique ascensions, deliuered in that place, had bene in vaine, seeing we should alwaies haue bene driuen to alter the ascensions, as the Asterismes did alter, which to imagine were more then absurd. Wherefore to conclude, let it be considered, that in another place *Ptolemie* expressely nameth both the *primum mobile*, and the 8. sphere, that he affirmeth them to turne vpon

on diuers poles (which to imagine in the same sphere, was laughed out of the schooles, when *Anerrois* first hatched that fond conceipt) let it be also remembred, that he affirmeth their motions to be as contrarie, as the East is to the West, & that he had prooued the naturall and right constellations, or signes of the Zodiacke, to be remooued out of their places. And lastly, that to supputate the ascensions, and all the motions, it was necessaric for him, to retaine still an inuariale zodiacke, and as it is euident that *Ptolemy* could not speake more properly, then that in keeping still the old diuisions thereof, he would apply the olde names to these partes abusiuely: So on the other side it is as manifest to be implied, that these abused signes, and zodiacke which remained inuariale, are to be placed in such a sphere, as admitted no irregularities, which must either be the *primum mobile*, or none.

And whereas he further seeketh to second his error, out of the first of the *apotelesmata*, where he determineth the parts of the Zodiack, to which he referreth the planetts, by the Solstitiall, and equinoctiall pointes, I must needs tell him that it is vainly obiected. For these pointes may be in what sphere they will, for any direction that can be geuen vs by these wordes, But I will euidently show, that *Ptolemy* doth distinguish, betwixt the signes of the 9. sphere, and the Asterismes of the 8. For thus lib. 2. ca. 11. he distinctly willet, in iudgeing the mutations of the aire, to regard both the properties of the signes, and the qualitie of the fixed starres, that are in those signes. And afterward in the description of Aries, he saith that the nature of the signes in the Zodiack are particularly intended, and remitted, according to the propertie of the fixed starres, which for the present time are found in them. So that except he can prooue (which I knowe he cannot doe) that *Ptolemy* maketh not the starres to be fixed in their orbe, but to floate, or glyde loosely thorough the skie, it is a thing impossible for him (as at the first I said) to conceiue, that these immoueable and moueable signes (whereof our question is) should bee contained both in one orbe. Whereupon I cōclude, there can be nothing more euident, then that *Ptolemy* did constitute
both

both these spheres.

Wherefore his insolence in that which followes is intol-
 lerable, where he triumpheth vpon that which he hath spoken,
That all the Astrologie of our age, must needs downe: For (saith
 he) *if these, celestiall influences, proceede from all partes of*
heauen, it will followe, that they can prognosticate nothing, which
make no account of the whole orbe, as if the bare places where no
starres are, had no force or power, when in these simple cauills,
 he doth but still bewray his owne ignorance, more and more.
 For to that ende doth Ptolemy retaine still the old diuision of
 the *Zodiack* and abusiuely keepe the names of the signes; that
 that although the constellations, or Asterismes be removed,
 yet neuerthelesse he might teach vs, those vertues, and influ-
 ences, which proceede from the parts, or substance of heauen:
 and to this end in the first of his *Quadripartite*, he hath deli-
 uered the nature of the constellations, and particular starres
 in them by themselves, as he hath also demonstrated the par-
 ticular complexion and efficacie, both of the whole signes,
 and euery part thereof, in diuers chapters by themselves. As
 for example: in the 8. chapter he teacheth vs, that the *Aste-*
risme, or image of *Scorpio*, consisteth of starres that are chiefly
marciall: yet neuerthelesse, that the substance of the signe doth
 moisten and infrigidate, as appeareth in the chapter of *Triang-*
gles, where he maketh it of the waterie *Trigon*: as also for this
 cause, in the 16, 17, 18, 19, 20. chapters he particularly asig-
 neth & prescribeth the houses, exaltations, triplicities, termes,
 and other dignities in euery signe, as they follow the nature of
 particular Planets, which he setteth downe to be vnchangea-
 ble, so long as the substance of Heauen remaineth: which
 beeing once knowne, to what ende doth he cauill about the
 bare places, that haue these vertues, whether they be deriued
 from the ninth or from the eight sphere? sith in which of these
 orbes soeuer these immooueable signes be placed, the ver-
 tue of their substance is (as I haue before shewed) expressely
 determined. Neither can the 8. sphere any more hinder the
 same, if they be in the ninth, then we see the supposed orbes
 of the inferiour Planets, hinder the operation or influence of

the superiour parts of Heauen.

What should I further insist vpon his following euills, of the *Solare*, or *Sunnes* year? They are not worthe the standing vpon; and in wrangling about them, he toucheth not that which he calls *Astralogie*, though it shall well appeare, that if I would, I could shew his grosse mistakings in this point. For it is not to be concealed, that he bewraieth himselfe to be very ignorant in *Astronomie*, confounding first the year *Astronomically*, and *Politick*; secondly the year *Astronomically*, *Syderall*, and *Tropick*; thirdly the *Tropick* apparent, or true and middle year: fourthly, in supposing *Hipparchus*, *Ptolemie*, *Albategnius*, and *Thebit*, to iarre and varie about the quantitie of the *Astronomically* year. And that the controuersie may be the better explained, and he more particularly refelled, I will proceede to his owne words as they follow. *Before Hipparchus time* (saith he) *they held, that the Sunnes revolution which is a year, contained onely 360 daies and a quarter of a day*. Wherein he is either greatly deceived, or els the print is erroneous: for he should say 365 daies, and a quarter, which is the limit of a *Politick* year; and is not so curious, or precise, as the *Astronomically* year. Neither was the *Politick* year determined, before the time of *Iulius Caesar*, who first instituted the same, and came nearest the naturall year, but after and not before *Hipparchus*, yet as if *Hipparchus* came after, he saith that *Hipparchus* thought the addition above *euendaiet* was lesse then a quarter, & that *Ptolemie* thinketh that lesse, to be the 300 part of a day. Wherein what difference can he obserue? The year whereof *Hipparchus* and *Ptolemie* speake, is diuers from the former, as may appeare in the 3. *lib.* 2. *chap.* of the *Almagest*, where it is apparent, that their care is, to finde out that year which we call the true, apparent, *Temporall*, or *Tropickall* year, and which *Ptolemie* there defineth, from an immoueable point of the *Zodiack*, vntill the Sunne by his motion, according to the succession of the signes, returne to the same againe: agreeing that the equinoctiall point is the most conuenient, for many reasons to this purpose. This year *Hipparchus* thought truly, to be something lesse then

then a quarter, leauing how much, indefinite, but *Ptolemie* determineth that lesse, to be the 300. part of a day: wherefore in this they agree, that they esteeme the annuall conuersion of the Sunne, to be lesse then that quarter, ouer 365 daies, which was before assigned to the naturall yeare. And were the differences and incertainties no greater in *M. Chambers* writings, then betwene the Politicke and the naturall yeare, I should not hold them worthie mention. For that account of the Politicke, differeth so little from the truth, that it begetteth but one daies error too much, in 300 yeares. So that if one day were omitted, and not interlated once in 300 yeare, the yeare would perfectly agree with the motion of the Sunne. Whereby it is plaine, that the yeare Astronomicall Tropick, in their time was 365 daies and 5. houres, 55. minuts, 12. seconds, *Hipparchus* living 146. yeare before Christ, *Ptolemie* 140. yeare after Christ, and the space betwene them being 286. yeare, or thereabout.

But *Albatagnius* (as he saith) affirmeth it to want of a quarter the 106. part of a daie. *Albatagnius* lived about 882. yeares after Christ, and he by obseruation, found the yeare Astronomicall Tropicke, to be 365 daies, 5. houres, 46. minutes, 24. seconds, which is as *M. Chamber* well saith, that 106. part of a daie, lesse then 365 daies and a quarter, and he was the first, that shewed the Eccentricitie & Apogee of the Sunne, and the quantitie of the yeare, to varie vnequally. Wherefore the difference betwene the time in which he liued considered, he may charge the Sunne and the yeare but not their arte with vncertaintie. Seeing it plainly appeareth by obseruation of Astronomers in severall ages that the true tropical yeare varieth, and that vnequally: for *Ptolemie* perceived that from *Hipparchus* unto his time, in 285. Egyptian yeares, and 70 daies, the equinoctium Autumnall did anticipate 23. houres, 48. minutes from the Julian yeare. And *Albatagnius*, 743. yeares after *Ptolemie* perceived it to anticipate, 7. daies, 0. houres, 24. minutes. Lastly, *Copernicus* Anno, 1315. and 633. yeares after *Albatagnius* did obserue the same to anticipate 4. daies, 22. houres, 45. minutes. So it is manifest that

frō Hipparchus to Copernicus in 1662. yeares, the tropicall true yeare was lesse then the Iulian yeare by 12. daies, 22. houres, 37. minutes, and not vniformely becaule the anticipation was sometimes more, sometime lesse in equall time. For betwixt Hipparchus and Ptolemie it came but one daie shorter in 300. yeares: from Ptolemie to Albategnius one daie shorter in 106. yeares: from Albategnius to Copernicus one daie in 128. yeeres. Whereof Copernicus lib. 3. cap. 12. yeeldeth 4. causes: 1. the Anomalie of the precession of the equinoctium, whose true annuall motion is sometime 65. seconds, 54. thirds, 16. fourths, 55. fifths: sometimes againe but 34. seconds, 34. thirds, 0. fourths, 33. fifths. 2. Anomalie of the Sunnes diurne motion in the eclipticke, sometimes 61. minutes, 42. seconds, and sometimes but 56. minutes. 46. seconds. 3. Mutation of the sunnes eccentricitie which is sometime 48. semidiameters of the earth, and sometimes but 37. 4. Lastly, the motion of the sunnes apogum in *consequentia*, which in Ptolemies time was in the 5. degree, 30. minuts of Gemini. But now 1603. it is in the 9. degree, 36. min. of Cancer. All which causes concurring make the true apparant tropicall yeare vnequally to varie, yet so, that the greatest yeare is neuer about 365. daies, 5. houres, 56. minutes, 43. seconds, 7. thirds: such as was about 64. yeares before Christ neere to Hipparchus his time, and shal be againe in the yeare after Christ, 1652. nor neuer vnder 365. daies, 5. houres, 42. minutes, 38. seconds, 39. thirds: such as was about 921. yeares before Christ, and 794. yeares after Christ neere to Charles the great, and not farre from Albategnius their times. And yee for farther clearing of these foure famous Astronomers (raised by God in their severall ages to restore Astronomie and retaine the true quantitie of the tropicke yeare) from iarring. I referre him to calculation according to the 21. precept of the Prutericks, and 38. canon in *Maginus*, and for example in practise, to *Stadius*, *Maginus*, *Messinus*, *Origanus*, *Emertius* their Ephemerides, where he shall see the tropicke yeare continually to varie.

After whome he reciteth *Thebitis* opinion to be, That the yeare containeth 365. daies, 6. houres, 10. minutes, 24. degrees.

Where

Where his 10 minutes should be 9. minutes, and his 12. degrees should be 12. seconds. This *Thebit* lived Anno Dom. 1195. who perceiving the quantitie of the tropike yeare to varie, first invented the libration of the 8. sphere, and not measuring the quantitie of the yeare as *Hipparchus*, *Ptolemie*, and *Albatagnius* from the equinoctiall or solstitiall points, but observed the same from a fixed starre, and found it to containe 365. daies, 6. houres, 9. minutes, 12. seconds, being the first that distinguished *Annus Syderens*, and *Annus Tropicus*. To which both *Copernicus* and *Maginus* agree, saying that for 12. seconds, *Copernicus* addeth 46. seconds, and *Maginus* 39. seconds, and so this yeare and the former are not the same: and therefore not *ad idem*, this being *Annus Syderens*, the former *Tropicus*; this from a fixed starre, the other from the equinoxium: wherefore these two middle yeares differ so much as the quotients of the whole circle divided into the diarie motion of the sunne simple and compound: and the true tropick yeare differeth from it so much as the yearly difference of *processio equinoctiorum* divided by the horarie motion of the sunne, *vz.* 2. minutes, 27. seconds, 50. thirds, the quotient whereof is never lesse then 14. minutes, 14. seconds, 31. thirds, nor never greater then 28. minutes, 39. seconds, 2. thirds, according to *Copernicus*.

As for *Philolaus*, whome he affirmeth to make the natural yeare consist of 364. daies, 12. houres, I read in *Gauricus* his Ecclesiasticall Kalender, that *Philolaus* appointed the lunarie yeate to containe 354. daies, 12. houres, and the solare yeare 364. daies, 12. houres, as *McChamber* saith, yet these were not naturall yeares, (as he saith) but politicke, and yet either ignorantly or wilfully he concealeth the intercalation which *Philolaus* used to make his yeare more neerely agree with the naturall yeare.

Again he saith, that others in a matter of such incertentie, thought they came nere enough, if they made the yeare 356 daies, which opinion *S. Augustinus* seemed not so much to mislike, who in his commentarie super *Genes.* to the 365 daies, addeth the whole quarter day. And what have we to doe with *S. Augustinus* in

this case? shall his private opinions argue incertentie amongst Astronomers: It is the ignorance of *M. Chamber* himselfe, that maketh this matter the more incertaine, in that he considereth not, or knoweth not, of what yeare *S. Augustine* speaketh, and so cannot distinguish an Astronomical yeare from a Politicke yeare. But to come to the matter, the Egyptians, Chaldeans, Assyrians, Persians, Hebrews, & all people of the East vsed this yeare, whereof this father speaketh, consistting of 365. daies iust, which yeare the Astronomers also assumed as most fit for computation of middle motions; and this, both *Ptolemy* and *Copernicus* doe follow, as he may see lib. 3. cap. 6. of the revolutions. And though this doeth not so well fite the Periodicall motion of the sunne, whereby the equinocti- all and solstitiall points may be retained vpon the same day: yet these Egyptian yeares may easily be reduced into Iulian, Gregorian, or other yeares; and contrariwise, as the 7. precept of the *Prutenicks*, and the 12. in *Magnus* doe shew, and *S. Augustine* himselfe, adding 6. houres, did conuert it directly into a Iulian yeare.

Yet not able to see his owne ignorance, vpon this former supposed varietie, he further insolently inserteth, that when we see these great men thus quarrell and dispute, wee vnderstand lesse at the *Arcadians*, making yeares of three moneths long: and at the *Acaruanians* who vsed yeares of 6. moneths, and *Greekes*, hauing yeares of 354. daies: when these yeres, & especially the first two nations, that vsed them, are so obscure, and of so small continuance, that I can not read of them: but it maketh no difference in Astrologie, what the quantitie of their politicke yeare was. So that this Astrologer may knowe the true place of the stars to the time giuen. The severall constitutions of particular people, concerne Astrologie no more, then the fancie of the *Arcadians* which he remembered before, beleeuing themselves more auncient then he did one.

And as for that computation of the *Greekes* I must either still pittie his ignorance, or complaine of his willfulness; to speake thus of yeres without distinction, heretofore confusedly of *Solarie* yeres, now suddenly of *Lunarie* yeares consist-
fisting

sisting of 12. lunations or changes, which make 354. dayes, 8. houres; 48. minutes. 38. secondes 24. thirde which he saith was the Greeke yeare, when alas he leaueth his tale halfe vntold. For to make this Lunarie yere agree with the Solarie yeare, consisting of 365. dayes. and 6. houres, there lacked 10. dayes, 21. houres, 11. minutes 21. secondes, 36. thirde which is called the Epact. And though in one yeare they could not make the Solarie and Lunarie yere agree, yet to make them euen as soone as could be, they vsed a double intercalation: first of one day every 4. yeare, called leape yeare, in memorie whereof the *Olympiades* began: Secondly of Moneths in respect of the Epact, of 11. daies ouerplus, whereof they made a moneth, as often as those 11. daies ouerplus grew to a moneth which happened sometime in the 3. yeare, sometime in the second yeare, and that yeare was called *embolimus*, and then that yeare consisted of 13. moneths, or 384. daies, and this was the antient Greeke computation before Christ, 774. yeare. Neither can he plaie herevpon as vpon an vncertaintie, or vnskilfulnes, considering that this Epact hath continued in vs ever since.

But moreover, because he had not sufficiently before bewrayed his vanitie, in pretending to procure discord, where there is none, if he had had knowledge to discern it, he digresseth to another point, as much concerning the state of the question, as the former: and he saith, that *As they differ much in the qualitie of the yeare: so is there as ill agreement, in the beginning of it.* But that this cannot be determined of, *Ptolemy* prooueth in the second of his *Apotheismas* for this reason: because in a Circle no man can find a beginning simply. Wherefore in the *Zodiack*, are imagined 4. beginnings by coniecture, the two *Solstitiall* and the two *Equinoctiall* points. Wherein what disagreement can he make? when euery man may beginne, and end where he will, and neither offend against nature, nor arte, seeing in a Circle, euery where may be a beginning, and ending indifferently, the difference not rising of the incertentie in arte, but either through a positive lawe, or custome. Neither be these 4. Pointes barely Imaginarie by coniecture. For they differ

differ *horis*, though not *oris*. And therefore he speaks here of *Ptolemy*, as many a one talkes of *Robin Hood*, that neuer shot in his bowe.

To colour his cauill neuerthelesse, he further addeth, that the Egyptians beganne their yeare, at the Vernall equinoctiall, the Romans at the winter Tropicke: ergo I may sooner conclude; he speaks he knowes not what, then he can prooue discord among the Astrologers by this idle obiection. For the Egyptians (as is knowne to any of meane skill in Astronomie) had no certaine beginning of their yeare; but did differ every yeare. In so much that in 1560 yeares, (which was *anno cynicæ*) the Equinoctiall did wander ouer all the daies in the yeare, because they neuer had leape yeare, but continually 365 daies in every yeare. And the first day of their moneth *Thoth*, which alwaies was their first moneth and beganne the yeare with the Egyptians, went forward in such sort, that it passed into the next day of the moneth following every fourth yeare, in which the foure quarters of the day became ioyned, and make vp one whole day: so that in 120 yere, one moneth was changed into another; as we would say *March* to *April*. From whence it is, which *Censorius* noteth in his booke of the birth of Christ, that in the yeare 891, from the building of Rome, which was about the second yeare of the 229 Olympiade, the first day of the moneth *Thoth*, did agree to the 12. of the calends of *August*, that is, to the 20 day of *July*: (as this yeare 1603. it agreeth with the 29. day of *July*:) vpon which day *Canicula* did rise in Egypt, and not *Aries* or the Equinoctiall point. So exactly doth this carping aduersarie hit the bird in the eye, when he maketh those that are as ignorant as himselfe beleue, the Egyptians to beginne the yeare alwaies at the Vernall equinoctiall. And not much neerer the matter is he, when he affirmeth the Romans to beginne their yeare at the winter Tropicke. For as *Macrobius* 1. *Saturnal.* writeth, first *Romulus* the founder of the citie, beganne his account from *March*: afterward indeede *Numa* changed the order of the yeare, and beganne it, as *Livie*, and *Ouid Fastor* testifie, at *Ianuarie*, and *Iulius Caesar* last of all beganne as we doe.

Thus

Thus thinking that he hath vterly disioynted the determinations of all *Astronomers*, he would seeme to preuent an objection, which none would make but himselfe: that *If any to determine this controuerſie, ſhall ſay that we are to heede the creation of the world, he ſhall rather increaſe then diminiſh this controuerſie. For among the Hebrewes, where this were to be learned, is no certentie to be found, ſome of them holding, that the creation was in the ſpring, others in autumnne, &c.* Whereby we ſee, that he taketh vpon him at his owne libertie, to digreſſe from the matter in hand, to by-questions, that he may ſeeme ſtill to ſay ſomething, though nothing to the purpoſe. At what time of the yeare the world was created, I referre my ſelfe to the learned, as not any part of my charge to decide, but inclining to *Buxtingius* reaſons, I thinke that it was in the ſpring. And (by his owne confeſſion) if all beginnings of the yeare ought to follow the Creation, then they muſt be either in the ſpring, or autumnne. As for thoſe diuers reaſons which he mentioneth concerning the celebration of the Paſſeouer, in the firſt moneth, and the feaſt of Tabernacles in the ende of the yeare, he doth rather ſeeme to me, to erect a double beginning of the yeare, for ſeueral reaſons among the Hebrewes at the ſpring, and autumnne, then to define which was the time of the Creation, which I may graunt in ſuch ſort, that both may ſtand without the impeachment of the firſt, though in ſeueral reſpects. And for better explication hereof, I referre the reader to *Garceus de ſempore, pag. 11.* and to *Hospinion de feſtis*. But what maketh this to the creation? and whenſoeuer the yeare beginneth, is nothing materiall, either againſt Astrologie, or Astronomie. For at this preſent here in England we vſe nine ſeueral beginnings. Firſt the politicke Iulian yeare with vs in vſe, *Iannario* the 1. the Astronomers their middle or equall tropicall yeare, *Martij* 11. their ſydereall yeare, *April.* 8. the Church, *March* 25. the Epact, *March* 1. leape yeare, *Februar.* 24. mooueable feaſts, at the new Moone: which is next *equinoſtium vernum, Indiſſio Romana, Septemb.* 24. laſtly the Raigne of her Maieſtie, *Novemb.* 17: and yet I doubt not, but *M. Chamber* will confeſſe, Astrologie to remaine ſafe and entire, without any

impeachment for all this. Wherefore these matters, concerning the beginning, or quantitie of the yeare, with the Romanes, Greekes, Arcadians, Hebrewes, and other people, depending vpon their owne seuerall constitutions, are nothing to prooue incertentie in the principles of arte, but as superfluous as that to decide this controuersie, he telleth vs it is written in Exodus, *that the feast of the Tabernacles was in the ende of the yeare, because* (saith he) *we know this feast was kept in the ende of the yeare,* whereas though he had made a great speech, he solemnly concludeth, *that more might be brought to that purpose, but that for breuities sake, at that time he did purposely omit it:* as he might haue done all the rest, except it had beene more to the matter.

In like sort he giueth vs to vnderstand, that he will not enlarge howe they varie about the distances of *Mercurie* from the Sunne, and of the differences of signes, and those which they call images, or figures, of which in trueth there can no reckoning be made, since they are nothing in nature but the deuises of men, which might haue made them otherwise, if they would, these which are now vsed, being deuised or related by *Aratus* (who as testifieth *Cicero*) writ of *Astrologie* and had none himselfe. But why will he not here enlarge vpon these varieties? shall we beleue that he, who hath spoken all this while so superfluously, would now omit any thing that were materiall to disgrace *Astrologie*? A bad excuse is better then none: for I knowe nothing he is able to alleadge in this case. As for the distance of *Mercurie* from the Sunne, if he meane the respect which his orbe hath, to the Sunnes orbe, I know none since *Ptolemie*, that doeth varie about it, except *Copernicus*, who altereth the whole order of nature, to raise his Hypothesis. But the Parallaxes of these inferiour planets, doe sufficiently assigne out the site of their orbes, which though it were vnknown, so long as their motion and effects be knowne, can giue no impeachment to *Astrologie*. If he meaneth by the distance of *Mercurie*, his vttermost limite, before he returne backe to the Sunne againe, it is agreed on to be about 27. degrees. Neither was ever any so grosse, as to constitute any variety worth the speaking of

of in this matter (*Picus* onely excepted) who most ignorant-ly limiteth him space to wander 40. degrees from the sunne, as before I haue noted. And so while he would correct another, became himselfe most worthie to be laughed at. Further concerning the difference betweene the signes of the zodiacke, and Asterismes, we haue before spoken, and what little reckoning focuer he maketh of it, in his own ignorance, artists doe not weigh, vntill he hath shewed his reason. If he condemneth them, because they are the deuises of men, as wel might he contemne the precepts of all artes, for these be as they are, gathered vpon experience, and reason; not onely for that their formes and proportions resemble those creatures, after which they are named: but besides for the peculiar vertues, which are expressed vnder these figures, as by many and often trials of their effects, is manifest to all, but to those that are ignorant. And because he is not able to giue any reason of this his frowardnesse, I referre him to *Bellantius*, his consultation of *Picus*, in this case, and againe to his 3. question, the first three articles thereof. But whereas he imagineth these formes first deuised by *Aratus*, whome by *Tullies* testimony he condemneth to be ignorant in Astrologie, I knowe that *Tullie* in his booke *de oratore*, as I remember, speaketh to this effect; but to his own reprehension, such *Tully* translateth him into latine: which doeth sufficiently shew that he was of another opinion, or els very idle to doe it. And both *Plinarch*, & others thinke *Aratus* to haue had more skill, then *Tully* himselfe. And it is well knowne that *Hesiod* being before him, described the Asterismes, and before *Hesiod*, the scripture it selfe doeth not onely subscribe to these formes of the starres, expressly mentioning the *Pleiades*, *Orion*, *Arcturus*, and other constellations, but besides expresseth their vertues: & would I continue this course, I could particularly deriue the first denomination of diuers constellations, from others before *Aratus* in Greece. But he himselfe seemeth not altogether confident in this point, and therefore this shall suffice to shew that in seeking to confute the arte out of the principles thereof, he hath notoriously bewrayed his owne ignorance in that

he is not able to cite one precept, or principle of the arte, but hath spent his labour vainely, in translating *Titus*, & following his errors, in denying that to *Ptoleme*, which he neuer vnderstood; and in vaine repetitions of some opinions about the length of the yeare, the situation of the orbés, the beginning of the world, and the like impertinent controuerfies, which concerne *Astrologie* nothing at all. But if he will distinguish *Astronomie* from *Astrologie*, and more properly impugne that, which himselfe in a solemne oration hath seriously defended, although I haue before shewed the vanitie of this argument, which condemneth the arte, for the differences that are betwixt the professours thereof, when he knoweth that this groweth through the infirmitie of men, which in all artes, though neuer so certaine, and euen in diuinitie it selfe, begetteth controuerfies.

Chap. XIX.

In which the foure reasons alleadged by M. Chamber, why Astrologers are not to be trusted, are proued meere calumnies and refelled.



M Chamber not finding himselfe able to conuince Astrologers of that falshood and error which he hath pretended before: here in this chapter, no lesse flaunderously, then indeede strangely and absurdly, practiseth to detract from their credit, though their predictions be acknowledged alwaies to agree to the truth. For these are his wordes, that *Though all their predictions should fall out true, yet we are not one whit more to beleene, or vse them, but to followe the counsell of S. Augustine: who (saith he) lib. 2. de doct. Christi cap. 23. willen vs to abandon these men, not because they say false, but though things come to passe as they say, yet not to beleene them.* Surely this man as it seemeth, hath forgotten that in the 8. chapter he biddeth them *Ghesse at somewhat that shall happen to morrowe, or shortly after, the event whereof we are like to see: & that*

that thereupon he aduise the world, as they carrie themselves in that, so to trust them in the rest. Wherefore I leaue it to his owne censure; whether he deserueth his owne *Memorandum* or no: sith here, flatly repugnant to his former counsell, he teacheth, that though all their predictions should fall out true, yet we are not one whit more to belecue them. Is not this a strange peruerfnes? and doth it not apparently bewray the malicious humour wherewith he is transported in this passion against Astrologie? In the ende of the 11. chapter he alloweth *Hierome* and *Augustine* to learne of heretikes: he confesseth the word of God to set vs to schoole, to be taught by the emmot, and the foules of the aire, and rightly vrgeth that Balaam was admonished of his asse: yet as if *Astrologers* were worse then hereticks and bruit beasts, this paradoxicall *Academicke* denieth any regard due to them, though admitted alwaies to speake truly. But doth not the Prophet teach vs that the Heauens declare the glorie of God? doth not *Moses* affirme, that the starres are signes? And shall he that is able to tell vs truly what the heauens declare, or what the starres signifie, be thus disgraced aboue all men? were not the *Magi* Astrologers? Therefore by *M. Chambers* rule, the *Magi* relating the birth of Christ by his starre, were not to be beleeued. Then marke the conclusion: the Scripture ratifieth their prediction to be true, and propoundeth it to all men to be beleeued: *M. Chamber* on the contrarie, prohibiteth any trust to be giuen them. Let the reader choose which he will follow. I know he coloureth his error by the authoritie of *S. Augustine*: but if we consider either the ground whereupon *S. Augustine* in that place relieth, or the persons of whome he speakes, it will follow, that what *S. Augustine* saith in that place, will be of no moment against Astrologers. The ground of his assertion, is taken out of the 13. chap. of Deut. v. 1. *Etiamsi dixerint vobis & ita eueniet, ne credatis eis.* Where *Moses* doth not forbid vs to belecue Astrologers, or such as by naturall causes foresee their effects, but that prophet or dreamer of dreames, that to draw the Iewes ynto strange gods; shall giue some signe or wonder, and in that point not to belecue

him. But *M. Chamber* applieth this generally against Astrologers, though they alwaies foretell the truth, without any curious meanes, or respect to seduce the people from the true seruice of God, to idolatrie. And whereas *S. Augustine* confirmeth his speech by the example of *Samuel*, affirming that though the shape of dead *Samuel* told the truth to *Saul*, yet the sacrifice of such representations, are not a whit the lesse to be detested; this doth sufficiently prooue, who they be from whome *S. Augustine* taketh away credit, even such as confederate with the deuill in their diuinations, and not such as simply out of the principles of nature, by their cause, consider the effects, which this father was neuer so besides himselfe as to call sacrifice: but that which robbeth God of his honour, in combining with his enemy, against his expresse will, deliuered in his lawe. Wherefore it is plaine, that the application of this place, cannot agree to Astrologers. To shew how farre these examples are from the purpose; can *M. Chamber* say that the witch of *Endor* did performe her diuination by the course of heauē, or by Astrologie? If not, then he may see that this is not *ad idem*. For what fellowship or analogie is there betweene heauen and hell, or betweene the glorious and celestial lights, (by which both *S. Augustine* is before prooued to confesse God, as by his second causes, to administer this inferiour world, and vnto which *M. Chamber* himselfe in the cases remembred in the 15. chap. subscribeth) and the deuill whome God hath cast out of his fauour, as an enemy to all his workes? If then there be so great difference in their natures, shall we make no distinction of their vse? The one, I meane diuination by the deuill, is flatly prohibited. But all that *M. Chamber* hath bin hitherto able to alleadge, cannot prooue the like of Astrologie. For who that is of common sence will say, that it is sacrifice to iudge the euents, as we see them present in their naturall causes? Wherefore, except his 4. causes be more substantiall then his preamble vnto them, Astrologers will be better trusted then he, say what he can.

Now then to consider them: The first cause (saith he) is referred to a certaine part, and league betweene the Astrologer, and the

the deuill, or to a certaine secret insinell, and motion, whereby men at vnwares, are often incited to ghesse, according to that of Saint Augustine; lib. 3. de Cinitate Dei, cap. 27. But I dare sooner vndertake to disproue the first cause, by *M. Chamber* himselfe, or to proue that *M. Chamber* in his assertion is not to be beleued, then he shall be able to maintaine this to be a sufficient reason, not to beleue Astrologers. For to spurre him a question: If (as in the beginning of this chapter he admitted) all the predictions of Astrologers fall out true, with what reason can he say that it is to be referred to a certaine pact with the deuill? For first the deuill will not alwaies tell the trueth, in all questions, and though he would, he cannot: so that it is both against his will, and beyond his power and skill: which *M. Chamber* cannot denie, if I remember him of his own argument to this purpose, in the ende of the 2. chap. pag. 9. the deuill himselfe knoweth not certainly future causes: and againe in the 13. chapter, where citing *Clement Alexandrinus* to affirme, all these artes to haue beene taught by the Angels which fell, he vrgeth, that the deuill can teach nothing but lies, who was a liar from the beginning: so concluding that for this cause, all predictions proceeding from him must be nothing but lies. Yet here supposing that Astrologers in their marueilous predictions, are prompted by euil spirits; he maketh this the first cause why they should alwaies say true. For which I am sorie that he giueth me so often occasion, in euery passage to correct him with his own prouerb *Memorem*. And not vnworthily in this place. For were this admitted that the deuill may be alwaies an instrument of the trueth; what difference can we put betweene the Angels which remaine in their integritie, and these which be fallen? Besides if *S. Aug.* did know any, that vnder the pretence of Astrologie did answer by the suggestion of euil spirites, and thereupon, did either prohibite such as frequented them, or restraints the credit given to that which they speake: yet I answere that he can wrestle this, to be no reason against such; as detest this impietic, and wickednes (asmuch as *S. Augustine* himselfe) and exceed not the limittes of physicall coniecture.

For

For if this should stande good, there is no arte, but we might defame euen vpon this verie malicious presumption, if it exceeded the common capacity of the vulgar. And were *Archimedes* aliue, he would be censured to sette the *Romaine* nauie on fyre, by the power of the Diuall, when it is knowne, that he performed it by the opticks. A commendable prooffe wherof we se, in that glasse which *Magnus* hath lately made, by which so many admirable conclusions are to be performed. Were *Hippocrates* himselfe at this present living, and should foretell the plague so longe as he did before it came, he should not be censured by *M. Chamber* to doe this Astrologically, or by natural causes, but by confederacy with wicked spirits. In the end of the 11. chapter, he alleadgeth our Sauiour himselfe to acknowlege that the Iewes were able to iudge, the alteration of the weather, and in the 15. chapter *M. Chamber* himselfe confesseth that the starres are naturall signes thereof, and of plenty, dearth, plagues, drought, and the like. And that foretelling by the starres is of great purpose, to direct husbandry, & nauigation. Yet here there is no credit to be given thē, because the truth therof consisteth not in any abilitie of the stars to performe this thereby, but in a contract or pact with the deuill. Doth not this deserue another *memorādū*? I am ashamed to spend so many words about so malicious a calumnation. For although some Astrologers haue likewise practised other vnlawfull diuinations, yet this is no more any reason to condemne the arte of Astrologie it selfe, then it is to reiect diuinitie, or phisicke, or any other profession what soeuer, because both *Popes* and *Priests* haue beene notable *Necromancers*, and many phisicians haue beene detected of witchcraft, magicall cures. Lastly all this is but the bare surmise of this aduersarie, countenanced by a place in *S. Augustine*; but without any prooffe, for testimonies of their owne nature do not prooue, without reason, which he can neuer be able to produce, seeing I haue before prooued Astrologie to be an arte, consisting of Mathematicall demonstration and apt preceptes collected after long experience, of the properties of the starres, as naturall causes, without the assistance, or

con-

confederacie of wicked Spirittes. Wherefore I shall need to say no more in confutation of his first cauill, grounded wholly vpon malicious presumption.

Wherefore now to proceede to the second cause, he supposeth that the truth of their predictions, may proceede from the secrette disposition of the Diuine providence; which by an hidden instinct, some times so moueth the blynd, and wicked mindes of these wizarde, that they foretell, they cannot tell how to their followers, such things as is necessarie for them to heare, either for their desert, or for some deepe iudgement of God. To which I answer, that his reason beeing *à posse, ad esse*, is not worth a straw. For it is but his meere supposition; that it may be by a supernaturall instinct, or secret disposition of the diuine prouidence, but neither affirmeth it absolutely, neither bringeth any reason to prooue it. But were Astrologie a thing so odious to God, and prohibited by his law, as this aduersarie hath made it, I affirme that his assertion in this point, is euery way irreligious. For I would faine know of him, where he learned this diuinitie, that God hauing expressely prohibited any thing, as it were against his reuealed will (as he affirmeth Astrologie:) neuerthelesse concurses to the effecting of that, which shall aduance the credit of an vnlawfull practise, to the derogating of his owne glorie: he cannot be so meane a diuine, as not to know that it is flat repugnant to all diuinitie. Wherefore here he sees himselfe fallen into such a *Dilemma*, as either he must be driuen to confesse Astrologie lawfull, if he will haue God the instigator, or otherwise if he will be constant to himselfe, his second cause must go to the ground; sith he may not make God to worke by that meanes which he expressely prohibiteth, as if neede were, I could amplifie by sundrie reasons and authorities. But now let it be admitted, that God by a secret instinct, and the disposition of his diuine prouidence, doth (as he affirmeth) illuminate the mind of Astrologers, so foretell they cannot tell how: I say, that this beeing graunted, the Astrologer is to be reuerenced, rather then abandoned; because this diuine instinct doth alwaies accompanie his predictions, if as in the beginning of this chap-

ter he still admit all they foretell to be true. *Ita male instituta ratio exitum reperire non potest.*

To proceede therefore to his third cause, he deriueth this from the craft and subtiltie of the figure-finger, who knoweth how to abuse the simplicitie of them that seeke to him, mille per Maandros, by doubling and turning like a hare in the snow, deliuering his answer in such riddles, as for obscuritie may compare with that of *Sphinx*. Be it so, certainly I commend that craft or subtiltie of the Astrologer, who by the dexteritie of his wit, can so frame his speech, that the euent shall alwaies be correspondent. Wherefore of all other this is the most sufficient reason that he hath yet deliuered, or at the least the most silly and impertinent cauill. For let him, that in the subtiltie of his owne wit, hath threatned the vtter confusion of Astrologie, in that he presumeth himselfe able to discover all their sleights, and like an *Oedipus*, to resolue all their riddles: let him, I say, with all the subtiltie he hath lay this arte aside, and tell vs a hundred yeare hence, what day and what houre the Sunne shall be eclipsed: what the quantitie of the Eclipse shall be, and of what colour, what it doth pretend, whether plentie, dearth, sicknes, inundation, warres, and the like; and where they shall take effect. These are points which he hath confessed within the compasse of this knowledge. But if neither he with his subtiltie, nor his *Sphinx* with her darke riddles, are able to performe these things by any other arte, then by Astrologie, let him be ashamed of his owne simplicitie, that hath no better iudgement, then to attribute them to the Astrologers craft, or wilinesse. For his resemblance of them in this point to *Sphinx*, much better agreeth with his owne ignorance, whereof this monster by *Aliciae* made an embleme, and not of Astrologers. And againe if it be considered in it selfe, it is most improperly and absurdly assigned a cause in this case. For our question is not of *Amphibologies*, and obscure riddles, but whether all *Astrologicall* predictions beeing plainly foretold, and alwaies truly falling out, are to be trusted or no? and not whether by the subtiltie of their wits, they may deliuer such answers, as which way soeuer the euent falleth, carrie with them

them a double interpretation.

And therefore superfluously is this cause assigned, and all that long discourse in explication of the same, by a fained example of an *Astrologer*, that shall describe a man by his sanguine complexion, and dwelling westward, which his impatience will not abide, because he directly saith, *Not the man, nor the woman, but the partie, which agreeth to both, &c.* which is so friuolous, as it deserueth no answer. But yet would an *Astrologer* faine himselfe sicke, and bring his vrine to *M. Chamber*, where his aboad is, how might the *Astrologer* returne this imputation vpon him, when after he hath considered the vrine, and turned it vp and downe, as diligently as any *Astrologer* considers the starres, he should heare him walke in close tearmes, and pronounce as if he had crept into his bellie, that the partie hath no good stomacke, digesteth not his meate well, sleepest ill, is not well in his head, feeles a distemperature ouer his bodie, with a hundreth such friuolous subtilties, which are ordinarie dependances and accidents that accompanie all sicknesses: after which sort he sees, how easie it is for any man, with such vaine surmises as these, to disgrace any art whatsoeuer. Though I doe truly affirme that those *Astrologers*, which attribute vnto question, doe also descend vnto the sexe, and vnto other particularities: and therefore he might haue well enough spared the labour, that he hath lost about it.

Yet where he further enforceth, that if they *deale plainly* they should offend against one of *Ptolemies* rules, who (saith he) in *Centilog. prop. 1.* teacheth that, *They must not tell a thing particularly, but vniuersally: as one that seeth a thing a farre off.* I wonder why he should thinke that this maner of iudging, should be taken for imposture or subilty: If we see a man a farre off, and doe informe another that he is a man, shall this information be accounted no knowledge, or deceitfull, or shall our report not be beleued, because we are not able particularly to describe him by his name? To speake, or answer no further then arte will giue leave, is not to abuse with riddles, but to speake artificially, and with an hopefull warinesse, not to a-

buse, or assume what arte cannot performe. For to descend so particularly, as he requireth, is rather the office of a Prophet, than of an Astrologer. And as well might he reprehend all other artes, as Astrologie in this respect, sixth according to that *maxime, Ars est vniuersalis, non singularis, quæ sunt infinita.* And though rules of Arte, lawes, statutes, and acts of Parliamēt, doe not descend so particularly, as to name one, yet we see that generall lawes, by application are made particular, and so may generall precepts be, by their particular application and vse.

His fourth cause yet remaineth, which he saith, is the *doltish dulnesse of such as resort to them, who through their credulitie, suffer themselves willingly to be abused.* But why doth he call their credulitie doltish, or dull, that beleue the trueth which neuer faileth (as he hath here before put the case?) Surely howsoever the Astrologer telleth the trueth, either by one waie, or other, I cannot be perswaded, but that arte is lawefull, which alwaies hath trueth for a companion. And further he must thinke those that shall read him, very doltish, and dull that can imagine the credulitie of a foole, able to worke in externall things, as vpon the elements, in the mutations of the aire, or in procuring of famine, or plagues, or diginite, or the like. This reason might take some place, in cases of Phisicke. For both *Auicen*, and the whole colledge of Phisicians agree, that the minde hath great power, to alter the body, as we see by those impressions, which the imagination causeth in women with childe, and in such patients as by the very confidence, which they haue had in the presence of some phisitian, haue receiued more benefit, then by all the arte that another Phisitian could vse in his absence. But that the imagination of a dull credulous fellowe, can make the Astrologers predictions to fall out true, in such externall accidents, as either befall himselfe, or others, or the world in generall, is so dull a conceipt, as may hardly be thought to flowe from a man of any witte. And so farre in trueth are men from this credulous dulnesse, whereof he dreames, that we neuer beleue the Astrologer, till the euent answer his prediction: may euē then, such

is the perversenesse of many, that they rather attribute it to chance then to his arte.

Yet vpon his former reasons, he gathereth that in seeking for answers, there is more to be respected then the truth, we must see to the meanes that we seeke lawefully. Which I hold for the truest sentence that he hath hitherto pronounced, from the beginning of his booke. But yet he hath not hitherto prooued the starres to be vnlawefull meanes, whereas I haue plentifully, both by reason and authoritie confirmed the celestiaall bodies, to be the principall efficient causes next vnto God, of generation, and corruption, and other accidents of the world. Wherefore so long as it pleaseth God to worke by them, as by second causes, and to giue men vnderstanding, whereby to attaine vnto their motions, and to obserue their properties by their effects, it not beeing prohibited by the diuine lawe, to search into the one, or the other: I affirme it as lawefull to prognosticate by this meanes, as for him to cure by the vertue of hearbs. But he telleth vs, that in *The words, the lawefull waies of seeking are expressed, Somnia, Sacerdotes, Propheta, Sortes, Angeli, omina: but to seeke to these cold prophets, is euerywhere forbidden.* The first I confesse, that these are meanes expressed in Scripture, by which it pleased God sometime supernaturally, and extraordinarily to reueale his immediate will, which also were but temporarie, and are now ceased. Wherefore as first they are impertinent to our disputation; which inquireth of that naturall foresight, which still remaines, and which we haue by the consideration of second and ordinarie causes; so if he affirmeth, that either lots, or dreams, or angels, &c are now vsually to be required, I will not feare to tel him, that he speakes without his booke, sith it directly tooke ending with the old lawe. Besides in truth, his whole argumentation is weake, and sophisticall, from an induction, where all the parts be not numbred, to make the whole. These which he hath reckoned, be lawefull meanes, ergo there be no other lawefull meanes *Nego argumentum.* For thus he excludeth triall by testimonies, *ex ore duorum, aut trium testium, stabit omne verbum.* He excludeth all historie naturall and morall, and

thereby phisicke. He excludeth sense and reason, whereupon all artes, logicke, arithmeticke, Geometrie, Astronomie are grounded: he excludeth all humane lawes, and customes: he excludeth one priuate mans counsell to another: for all these be lawefull meanes to attaine the trueth, as well as the other. And whereas it pleaseth him, vnder the tearme of cold Prophets, to say Astrologers are euery where forbidden, it is but a cold begging of the question, for whatsoever he saith, *Rumpantur ut illa Codro*, he shall neuer be able to proue it.

Yet presuming in his owne fancie, that euery man doth knowe, and confesse thus much, in retaining them still, and keeping them with vs, he compareth vs to *Saul* and *Skelton*. The first he saith, in *Hipocriticall impiety*, banishing *Astrologers* and *sozcerers* out of his kingdome, yet sought to them himselfe. But let this be the issue of the cause. And if he findeth *Astrologers* in the numbers of those, that were banished by *Saul*, I will for euer renounce the defence thereof: or if he can proue that *Saul* did seeke vnto them. If not, his boldnes, and presumption in wresting the worde of God vnto him, to serue his malicious humor, is a more haynous fault then he can hitherto charge *Astrologers* withall. And more fitte were it for him to aske God forgiuenes, for his owne offence, then to finde fault with the *Astrologers*. And as for mery *Skelton*, that censured the Bishop who had commaded him to thrust his wife out at the dore, & after he had performed what he was enioyned, tooke her in againe at the windowe, it may serue for a good merriment to recreat his tired reader, that before was almost readie to giue him over, if he had not inuited him againe with a iest in stead of reason. And therefore to conclude, I confesse with him, that we must walke straight before God, and not plaie the *Hipocrites*, in seeming outwardly that, which we are not inwardly. But still I tell him, he must proue them such vile people, as God would haue thrust away. For till the, his cause will halt, and his malicious preiudicatenes will so blynd him, that he shall keepe no euen way, either with god, or man.

Chap.

matter, he would not so tediously reiterate, with the answer is so plaine, that it pertaineth nothing to *Astrologers*, who intrude not into the secret iudgements which God hath reserved to himselfe. For certen it is, that he which seeketh God in his glorie, shall be oppressed with his maiestie. There is nothing past or to come with him, but all things are present vnto him, as they depend vpon his diuine fore-ordnance, and prescience of all things that happen in the world, out of their causes. But as it hath pleased him, to gouerne the ordinarie course of nature, by his second causes, and in them to reueale what he hath from eternitie appointed, to effect by them; to know this, is not to enter into his secret iudgement, but more effectually to iudge, admire and contemplate the incomprehensible providence of the Almighty; that hath thus coupled the order of causes, with his owne most free and omnipotent will. For the attaining whereof, he hath endued man with a reasonable soule, and diuine vnderstanding, that he might distinguish him by this participation of his owne diuinitie, (as it were) in some measure, from bruite creatures, which haue little or no sense of things past, or future: whereas men by the discourse of reason, and helpe of arte, and experience, both retain the memorie of that which is come to passe long since, and doe further make those things present vnto them, which to the ignorant seeme yet to come. Which kinde of foreknowledge of things in their causes, I haue before shewed in the first chapter, both by reason, and againe by the authoritie of the common law, of *S. August. Lyra, Beza, and Tullie*, to be proper to men, and to other intellectuall natures; and to be exempted from the title of Diuination. And this we also permitted to Politicians, naturall Philosophers, Physitiā, husbandmen, nauigators, and all artes whatsoever, that may and doe lawfully coniecture successes, and effects likely to follow, by the consideration of naturall signes and causes. And this is lawfull for the Astronomers, without this odious imputation, of intruding into the secret iudgements of God. And if he calleth this to play the fooles with heauen, then to be ignorant, and barbarous, is to be wise. And *Salomon*, whom

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Chap. XX.

That M. Chamber vseth the authoritie of Socrates, and Bucer verie vnfitly, and against reason, to teach vs the vse of Astronomy, and that this whole chapter in his treatise, is altogether idle, and impertinent to our disputation.



When in the title of this chapter I first beheld Socrates & Bucer matched together, he put me in minde of that in the *Bucolicks*:

Sic argutos anser strepere inter olores.

For as soone might a man looke to finde a goose consoorted with a swanne, or to find Saul among the Prophets, as to haue scene Socrates matched with diuines, in teaching the lawful vse of Astrologie. Neither in truth hath he any other colour, to patch them here in this place, but to blind the reader, that he should not see the rable of friuolous and ill agreeing trifles, that are afterward heaped together, without any coherence? For neuer was *Agesslaus* his dwarfes more bumbasted, to seeme gyants, then he hath stuffed out this chapter with ridiculous toies, that he might seeme to haue spoken something. In so much, that whereas the chapter consisteth of more then 14. pages, if we take away his common places of *Palmeſtrie*, *climactericall yeares*, *Mandrage*, *Pythagoricall numbers*, *leape yeares*, *deciphering rogues*, and *iefters*, I may truly affirme, that there is little more then 2. pages left to Socrates and Bucer, so well furnished is this vaine glorious aduersarie against Astrologie, that seeking to make a shew, as if he were able to say much, in the ende is found to say little or nothing.

For to beginne, how often *vsque ad nauseam*, hath he before vrged, that such things as God in his secret iudgements hath reserved to himselfe, we must not goe about to picke out of the starres? as if heauen were nothing worth and of no vse, vnlesse we might play the foales with it at our pleasure. Which if he had any other matter,

in the 26. page of his english oration, he hath commended to excell all that euer were before, in the vnderstanding of the motion and order of the heauens; and that in the 7. of *Wisdom*, professeth certainly to know all things, the making of the world, the power of the elements, the beginnings and end of times, the changes of the *Solstices*, with the reuolutions and situations of the starres, &c. he (I say) by the authoritie of God himselfe, pronounced the wisest that euer was, is here censured by M. Chamber in his deeper wisdom, to play the foole. But moreouer in the 28. page of that oration, doth he not demand there, if when S. Luke in those admirable acts of the Apostles, writeth that Moses was so furnished with those Egyptian artes, he be deceiued himselfe, or would deceiue others? Sure I am, that M. Chamber both deceiueh himselfe, and others that shall beleue him; that Moses or Salomon were fooles, or that the Egyptians, in whose art they excelled, euen by that testimonie that is without all exception, did not practise Astrologie. But this was forgotten, and therefore here he deserues an other memorandum. Well then, seeing he hath made such fat fooles, we will consider how he plaieth the wiseman in that which followeth.

He saith that Socrates (as witnesseth Xenophon, lib. 4. de *factis & dictis*) doth so farre allow of Astronomie, as it may be conuerted to the vse and helpe of men, and was wont to perswade men to get so much knowledge in it, as might make them perfect in the alterations of daies, moneths, and reuolutions of yeares for their tranell, navigation, husbandrie, and such like. But to studie these idle curious toies of figure-singing, of houses, centers, constellations, and such like, he did by all meanes dissuade, because by these things came no good or benefit to the life of man. And what if M. Chamber shall be able to produce Socrates against Astrologie? was there euer any thing so absurd, *quod non ab aliquo Philosophorum dictum est*? Indeeed it was a common saying with Socrates, *Qua supra nos, nihil ad nos*. But how doth Lactantius lib. 3. cap. 20. de *falsa sapientia*, prooue him in these and the like assertions, to doate? For, saith he, if these paradoxes be granted, *Procumbamus igitur in terras, & manus nobis ad preclara opera*

*datus, conuertamus in pedes. Nihil ad nos cælum, ad cuius contem-
plationem sumus excitati; nihil deniq; lux ipsa pertineat. Certe
victus nostri causa, de cælo est. Quare si hoc sensis, non esset de re-
bus cælestibus disputandum, ne illorum quidem rationem poterat
comprehendere, quæ sub pedibus habeat.* Thus farre Lactantius
amongst other matters which he handleth expressly in de-
cision of the folke of *Socrates*, in seeking to sequester vs from
the contemplation of the heavenly motions, as matters aboue
vs, and therefore not pertaining vnto vs. But if *Socrates* did
mislike the studie hereof, *Thales*, who by the oracle of *Apollo*
had the *Tripod* before him, and was the first to whome the
name of a wise man was giuen in Greece, did allow it. This is
the third time that *M. Chamber* for want of better matter, hath
obtruded *Socrates* vnto vs. And I haue before prooued him,
as a morall Philosopher, to speake against any knowledge
whatsoeuer, as well as against *Astrologie*, that requiring much
time in the studie thereof, doth call vs away from those af-
fares that are profitable for the life of man. As who should
say, the examples of *Thales*, *Democritus*, *Cassius*, and others be-
fore produced, haue not prooued this studie profitable, if *A-
strologers* would make that the worke of their studies. This
beeing therefore the whole reason which he giueth in this
case, is prooued evidently to be vaine, by the example of
him, that caried the name of wisdom before *Socrates*; and by
the benefit which others haue made thereby, as well as *Thales*.
But further to shew, vpon what goodly authorities he doth
build, I doe confesse that *Xenophon* reporteth *Socrates* to per-
mit the studie of *Astronomie* so farre, as by vnderstanding the
daies, moneths, and revolutions of the yeare, should serue to
the vse and helpe of men in trauell, nauigation, husbandrie,
and the like. But he that shall consider the meanes whereby
Socrates directeth vs to attaine vnto this knowledge, shall per-
ceiue that he doth rather utterly frustrate men thereof, then
helpe them to it. For he that reade the place in *Xenophon*, shall
finde vs absolutely denied, to vnderstand the difference be-
twixt the Planets; and the fixed starres: their distances from
the earth, and their motions. But to attaine to so much, as is
allowed

allowed by himselfe, he remitteth vs to him that watcheth beasts in the night, and mariners; then which, what could be spoken more vnworthie, to proceede from a Philosopher? And therefore, if he shall no further permit the knowledge of the *Mathematicks*, then *Socrates* hath allowed them, *M. Chamber* must goe strike out two of the liberall Sciences with his penne at one dash. For he neither approoveth the principles of *Astronomie*, nor the speculations of *Geometrie*, further then euery mechanicke may performe the same, that doth know to measure an acre of land. And so he hath rather cited this place against that part of *Astrologie*, which he hath so highly commended in his oration, then against the Iudiciall part. For I doe denie, that *Socrates* hath one word of figure-flinging, of houses, centres, constellations, and the like ignorant phrases which he there shuffles together. Wherefore I must warne the reader, that he is not to beleue *M. Chamber*, that so vnfaithfully abuseth him in every place. Though had *Socrates* spoken against them, I would haue held time as well spent in these things, as in piping and dancing, to which *Laertius* in his life reporteth, that he was much addicted.

But *M. Chamber* further addeth, that *Socrates* thought the much to offend God, that went about those things, which he would keepe to himselfe. And thus I also confidently affirme, to be falsely yrred against *Astrologie*. For what *Socrates* there speaketh is directly against the finding out of the motions, which he said, the Gods had not manifested vnto men, and therefore would haue kept secret. But without any intent against prediction by them. As if to vnderstand future euents, were offensive to God. For *Tullie*, lib. 1. de *Divinatione* testifieth, that *Antipater* had collected many predictions, which *Socrates* had miraculously pronounced. And *Plutarch*, in the life of *Alcibiades*, ioyneth *Socrates*, with *Meton* the Astrologer, in one prefage, where they both concurred, to foretell the ill successe, of the Sicilian expedition. And to be short, doth not *Plato* and *Laertius*, and *Tullie*, all acknowledge, that he gaue himselfe to diuination? that he had a familiar, whome he confessed alwaies to attend him, and to enforme him of such

matters as he desired to knowe? *M. Chamber* hath great reason therefore, to thinke that he condemned predictions by the starres, that practised by the deuill. He sees it was not diuination, that he misliked, but the time that was spent in the curious finding out of the motions, allowing predictions, by his owne example; where they may be had with more ease. And therefore *Xenophon* in that place, hath not so much as one word against the Iudiciall part of Astrologie.

And last of all, whereas *Socrates* accompteth them no lesse madde, that followed the Mathematickes seriously, then *Anaxagoras*, in affirming the Sunne to be fire, what should any man answer, but that *Anaxagoras* had his errors as well as *Socrates*, although for any reason brought by *Socrates*, this which *Anaxagoras* affirmed, hath farre more wit and reason in it, then that which *M. Chamber* hath assigned to *Socrates* himselfe. For what argument hath *Socrates* brought, why the sunne might not be fire? Because forsooth we looke on this, and cannot behold the other? An Eagle can looke on the Sunne, as well as we behold the fire, and he knowes that fire is not defined by the light, but by the forsmall qualities thereof, which is heate and liccior, which I haue before prooued to be effected by the sunne, as well as by the fire, and in eadem specie; that is, the very same heate which the fire bringeth forth, I affirme the sunne also to produce. And we see, that a flash of lightning, specially in the night, doeth no lesse dash and offend the sight, but rather more then the light of the Sunne doeth in the day. For according to that principle in Philosophie, *Ex illius ubi illi corruptis sensum*. Neither is this any other argument, but to prooue a difference, *secundum magis, & minus*. As the one is a more bright object, then the other, which difference I can make as well betweene one fire and another, as betweene fire and the sunne, but he saith they are tanned in the sunne, but in the fire not at all. If fire doeth not colour, how come our cookes, and smithes, and such as alwaies attend the furnace, as tanned, and discoloured, as labourers, or navigators, and such as continually liue in the open aire? Yet thirdly he vgeth, that *Anaxagoras* shewed his

ignorance, in not considering that the *Heate of the Sunne*, doth cherish and breed things, the *heate of the fire* contrarie decaying them. But *Scaliger* telleth him, that all their chickens in *Memphis*, are hatched in a furnace: and I perceiue that *M. Chamber*, though a *Phisitian*, is no *Paracelsian*: For otherwise he could not be ignorant, how to reduce the first to a celestiall temper. Wherefore except *Socrates* could produce better reasons against the opinion of *Anaxagoras*, if he were madde in this assertion, we may boldly say that he was madde with more reason then his reprehender hath shewed. Neither was he without company, for (as *Macrobius*, lib. 1. cap. 11. reporteth) antiquitie did deuide the elements into a treble quaternitie, reputing the sunne, to be the element of the fire. And were it materiall, I could confirme this opinion by the iudgement of diuers fathers and diuines. But besides this, he will not admit a stone to shine. And why not as wel as a peice of rotten wood, or a hearings cobbe in the darker *Plum* and others report, that there are diuers pretious stones, which of themselves doe giue light, and aboue the rest the *Carbuncle*. Whereof *M. Huickins*, in his discoueries affirmeth some other foraine Princes to haue had some so great, as in the darke they vse no other light but that, which the brightnesse of this stone doth cast. Whereas therefore he concludeth, that *Socrates* doeth match the concepts of *Astrologers*, with these mad opinions, his authoritie had neede be more, then his reasons, or else these opinions may be maintained by those that are as sober as himselfe. Though very vntuely *M. Chamber* maketh him to reason against *Astrologers*, considering I haue before proued, that he hath not so much as one word of them.

And now leaving this great Philosopher, he pretendeth to match him with a great diuine, as if he would scare his reader with his bigge wordes: but so he hopes that will be true, *Non caret effectus, quod voluere duo*. Thus combining *Socrates* and *Bucer*, he thinketh indissolubly to fortifieth their two testimonies, with a verse wrested out of *Onid* to a wrong sense. For the Poet speaketh of two louers, both concurring in consent:

in which case it is true, *Non caret effectū*. And so where the buyer and seller agree, it is a contract; or the plaintiffe and defendant; or the Replyer and answerer agree, in this sence this verse may well take place.

Non caret effectū quod valere duo.

Where *Duo* importeth two parties having sufficient authoritie to conclude of the matter in question betweene them, or two parties, now reconciled, or agreeing, that before did not agree. But which of these partes will *M. Chamber* make *Socrates* and *Bucer* play? As he produceth them, they are not *Duo*; because he maketh them both on the same side; and so if he had produced twentie more to this purpose, they had not beene *duo*, but one; except *M. Chamber*, and his answerer had agreed, that *Socrates* and *Bucer* should speake for both; or if *M. Chamber* and I should agree both in one point, then *Non caret effectū*: and in like manner his English Distichon wrestleth the sence also, of the Poet. But to let this passe: Is *Bucer* any greater, grauer, or more learned, then such as I haue before named? I confesse *Bucer* a singular ornament of the Church of God. I did neuer demie, but that there haue beene diuers opinions amongst diuines, about Astrologie: some vitterly impugning the same; others ascribing more then is fitt vnto it. And a third sort that walke in a middle course betwixt both the extreames. And although in the psalme cited by *M. Chamber*, there be no one word of this matter, yet I confesse that in the 148. psalme, *Bucer* misliketh that we should relie vpon Astrological predictions, in such sort that we neglect to put confidence in God; and seemeth to speake hardly against those, that prognosticate by them. Yet doth he not in other places, take away either the power of the starres ouer these inferiour things of the world, or denie any iudgement at all, to be made by them. For thus vpon the 16. psal. vers. 2. (he saith) *Hæc iam seu pars sunt prædicationis, quæ celi diuinam maiestatem depredicant; eo quod inferna hæc per superna illa, & celestia regantur: nihil in terra absq̃, celorum virtute nascitur.* And vpon the 8. vers. of the same psalme in his comparison of the lawe of God, with the lawe of the heauens, *Iudicia* (saith

(saith he) *Domini vera sunt, ut ne pilum quidem: unquam: a re-
lo variant. At fallunt iudicia astrorum saepe.* Where though I
graunt he confelleth the iudgement of the stars often to faile,
yet he implieth, that there is iudgement to be made by their
lawes, though not comparable in certentie to Gods trueth.
Wherefore let him compare one place with another, and he
shall finde that *Bucer* was farre inough from that barbarous
opinion, that denieth vertue to the starres, or iudgement of
their vertues to men, or from making man borne like to a
bruite beast, euer to looke downeward to the ground for no
other ende, but to digge, grubbe, weede, sweat, and swinke. For to
busie our selues about *aspects, coniunctions, oppositions, consel-
lations*, or to contemplate the starres, he holdes to be the office
of a wisard. But I may truely tell him, that none but *Cann im-
mundus, & amicus luto suo*, would maintain his dirtie & base cō-
ceipt, that neuer lifteth it selfe out of the mudde. For it becō-
meth not the Philosopher, alwaies to haue his eyes fixed yp-
on the earth, and to consider the materiall causes of things on-
ly: but so well also to contemplate the pure and cleare shin-
ning starres which gouerne, and enforme this matter. And
though here he asketh to what end God hath placed vs so farre
from the starres, if with *Astrolabes, stanes, and quadrants*, we can
doe all things, as if we were neerer: citing that place of *Ho-
race*,

Nequicquam Deus abscidit,

Prudens Oceano dissociabili

Terras: si tamen impia

Non tangenda rates transiliant vada;

He doth but alleadge this to his owne ouerthrow. For behold
his argument: Thus God distinguished nations asunder by
sea: *ergo* we must not vse shipping: so God hath placed the
starres farre from vs, *ergo* we must not vse instruments, *Astro-
labes, stanes, and quadrants*, to comprehend them: and so by
this comparison he banisheth shipping, and Astronomie with
Astrologie. But would any man imagine that hath read *M.
Chambers* oration, that he would reason after this contrarie
fashion to himselfe? For there pag. 30. he calleth this opini-

on lewd, and such as maintaine it, the enemies of good artes: and pag. 32. iustificieth that opinion of *Themistius*, who compareth them that came to the schooles of Philosophers without Astronomie, and the Mathematicks, to a sow in a garden: and in his pag. 38. he telleth vs, that *Nature* hauing bowed all other creatures downe to the ground, hath framed man onely upright, looking upward to heauen, as to his old home, whence he came: yet here as if his memorie were growne olde, within this 27.yeares, he maketh man alwaies designed to the earth, like a slaue to the mill. Wherefore I must needs giue him an other *Memorandum*, to call him to remembrance againe. And how fondly doth he wrest a place out of the 113. psalme? as if God hauing giuen the earth to the sonnes of men, did limit his owne infinite essence within a corner of heauen, when both heauen and earth are the Lords: and as his incomprehensible maiestie filleth all things; so hath he giuen the vse both of heauen and earth, and of the aire, and of the water, and of all the creatures in them vnto man; according to that in the 8. Psal. *Thou hast made him to haue dominion in the workes of thy hands: thou hast put all things vnder his feet.* And of that Deuteron. 4. where God hath appointed the seruice of the *starres vnto all people that are vnder heauen.*

Wherefore to let passe these incongruities and absurdities, we are to come next to his digression of *Palmeſtrie*: for an introduction whereunto, he saith, *No maruell if after this manner we abuse the starres, and Heauen, when in the same case we abuse the parts of our bodies, to wit the hands, thence framing an arte called Palmeſtrie, going about by certaine lines there obserued; to tell destinies, no lesse then the Astrologer doeth by the stars.* But what haue we to doe with *Palmeſtrie*? It is no consequence, because we abuse the hand, therefore we should abuse the starres, May not I say with *Martial*,

Materia est mihi crede tuis aptissima chartis

Deuocalion; vel si non placet his Pharton?

For is it tollerable, that a scholer that hath tied himselfe to a subiect, shall range in this wanton, and wilde sorte ouer every superstition, or fained diuination as he doth spending more then

then 3. whole pages in a tedious common place, why the hand was giuen vs, which neither concerned the general state of the question, nor the matter of this chapter propounded in the title thereof. Although when he hath done, greater clarkes then himselfe will outweigh all that he hath saide. For to let passe such places of scripture as they apply to this purpose, namely the 13. chapter. vers. 16. of Exodus, & againe chap. 37. vers. the 7. of Job. we see that Aristotle an authour not to be contemned, but at al times to side with *M. Chamber* in the 15. chapter. of the 1. booke. *de historia animalium* subscribeth vnto it, and meashureth the length, and shortnes of our life, by the lines that passe through the palme of the hand. But I enter not into listes with him about Palmestrie, though he hath not spoken any thinge worth a chippe against it.

Neither doeth his next extrauagant deuiaſion, about *Chimæterisall* yerres, as he referreth them to numbers, any way pertaine to my defence, or to the matter in hand, though I knowe great learned men, as *Plato*, *Hippocrates*, and *Galene* himselfe, to affirme the age of man to depend vpon number. And these yeares did *Philo Iudæus*, *Censorinus*, *Aulus Gellius*, *Macrobius*, *Augustine*, *Cicero*, *Ambrose*, and *S. Aug.* *Beda*, *Georgius Valla*, with many other great and learned men obserue. And though *Seneca* directly affirmeth, that by naturall Philosophie only, a reason cannot be giuen, why euery 7. yeare should impresse a note, or marke, vpon the age of man; yet is not *M. Chamber* in his owne ignorance, when so great, so learned, and so godly men, haue in their owne experience ascribed to this number, to hold their opinion (as he termeth it) base and doting. Rather may he be thought to dote, that thinketh number vaine, and without any vertue in naturall thinges. For the wiseman teacheth vs that *God hath made all things in number weight, and measure*, which the wise *Pythagoras* obseruing reduced the causes of all things, and the solution of all naturall problems, vnto Geometrical, and Arithmetical reasons: for considering that all things in their particular kind are heuifull and perfect, as they consist of a certaine full measure, and number: he thought of necessitie, that

this their harmonieall consent, and phisicall proportion must be answerable to Arithmetieall and Geometrieall grounds. And because number is the first measure of all things, that Arithmetieall proportions should be, as it were, the first principles, or beginnings: whome *Plato* following, hath therefore proportioned all the partes of the world to numbers & through all his disputations of forme, & matter, motion and time, the qualities of the elements, the manner of action, and passion, by which the mutation of things, their life, and death, naturall, or violent doth happen, he hath still pursued the consideration of number. Where number by as wise as himselfe, is not so contemptibly to be despised: but not to be too farre carried out of my way, by his degressions, I must returne. And behold euen here we may see the manifest benefit of Astrologie, that what *Seneca* and these learned men without it, could only but obserue, without finding the cause: Astrologie doth teach, knowing that this happeneth partly by the annuall profections of the *Horoscopus*, and the rest of the planettes, vnto the opposite, or quadrate aspectes of their places in mens natiuities, and partly by the motion of *Saturne* who in this case maketh no small impressions in these yeares, if he hath any Prerogative in the parties natiuitie. For according to *Ptolemy*, and to all the auncients, *Saturne* hath no lesse moment in the generall decree of yeares, then the Sunne hath of monethes, or the moone of daies; he finishing his course much about the same number of yeares that shee doth of daies coming about the 7. yeare, euer to the quadrate, or opposite of his first places, for the which *Tully* in his 2. booke *de natura deorum* calleth him *Xyros*, or *Ἰππός*, and to haue the name of *Saturne*, *quod satyretur annis*, for they saie him to eate vp his children, because age consumeth the space of time, and insatiably deuoureth the yeares that are past. And for this cause doth *Plato* make him the supream, or highest intelligence, in whome (saith he) is the vniuersall lawe and providence concerning the order of formes, the essence and life of all things. Wherefore seeing he hath this generall prerogative, in the opinion of the Philosophers: it were more then an opinionate singularity in *M. Chamber*

to contradict it, except he could shewe better reason then they haue brought: it beeing for the most part obserued, that such as are no way indangered in these yeares, haue either some of the beneficiall planettes, in the 2. or 8. places, or that this yeare the direction of the ascendent, or of the Apheticall places are both free, and well aspected. And if he will be further satisfied in this point, I remitte him to *Ranzovius*, who as he is honorably borne, and the king of *Denmarkes* lieutenant in *Holsatia* hath not a litle added to the glorie of his name, by his studie in all kind of good learning, but especially in Astrologie: hauing published amongst other his workes, a treatise of *Climactericall* yeares; wherefore hauing thus shewed the ground of that, which the experience of all ages hath confirmed to be true; although I confesse it is from our matter: yet I haue tied my selfe to be *fidelis Achates* to him, and not to leaue him, goe where he will: and therefore I hold it fitte to shew, how weakly and sophistically he strueth to euade this generall obseruation.

In this point (saith he) how coseningly they are wont to carrie themselves, every man may see: for if any die not onely in that yeare in truth, but any thing neere it, as in the 62. or 64. yeares of his life, they will fetch him into the 63. yeare, and say that his age was mistaken. But good wordes would haue done well. For certainly if there be any cosenage in this matter, it resteth in his owne wilfull ignorance, that so blindly seekes to delude both himselfe, and his reader. For he is not able to name me that Astrologer, that doth necessarily constitute the 63. yeare fatall. But for the former reasons, this yeare aboue others, is held most dangerously subiect to mutation; because we ascend vnto it by 9. *Hebdomades* of yeares, and falleth in our declining age, not farre from the vttermost period of our liues: when neuerthelesse, if the natiuitie were (as they speake) radically strong, and the directions, reuolutions, and ingresses good, the feare is not so great. But on the other side if these be weakke, and improsperous, and withall the directions and reuolutions before the same, be any thing dangerous, either this *Climactericall* yeare is preuented, or if they fall after the yeare,

though he scape that time so much feared of all old persons; he is likely to be cut off when these directions take effect. Wherefore it is certain that no Astrologer will vse these silly euasions, whereof he speakes, seeing it is further plaine vnto those, that are acquainted with this arte, that for many reasons besides these, euen in arte, euents may be both anticipated and continued, before, or beyond the direction, as the case may stand, but he may faine what he will without controllement.

And he further argueth against this experience, by the ill favoured consequence which he saith their dulnesse cannot see. For if the numbers worke this effect vpon yeares, then why should they not worke also like vpon moneths, daies, and houres? and then we shall haue climacteric moneths, weekes, daies, and houres, in all which we must be in as great danger, as in the Climactericall yerres. To which I answer, that they are not so dull, as he rash, and too quicke in his inference, which doeth still bewray his ignorance more and more. For had he knowne that it is the sunne which maketh a *crisis* in moneths, and the Moone in daies, and that besides in euents, Astrologers doe supputate both monethly, diurnall, and hourelly protections, as he may see in the chapter of diuision of times in *Proleme*, & in the end of *Regiomontanus* his tables, he would neuer haue made himselfe so egle sighted, where he is proued more blind then a bat.

Yet not giuing this instance ouer he pretendeth to prooue that these numbers may worke vpon other times as wel as yeares. But stay: Is this he that both all this while denyed the operation of numbers, and with all so tainted it with costenage, and dullnesse? I must needs giue him another *momento* and tell him, that he wonderfully forgetteth himselfe to say, that those numbers worke vpon other times, as well as these yeares, neither will his Parenthesis serue him: for he prooueth it by an example. For (saith he) *The number of 7, we see by Septimistris parius, worketh by monethes, that being triall, where as octimistris parius, is otherwise seldome triall.* But when this aduersary seeketh to entangle the Astrologer, behold how he is taken in his own nette, while all Astrologers laugh at him for a more manifest, and notable experiment to confute Astrologic.

as all the world could not haue alledged. For as *Aristotle*, with all Philosophers doe principally attribute the generation, and corruption of all things, to the accessse and recessse of the Sunne in the Zodiacke: So I haue before shewed, that Astrologers doe teach by experience, that the Sunne doth produce a *Crisis* in moneths, and that if the child be borne at such times, as the sunne hath any familiaritie or configuration with his owne place in the conception, that then he may liue. But it is as certainly found by experience, that if the sunne at that time, haue no aspect to his place in the conception, that then for the most part it doeth not liue. Wherefore as he confesseth that the *Septimestris parthi* is vitall, so he cannot but knowe, that the sunne this moneth *ex diametro*, irradiateth his place in the conception. Wherefore then it may liue, though with difficultie, but in the ninth he cometh to a trine aspect of his first place, which of all others is the most agreeable configuration to it selfe: and therefore the child then most perfect: whereas if it be borne betwixt the 7. and 8. moneth, the Sunne then not beholding his owne place, but being out of all configuration, leaueth it weake, and doth not giue it strength: by meanes whereof the child seldome liueth, except it be otherwise succoured by very strong and potent irradiations of the beneficiall Planets. And besides this, in the 8. moneth the Ascendent of the conception, is brought by mensurall profection, into the 8. house, or place of death. For which cause, *Cardan* noteth the 8. yeare, and some other, of that nature to be perillous: especially if either the Ascendent be affected at the time of the birth, or conception, or if there be any maleficall Planet at these times in the 8. place. For these places which are out of all aspect with the Ascendent, are by *Ptoleme* called the idle, and darke places of heauen; where the operations of the starres are hindred. And to these former reasons *Marsilius Ficinus*, and others doe adde this for a third Astrological reason, because *Saturne* hath the regiment of the 8. moneth, which is an enemy to the life of man; and therefore an infant borne then, *ante triduum morietur*, as *Gadricus* saith, *tom. 2. in Isagoga. tract. 5. cap. 1. & 2.*

Which reasons are more pregnant then those the Physicians assigne, as he may see in *Augenius de partu hominis, lib. 2. cap. 14, 15.* And *Gerardus Columba, disputat. medic. de feb. pest. cognitione & curatione, lib. 1. cap. 17.* at large taketh away those reasons which the Physicians giue in this case, and all other causes internall and externall, vniuersall or particular, saue onely the celestially influences. A learned man therefore, before he had published these vnwarie obiections, would haue vnderstood the matter better, against which he inueighs.

His instance following of 7. houres, and 7. daies after conception, are but coniectures, and by experience in some, knowne to be false. And thus hauing spent all his powder against the number of 7. he comes now to the sword, like a tall aduersarie, with the figure of 9. which you shall see defend it selfe manfully against him; and hauing no colour indeede to wrangle with it, about the effect thereof in men, he is faine to flie to a very base instance of a salt bitch. For thus he saith; *Though 9. come not presently to my memorie for men, yet for some other things it is plaine enough, as in a bitch, which is 9. daies saltie, goeth 9. moneths with whelps, and bath her whelps 9. daies blind: whereby we see this number also to shew his force, not onely vpon yeares, but also vpon daies and moneths.* It were very straunge that his memorie should serue him to that, which he neuer knew: for otherwise the publishing of this booke beeing voluntarie, he might haue taken time enough to rubbe vp his memorie. But it should seeme, he neuer knew, that the good constitution of such as are borne the 9. moneth dependeth vpon the triangular configuration of the Sunne to his first place. It had beene well therefore he had remembered *Smyrna* in his preface, *Nonamq, adita post hyemem.* For then he should not, so like the hastie bitch, haue brought forth such blinde reasons as these are. For as his instance is vnrespectiue, in disputing of humane birth, to come in with a salt bitch and her whelps: so if he had either read, or remembered the 6. chap. of the 4. booke, *de generat. Animal.* the Philosopher doth there teach him that those creatures which doe beare many at once, and haue their feete diuided into clawes, do bring forth yong before

before their time; of which sort, besides the bitch, he there nameth the foxe, the beare, the lyon, the wolfe, and other brute creatures of that kind. All which bearing many at once, haue not moisture and nourishment to maintaine their yong, their full time. For which reason, the Philosopher there affirmeth, their comming forth to be vntimely. And others adde, that with their nayles they teare themselues out of their dammes bellies; for which cause their senses and members are yet imperfect, whereupon that proverbe commeth, *Canis festinans caecos parit canulos*. Neither doth Aristotle altogether so attribute the reason hereof vnto these inferiour causes, but that he hath also respect, like a true Philosopher to the celestially motions, as the principall agents, so neither neglecting the one, nor the other, but regarding the concurrence of both in the generation of all things. For thus he saith, *cap. 14. of the former booke*, speaking of the Sunne and the Moone, *Natura igitur ita sibi vult, ut eorum numeris, generationes, & obitus numeret: sed exquisitè id facere nequit, propter materia indefinitionem*. Where he hath a full answer. Though Scaliger in his exercises frameth him another: and is of opinion, that this is simply to be attributed, to the first institution of nature, which if it be, he may not expect, that the starres should alter the course thereof, being the meanes which by their determinate motions, preserue euery thing in their course. And were Astrologers destitute of this answer in Philosophie, and reason, yet I see not sith both yeares, moneths, and daies haue their signifiers, as before I shewed, and that we find the effects to answer, annuall, mensurnall, diurnall, and horarie profection, how he should pose the Astrologer in this obiection of his bitch: who hath rather posed himselfe most of all. For bringing this example to prooue the number of 9, he affirmeth, that shee goeth but nine daies with whelpes, which because it was the vnaduised error of his Printer, very aduisedly he mendeth or rather doubleth it, affirming among his *errata*, that these daies should be moneths, which shewes him to be as blinde in the speculation of naturall things, as the bitches whelpes are when they are newe cast. For it is certain that:

that shee neuer goeth longer then 1. moneths and a weeke at the most; which is farre short of 9. moneths.

But thus his salt Bitch, having runne out her 9. daies, he further seeketh to stumble the Astrologer in other creatures. For he demaundeth, *If 6.3. be so dismall, why should it them that force onely upon men, and not upon crows, Elephants, staggies, and such other, which are thought to live as long as man?* But first no Astrologer affirmeth either that yeare or any other to be fatal, deadly, and dismall alwaies, but they are noted for Criticall times, because for the former reasons, they moove to an alteration. And in this case, his owne reason may resolve him, that such creatures, as by nature live longer then man, as for example, suppose the Elephant to live 300. yeares, they also have in common sense, a longer time then sixty three for their great climactericall yeare. For the Elephant in 60. yeare, as they write of him, commeth but *ad iuventutem*, in two hundred, *ad viridem senectutem*, and so his great climactericall yeare must be after the two hundred yeare of his age, that so all partes of his age may be proportionable. For Aristotle saith in his historie *Animalium*, lib. 6. that those creatures, which live long, are also for the most part long in their damns bellies, before they be brought forth, and so all other differences of their ages, be longer then those, which are of short life. But that which he affirmeth is not true in all. For Aristotle flatly denyeth any of these creatures (the Elephant excepted) to live so long as a man. And therefore where no experience can be made, howe frivolous is the objection? And seeing it is chiefly obserued in men; for this reason, this yeare is called (as he rightly affirmeth in the Greeke,) *ἀστρολογικὸν* or *ἀστρολογικόν*. And in latine by *Firminus*, *effractor*, as it were a bruiser of mē.

But Lord! hereupon what a prettie occasion he takes, by reason of this word, (by which the *Physicians* call the *Chandrey*) to take as it were a truce with Astrologie a while, and to trifle about this hearbe? For sith the greeke name importeth it to be a bruiser of men, he asketh howe it agrees with the common opinion, that it helpes women to conception? For he thinks it very strange, that it should both make and

marre men. About this doing opinion (saith he) I haue beene demanded by many women, to whome I could answer nothing but this, that if their husbands could not make them conceiue, there was small hope in the mandrag apple, as if it did breake and bruisa men. But in mine opinion his clients made a very ill choice of such a ghostly father, as doeth thus broadly publish and proclaime their counsell to the world. And further to vntie this scruple which the Etymologie of the word giueth him; I haue perused *Dioscorides*, *Plinie*, & *Matthiobus*, *Dodonæus*, *Leuinus Lemnius*, *Tragus*, and *Gerardus*, with others, that haue written the historie of plants, and in them I find one kind called *Necrion*: but that which commonly we haue, is named *Mandragoras circea*, *animalum*, and by *Pythagoras*, *Anthropomorphos*, not one of them all calleth it *Androcles*, or *Andreclon*, as it were a bruiser of men. And therefore it is worthie to be noted, what a pretie facilitie he hath, in deuising scruples where there is none, onely to finde occasion or matter for his owne impertinent discourses. And sith he denieth this vertue in the Mandrag apple, how will he auoide that place in *Genes. 30.* where expressely we see it testified, that *Rachel* enuying her sister *Leahs* fertilitie, importuned Mandrag apples, to supplie her barrennesse: Besides, *Leuinus Lemnius* doth learnedly discourse hereupon in his explication of the hearbs mentioned in the bible, and doth shew in what cases it will helpe sterilitie: to whome I remit him in these matters.

And whereas further to note, the wonderfull force of folly and superstition, which hath attributed the forme of a man, to the roote of this hearb, he hath made experience, and doth as firme thereupon, that there is not so much as the smallest resemblance in the roote thereof; I confesse that *Matthiobus* noteth some imposture to haue beene vsed in this case: but yet fauoureth not the assertion of *M. Chamber*, but directly affirmeth, that *Si eo tempore effodiantur, quo fructum gerant, qui mali instar super folia ad terram procumbentia, breui pediculo appensu, raxum a radice distat: homini cui brachia desint, effigiem, quodam tenui representent.* And herein I can further oppose mine owne knowledge, that what *Matthiobus* hath said, con-

cerning the shape of a man without armes, both in the waffe, thighes, and legges, is very true. But further both *Avicenna*, *Hortus Sanitatis*, *Petrus de Crescentijs*, with others, doe directly giue this roote the proportion of a man in all respects, and mine eyes haue seene both the male and female, so exquisitely distinguished, as neither my selfe nor others could conceiue, which way they should be counterfai'ted by deceit. And yet euen since his booke came out, they haue beene perused with the more curiositie. But yet I am not confident in the whole proportion, because *Matthiolus* professeth to haue learned the abuse of a cosener: But so farre as *Matthiolus* and others report of their owne knowledge, that they haue the resemblance of a man, I am able to say it is true, howsoeuer it was his happe to find it otherwise. And be it imagined which way soeuer, this imposture and deceit is not in Astrologie. It were well therefore he would follow that counsell which he giueth to other men, *sobrie sapere*, and not goe beyond his owne profession in matters which he is altogether vnskillfull in, nor perswade the world that there is superstition in Astrologie, (as the learned proteste it) by a comparison thereof with these things, which we handle, in which he is not able to proue that follie, which he chargeth them withall, being so manifestly by the testimonie of all *Herbarists*, disprooued in his assertion. His *Antrocton* is another hearb, the like whereof he may read in *Iosephus*, lib. 7. cap. 25. de bello Iudaico, and in others.

But hence, (though vpon the occasion of his owne error) it is wonderfull with what liberty he takes to depraue thē, who hauing shewed great variety of learning, are copared by him to *Aesops* dogge, that could not content himselfe with the bone, but would be snatching at the shadowe, & lose all. But that maxime is most true, *curiosus nimis est qui non sit malenolus*. And howsoeuer he resembleth those at whom he shoots to a dog; I am assured that this fashion is verie Cynicall, after this sort to snatch, and bite at euery man and that without occasion: he had as good name the partie, as describe him by his Mathematicall preface, out of which though very vncharitably, and like

like the horsefly (as Plutarch saith) that is ever sucking in sores, and such places as are vnsound, he feedeth this detracting humor of his, with a conceipt that this learned man doth irreligiously ascribe to numbers, that thereby he thinketh, to attaine the mystery of his saluation, and to find his name registred in the booke of God. Yet others can make a more christian interpretation of his words. Sith it is euident to him that is not blind by malice, that he intendeth nothing in that Hyperbolicall, & excessive speech, but such a sequestration of our thoughts, from all material things, as thereby we may the more freely contemplate the mystere of the Trinity in vinity, vntill through our whole conuersion to the same, we come to be registred in the number of those that are sealed to saluation. But he liues whome it most concernes, and that can best interpret his owne minde, who if he will vouchsafe to answer it, will teach him that he hath waked a sleeping lyon, and that *male mereri de innocente, inscius est*. In the meane time I haue thought of that, *Qui non defendit alie culpante*; though I know he hath no need of that weake defence, that I am able to afford him.

But his wrong is very great, and so much the more aggravated, for that after this detractor hath thus plaid his part in the old comedie, in effect he chargeth him to be a Coniurer (from whence the whole scope of his preface is to deliuer him) and besides in extreame contempt matcheth him with a deciphering rogue: who hauing beene in Italie maintained by the arte of deciphering, that we might finde out what were those visions, reuelations, and *aperta secreta*, which the Apostle heard in the 3. heauen. Which whether it be true or no, that any man should be so vaine and madde, I can hardly credit, sith this aduersary hath it but by heare say; and were it true, yet it pertaineth as much to Astrologie, or to the proposition of his chapter, concerning Socrates and Bucer, as his following fables of an Asse, that would procure predestination out of *Arma virumq; cano*, who (he saith) was further out then the poore duncie that, in a lecture explicating those wordes, held himselfe a great deale closer to his text in this sort: *Arma virumq; cano: est propositio de copulato extremo, & arma virumq; non est subiectum,*

Jedpradicatum: & istud pronomen Ego, est subiectum illius verbi cano: & est propositio sic: Ego cano arma & virum. With this he began to admire himselfe, and protest to his Auditors, that Virgil was neuer so redde before. Which because it is to be laughed at, and not to be confuted, I thinke best to requite with a tale of such another Arithmeticke reader, in the Vniuersitie of Oxenford, as *M. Chamber* was of the *Almagest*, who assembling his Auditorie, promised to make them vnderstand such profound speculation in that arte, as himselfe neuer vnderstood, and to make them the more attentiu he began his reading in this manner: *Attendite, attendite, ego faciam vos intelligere, quod ego nunquam intellexi, bis quatuor facinus novem:* who no doubt was of as great vnderstanding in Arithmeticke to prooue his Theoreme, as *M. Chamber* is in Astrologie. that can prooue the true vse of Astronomie out of Socrates and Bucer. Neither doth there follow any thing in this chapter that concerneth the generall or particular state of the question, except we delight to see him play at leape-frogge, in a profound confutation of the leape yeare, vpon which I doe acknowledge he hath read as learnedly, as his lecturer before mentioned, read vpon Virgil. Neither doe I thinke, that euer any *Padant* did make a better Grammaticall discourse, about the bunting opinion of Saturnes unluckinesse, he hath so soundly proued it out of Virgil. Neither were those jests of Skelton, and the knowith seruant euer told in better time, or with better grace, though I leape them ouer as nothing pertaining to my defence; hauing onely named them, to the ende the reader may iudge, howe this frivolous stoffe and trifling doth answer the title, wherewith his pamphlet is branded in the forehead: which seeming to promise great substance against Astrologie, is in the greatest part, nothing but a rhapsodie of old common places, vaine digressions, and superfluous fables, in so much that in truth, it might better be intitled the booke of an too merrie tales, then a treatise against Astrologie. But as they haue serued him, being a Physitian, to passe away the time pleasantly withall, and to make his patient merrie; so may they serue the reader for the same purpose, not being otherwise

wife worth the printing. Onely there remaineth one, or two superfluous obiections of his to be answered in this chapter, which would not be omitted. And first after his discourse of Melancholy, he saith, *The like grossenesse is committed, when they say that the moone by her mayflure raigneth ouer flegme, and the sea: which if it were true, why should we not haue two fites euery day of a quotidian, as we haue two tydes?* But let him beware least while he would be too fine in reprehending the grosnes of others, he be found most grosse himselfe. For though the moone hath dominion ouer all moist bodies, yet not alike, because of other causes concurring; as the indisposition, or vnfitness of the subiect, or for want of matter, and the like considerations. As for example, though it be probable, that there be tydes in *Mare Atlantico*, yet they are not to be perceived, by reason of the vaste widenes, & profundity thereof; in other places of the sea, are no tydes, being hindered by the strength of a Currant, which preuaileth; in fresh water there is no tyde, because of the raritie and subtiltie thereof, which cannot retaine the influence of the Moone: And to come to his question in like manner, two fites of a quotidian chaunce not in one day, notwithstanding the Moones influence, *propter defectum materie*, because the humor which maketh the fite is spent, and there is not a newe supply that day, according to the 63. Aphorisme of the 4 section of *Hippocrates: Quibus in febris quotidianis rigores sunt: quotidie febres solvuntur*. Read more in the ende of the next chapter.

Lastly, not having yet spent all his arguments, against the leap yeare, leaping very strangely, and without all method, from one thing to another, he demaundeth, *Nowe that the Pope intercalateth certain daies sooner then we, and at euery 130. yeare, quite ootherwise then we; if this will make no alteration in the leape yeare.* But I answer, that taking vpon him the person of a great clarke, and of one as it were selected to confute Astrologie, he greatly bewrayeth his ignorance euen in points vulgarly knowne: and committeth as many faults, as he writes lines. For Pope *Gregorie* the 13. did not intercalate certaine daies, but subtracted 10. daies from the 4. of October vnto

the 15. of the same moneth exclusively in the yeare 1582. that therby he might make the *aquinoctiu verum* whereupon the moouable feasts depend, agree to the 21. day of March, as it was by the *Nicene* Councell established, *Anno* 324. And to retaine the same *aquinoctiu verum* for future times inuarily vpon the same day, he appointed that of 400. yeares, in the first, second, and third hundreth yeares (not as he saith euery 130. yeare which was neuer leape yeare) the leape day which in the Iulian yeare happeneth, should be omitted, and not intercalated (as he imagines) but in the 400. yeare, that the leape day should not be omitted but intercalated. For example, ouer and besides the 10. daies, detracted out of the yeare, as before is expressed, in the yeare 1700. by omitting the leape day, the Gregorian yeare shall be 11. daies shorter then our Iulian yeare, and so in the yeare 1800. it shall be 12. daies shorter. And lastly, in *anno* 1900. it shall be 13. daies shorter, but in the yeare 2000. by retaining and intercalating the leape day, it shall be still but 13. daies shorter, and so forward in the same order, as he may see in *Maginus* his *secunda Mobilia, Canone*, 11. fol. 40. pag. 2. So that it had beene much better for *M. Chamber* to haue leaped quite ouer these impertinent digressions, then busying himselfe so needlessly as he hath don, to stumble so grossely as I haue prooued him.

Chap. XXI.

Wherein *M. Chamber* striving to prooue the vanitie of Criticall daies, howsoeuer deduced, doth most of all streine his owne vanitie, in reprehending that, which he vnderstandeth not.



Elest *M. Chamber* in so pleasant a vaine at the ende of the last chapter, that his sudden change into a contrarie and peruerse humour, could not in reason be expected. But it may be, that seeing his purpose is now to confute those, that referre criticall daies to the Celestiall motions; he think-

thinketh it but *Decorum*, to play the Criticke kindly. For it is straunge through his whole chapter to consider, how arrogantly he steppeth vp to his tribunall, and there sitteth in iudgement vpon *Galen*, sentencing his opinion to be absurd and sottish: his Philosophie, Logicke, and Astrologie, nothing worth, and not to be set by, whome neuerthelesse in his 17. chapter he hath matched with God himselfe, for his exquisite perfection. Wherefore what meaneth this forgetfulness? how often will he giue the Astrologer occasion to returne his owne *Memorandum* to the first applier thereof? nay and to reuie, and double the same vpon him? For besides this, doth he not in this chapter denie the heauens to be any cause of Criticall motions in sicknes? holding it meere vanitie to ascribe the same to them as the cause? Yet he that will take the paines to read the 13. pag. lin. 12. of his latin Oration, in the commendation of *Astronomie*, shall see him there vse these wordes, *Quid porro de Medicina dicam? quam multa observato celo, de incidenda vena, de diebus Criticis, de toto genere curandi precipit, que signoret Medicus, num cum valere, an agrotare dicemus?* So accounting him but a sicke Physitian that in letting blood, in criticall daies, and in his whole manner of cure, doth not obserue the heauens, which neuerthelesse to shew his owne vanitie the more, he doth leaue out in his translation, which (for the better edifying of the vulgar) he hath turned into english. But we must consider, that in truth this whole chapter is but a superfetation, which kind of conception in his 11. chap. he confesseth euer in danger, and seldom likely to prooue well. For if we compare the order of his chapters as they are inserted in the booke, either with the Summe which he hath prefixed before the beginning thereof, or with the interrupted print, it is plaine that this is intruded here out of course, beeing (as should seeme) vpon later deliberation added after his booke was finished, as he hath taken the same word for word out of *Picus*, lib. 3. c. 16. and 17. to whom he is most beholdring for the rest of his hotchpotch and omnigatherum against Astrologie. But he that is so generall a spie ouer other mens faults, and letteth no man escape this:

the censure of his criticall pen, had need to be free himselfe from all exception. For he knoweth what a shame it is for him that corrects others, to be found erroneous himselfe: yet neuerthelesse, I had not read five wordes in this chapter, before I found that he had grossely stumbled out of the way. For in the first entrie thereof, he calleth *Galen the first author and founder of criticall daies*: which as his wordes stand, is not onely short of the trueth almost 660 yeares, but besides, repugnant to himselfe afterward. For he maketh expresse mention both of *Hippocrates* and *Archigenes*: the one *Galen* did interpret, the other he confuted, both of them hauing written of criticall daies, as did also *Diocles*, *Herachides Tarentinus*, with others, who all liued before *Galen*s time. Neither was *Plato* ignorant of them, who in his Dialogue *de natura*, writeth that diseases haue their ages, like to the ages of a man, and withall their naturall endes. But *Aristotle* more expressely, lib. 1. cap. 6. of his *Phys.* nameth these *Decretorie daies*, on which he saith, if the disease ende, it is according to naturall alteration: but if it ende not vpon these daies, he determineth such an alteration to be violent.

Galen was iuniour to all these, who seeing the vse of Criticall daies very expedient, whereby the euent and issues of sharpe diseases may be foreseene, by their light, and his own experience, pursued the matter to more perfection then the rest; and in his 3. booke *de diebus decretorijs* cap. 1. labourerth to finde out the cause thereof, building vpon 2. growndes, experience, and reason. By experience it is manifest, that in the period, or reuolution of 20. daies, all the variety, and diuersitie of Criticall daies is finished, & after beginneth againe by the same order, and that al these daies are not of like force, but distinguished into 3. degrees. For in these 20. daies, be contained 3. septenaries or phisitions weekes: and 6. quaternaries whereof the septenaries be Criticall, the quaternaries, indiciall: all the rest, intereident, and of least force. And againe of these septenaries, and quaternaries, some be severall, and some coupled together. Lastly that sharpe diseases haue their fites, on odde daies, but long, and Chronical diseases

on euen daies. These beeing known by manifest experience we must receiue, without contradiction. Nowe to giue a reason, or cause of these: Galene maketh 2. causes of all beginnings: one inordinate and mutable, which proceedeth from the inferiour and elementarie bodies: the other ordinate & immutable, which proceedeth from the superiour and celestiall bodies, from whome these inferiour things receiue ornament, bewtie, order, constancy and perfection, as it is in lib. 3. c. 1. and 2. *de diebus decretis*. c. 2. And allthough all the starres in heauen haue power, efficacie and influence, vpon these inferiour things; yet especially the Sunne, which alone is author of daie, and night, spring, summer, autumn and winter, and is the cheife cause of the generation of living creatures, especially those which are made by putrefaction of the slime of the earth, and bringeth to maturitie all fruites of the earth, and exūulateth all creatures to the acte of generation, to propagate their kinde. Likewise the Moone hath great efficacy vpon these inferior bodies, though inferior to the Sunne, and as the Sunne gouerneth theyeare, so shee the moneth: and especially sheweth her influence vpon seafishes, and according to her diuers illuminations of the Sunne, increasing or waning, she maketh fruit bigger, and increaseth humor and moysture in all creatures. Moreover she causeth womens termes to flowe, at a set time of the moneth, and so gouerneth the fittes of Lunatick people, which be subiect to the falling sicknesse, that sometime, they be fearefully molested, and againe sometimes shee graunteth to them *Lucida internalla*: shee causeth flesh of beasts lately slaine, and hanged abroad in the aire in the moone shine night, quickly to putrifie. Also shee maketh them heauie, dull, and drowisie, filling their heads with moisture, who sleepe abroad in the moonelight. And all these effects shee performeth, not so much by her surpassing efficacie which shee hath about all other starres, but by meanes of her vicinitie to the elementarie regions. Vpon these inductions of the Moones efficacie, Galene doubteth not, but that shee hath like efficacie vpon diseases, & especially in *tetragonis, & diametris stationibus*. Where

vpon he generally concludeth, *Omne actionis initium, magnas alterationes in septimanos circuitus retinet.* And this (saith he) all Astronomers confesse, and any that wil obserue the same, may find it true. But if any there be, who will neither take paines to obserue it himselfe, nor belecue them who haue obserued it, he is vndoubtedly one of those Sophisters, who desire plaine, manifest, and appasent things to be demonstrated vnto them: whereas he ought rather to seeke those things which be hidden, by meanes of those things which be manifest and apparent. Therefore seeing it is manifest by experience, that the moone hath great efficacie vpon these inferiour bodies, and that especially in quadrate and opposite configurations; it remaineth further to enquire what motions the Moone hath, and which of them is the cause of Criticall daies.

Concerning this, because *M. Chamber* hath alreadie set it downe, to spare my labour, and to auoide tediousnesse, I agree with him thus farre, that he truly reporteth *Galen*, to haue related to vs, two *Lunarie* influences: the one by reason of the sunne (of whome the Moone borroweth her light) the other, by reason of the signes of the Zodiacke, which shee passeth through once monethly. That *Galen* also setteth downe, as allowed by *Astrologers*, and confirmed by experience, that the Moone in opposite and quadrangular aspects, either in respect of the Sunne, or in respect of the 12. signes, doeth make great alterations: By the first, in the state of the aire, by the other also in the growing, and birth of these inferiour things: and that in diseases, they obserue the 7. and 14. daies to be holden as principall criticks, because these daies answer vnto the quadrature and opposition of the Moone to that place, in which shee was at the beginning of the disease. In all this we concurre. And I further agree, that whereas by this obseruation, the 27. daie naturall (as *Archigenes* would haue it) should as well be criticall as the 20. daie, which notwithstanding reason and experience shewe contrarie, because diseases though sharpe at the beginning, yet in so long time become chronicall, whose crisis is on euē daies: and therefore *Galen* otherwise not able to make the experience of *Hippocrates*, and his owne obseruation concord with any of the three moneths, namely the *Peragratiō*, or *Periodicall moneth*,

with, the change or Synodicall, or lastly, the illumination or apparition moneth: did deuise another of his owne, which he called the Medicinall, or Physitians moneth, which beeing compounded of the moneth of Peragratiō, and the illumination moneth put together, and after deuided into halfe, contained 26. daies, 22. houres, which is 27. daies complete, lacking 2. houres. Whereby Galen had his purpose, because by this means the 3. quarter of the Physitians moneth: ended with the 20. naturall daie, agreeable to experience. Thus farre beeing the effect of that which *M. Chamber* hath related in three pages, I thought good to recapitulate, that the reader might vnderstand the same, and howe farre I concurre that he hath done *Galen* no wrong. But whereas vpon his owne imagination, he maketh the quarters, or weekes of this medicinal moneth to containe but 6. daies, 17. houres, 30. minutes, thereby deuiding the daies, and weekes into fractions, herein he is deceiued by *Picus*, and some *Physitians*, that mislooke *Galen*, who, as hereafter in mine answer shall appeare, alwaies made the naturall daie to consist of 24. houres euen, in this case. And in the meane time, because in that which followeth *M. Chamber* taketh vpon him to confute this Medicinall moneth as absurd, and sottish: I will trie if I be able to make it as agreeable to reason, as it is to experience, that so he may acknowledge his owne rashnesse, and ingratitude in seeking to detract from his credit, by whome cheifly he hath his owne, as he professeth, *Physicke*; Though before I come to the defence hereof, because it should not be thought, that I doe arrogate more vnderstanding in *Galen*, and *Physicke*, then I haue, I doe therefore gratefully and freely acknowledge to haue receiued my cheifest supply and light, by conference with my good friendes, *M. Doctor Foster* of London, and *M. Fletcher* of *Cains* colledge in *Cābridge*, both: no lesse learned in *Physicke*, then singular in all kinde of *Mathematicall* knowledge, and particularly in *Astrologie*.

Wherefore hauing thus prepared my way, I will not now feare to buckle hand to hand with *M. Chamber* in this point of his owne profession. And whereas first, pag. 119. lin. 30. he thinketh *Galen* might haue saved all this paine, since by

the peragratiō moneth also, the 20. day fell to be criticall, &c. I answer, that he hath small reason to thinke *Galen*s labour superfluous in this respect: for the last quarter of the Peragratiō moneth beginneth in 20. daies, and 12. houres, if he account as *Galen* doeth, the Periodicall moneth to containe 27. daies and 8. houres. Whereby the 20. day, and 21. daie, shall be both alike criticall. Whereas the truth is, (as experience teacheth) that the 20. daie is for the most part criticall: the reason is, because in so long continuance, the disease groweth to the nature of Chronicall, whose Crisis is on euen daies. *Galen*, lib. 3. de diebus decretorijs, c. 9. and by this his account, the 41. daie, 61. 82. and 123. daies should be Criticall, (for all ascend to 120. daies.) Which inconveniences of the Periodicall moneth, mooued *Galen* (as before we haue heard) to deuise another moneth, whereby the 20. and not the 21. daie should be criticall. Wherefore by this he sees that his reprehension is captious, and needles; and that the labour which *Galen* tooke in this respect was most necessarie.

Neither doth he spare, with as superfluous reasons to attempt the auoiding of *Galen*s opinion: and therefore first he saith, *If these stirres* (as he calleth them) *happen, when the Moone is in quadrangular, or opposite signes to the place where any thing had his beginning, and againe when it is illustrate with quadrangular or opposite Sunne beames, we ought to expect these euents from the Moone, but at such times as it is placed one of these waies, if so be we looke for those euents from those causes.* But it is not *Galen*s bare testimonie, but certen and vndoubted experience in all ages, that these stirres especially happen, when the Moone is in quadrate, or opposite aspects: and regularly, ordinarily, and for the most part, we are not to looke for them but at such times as there is placed one of these waies; except violence of the humour, misgouernment of the patient, error of the Physitian, or some occurse of other starres, doe irregularly and extraordinarily hinder the same: according to the dictio. *Materia, virtus, medicus, symptoma, minister, Sydera, sunt crises, quae variare solent.* Therefore before he doe goe any further, I would haue it agreed vpon betwixt vs, where and from whence.

whence these quadrate and opposite aspects are to be reckoned, seeing the ignorance hereof, hath caried him too farre in this audaculous dispute at randon, without due knowledge of the matter subiect. Aspects therefore in the synodicall moneth, are reckoned from the Sunne to the Moone beginning at the coniunction, as in womens tearmes, epilepticall fittes of lunatike persons, increasing & decreasing of oysters, crabbes, lopsters, creuishes, and other shellfishes; husbandly obseruations in sowing of seedes, grafting, planting and felling of trees, and to be short when any thing is to be done according to the age of the Moone, whereof you may read more at large in Almanacks, and before pag. 184, 185, 186, &c. In the periodicall moneth from some fixed starre, Asterisme, or one of the 12. signes of the Zodiacke; as in natiuities, elections, erections of figures, directions, profectiōs, ingresses, eclipses, &c. in physicall obseruations for purging, sweating, letting of blood, comforting of the vertues attractiue, retentiue, digestiue, and expulsiue: in Prognostications for weather, and all other predictions depending on the Moones motion and true place in the Zodiacke. In the Apparition or Illuminatiō moneth, frō the time of her first apparition after her cōiunction, vnto her occultatiō, which by *Galen* is accounted 26 daies, 12 houres, as appeareth in the composition of his medicinall moneth. In the medicinall or criticall moneth (whereof he ought onely to speake) from that place in the Zodiacke where the moone by her proper motion was, at the moment when the patient fell sicke, which may fall at any age of the Moone, at any aspect with the Sunne, at any point in the Zodiack, at any face of her illumination, infinitely mutable, but still agreeing with the beginning of diseases: as in criticall daies (whereof our question is) to prognosticate the issue and event of sharpe diseases, whether they tend to death or recovery; and in this sense we doe not expect these events but at quadrate and opposite aspects.

Now to goe forward: whereas he doth assume, that if we looke from the Physitians moneth, and from the halves and quarters of it, they shall not depend of those causes, which *Galen*

hath proved to raise and breede those sturres, for then those causes are not: I agree that the Moone hath her most light and some force from the Sunne, and sometime from other starres, and receiveth diuers illuminations, according to her position and configuration with the Sunne, as appeareth in *menſe Synodico*. These influences I also affirme that ſhee retaineth in *menſe periodico*, and *medicinalis*, although her aspects in all these three be severall. Herein therefore consisteth his maine error, that he deprieth the Moone of her owne influence in any other configuration, then with the Sunne, fixed starre, or constellation, such as are in *menſe Synodico*, and *Periodico*. Wherein he misunderstandeth *Galen* in this point, who will not have him conceive that the Moone though ſhee have her light, and some efficacie from the Sunne, therefore maketh no impression vpon these inferiour bodies, but onely in regard of her configurations, and aspects with the Sunne. No farre otherwise: for ſhee hath aspect and configuration, sextile, square, trine, opposition, and coniunction with some places in heauen, at euery moment of time. Neither must he regard at all in this case, what Aspect the Moone hath with the Sun, but what ſhee hath with that place, wherein ſhee was at the beginning of the sicknes. For these be *Galens* words, *lib. 3. de Diebus decretorijs, cap. 5.* first generally for any beginning. *Omne actionis initium, magnas alterationes in septimanos circuitu retinet. Nam quaecunque in rerum natura quotidie sunt, ea abs Luna res ipsas potissimum immutante, in tetragonis, & diametris stationibus, tanquam à causa efficiente proficisci comportum est:* which he applieth specially in a conception: quippe si Luna in tanto existente, semen concipiat, vel partus omnino alterius cuiusdam principium contigerit, magnas eius mutationes inuenias, cum in leone, scorpio, aquario, signiferum ambit. And in the 6. chap. in a natiuitie, *Fingamus homine quodam nascente, salutaris planetas in ariete, malignos in tanto esse, is homo pulchrè deget cum luna in ariete, cancro, libra, & capricorno fuerit, &c.* And presently after he applieth this particularly to our question of diseases, and Criticall daies. *Atque iam morborum initia, huic cum Luna in tanto, leone, scorpio, & aquario fuerit, pessima.* And againe,

againe, *Luna tetragona, & diametra stationes in principijs bonis bonas faciunt alterationes.* Lastly he concludeth, *Ita suo quaq; res principio, circuitus sequentes uniuersos consonos habet.* And in the 7. chap. he teacheth that this beginning of the disease must be attended both in sharpe and chronicall sicknesses. By all which, it is most apparent, that these aspects of the Moone must not be referred to the Sunne, but to the place which shee did possesse, at the beginning of the disease. And thus all Astrologers and Physitians take it, and thus it is by experience found infallibly true; as euery man may by obseruation prooue himselfe.

This beeing considered, too peremptorie doth he shew himselfe, in his own ignorance, to conclude that *absurd and sottish* is it to say, the vertue of both constellations are mingled, at that time, when none of these constellations are found. And therefore I see I must goe more plainly, and rowndly to worke with him: otherwise I shall not be able to driue these imaginations out of his head. And to enforme him truly, the Moone exerciseth her force, at all times of her age, and at all positions in the heauen: whether aboue, or vnder our *Horizon*: yet most effectually in quadrate, and opposite aspectes, to that place whatsoeuer it was, which she occupied in the Zodiack at the beginning. Which that he may the better vnderstand, I will open by an example. All, or most authentique writers, yea *Picus* himselfe, attribute the ebbing and flowing of the sea to the Moone, as to a true and positieue cause, according to *Galens* precept *lib. 1. cap. 2. de locis affectis*, and his practise of the pemoneroot in curing the epilepsie, *l. 6. de simpl. med. facul. Quo tangente afficimur, & quo separato cessat affectus; causam esse, apud omnes in cōfesso est, sic enim & ignē ustulationis & gladiū sectionis causam esse credimus;* so we see by experience, that the Moon placed in the heauens at such a position the seas flow, and at such a position ebbe; and otherwise not: & therefore she is the cause thereof. Nowe the seas ebbe, and flowe twice in little more time then 24. houres: which fall out at all ages of the Moone, and at all aspectes with the Sunne, and all houres of the daie and night. Here therefore he may in like sort exclaime,

claime, absurd and sottish it is to say, that the vertue of both constellations are mingled at that time, when none of these constellations are found. But hereby he sees, that lack of consideration hath driuen him in to these passionate censures, of Galene, Physitians, Astrologers, experience, and truth it selfe. For let him conferre Galens words, that greatest alterations come in quadrate and opposite aspects, to that place wherein shee was when the thing had his beginning, with this present question of ebbing and flowing of the seas, admitting that they begin to flow, when the Moone by her diurne rapt motion from East to West, commeth to the nine a clocke point in the morning, or is southeast, then they will continue flowing vntill shee come to a quadrate aspect, or to 90. grades, which will be about 3. of the clocke stead in the afternoone, or be southwest when they cease from flowing, and begin to ebbe, continuing so vntill shee come to 180. grades, or the opposite place, which will be somewhat after nine of the clocke in the afternoone. Then againe they begin to flow, and so continue vntill shee attaine to 270. grades, from her first place, which will be after 3. of the clocke stead past midnight. And then lastly they begin to ebbe, and so continue still, obseruing the Quadrate, and opposite configurations of the Moone from that place where shee was at the beginning. As therefore these alterations of ebbing and flowing depend vpon the quadrate, and opposite aspects of the Moone, in the circles of position caried about daily, *motu rapto*: so may they teach him to vnderstand that in like manner the Criticall daies, depend vpon the same aspects of the Moone, moouing by her owne proper motion in her *deferens Epicyclum*, *ab occasu in ortum*, in her medicinall moneths course. And in like manner doe the indicatorie daies, or quaternaries depend vpon the same aspects of the moone, moouing in her lesse Epicycle, and coming to quadrate aspect in three daies, 16. houres, 30. minuts, causing the indicatorie day: in all these, not regarding what aspect the Moone hath with the Sunne, but what shee hath with her selfe or first place in diuers positions. After this manner also (that he may at length vnderstand me) the Sunne
by

by his rapt motion, *ab ortu in occasum*, daily riseth, commeth to the Meridian, setteth and descendeth to the nocturne meridian, making 4. great alterations, according to his diuers positions. And by his owne proper motion in the Zodiacke, at quadrate, and opposite aspects doth distinguish the 4. quarters of the yeare, as the Moone doth the 4. septenaries of the moneth. But these haue a certen and set beginning, the yeare in *Aries*, the Moone in coniunction, which may well be called the vniuersal beginning, but besides this euery thing hath a particular and proper beginning of it selfe, which is also placed in heauen in euery constitution thereof. So in diseases we reckon not from *Aries*, nor the coniunction of the *Sunne* and *Moone*, but from their owne proper beginning, where the *Moone* then was in the Zodiack. And this is that beginning from whence all aspects be deriued, and for the explication whereof I haue spent this time. Yet we neglect not the vniuersall beginning, but as things coherent, we carefully compare them as in all other things, so in *Criticall daies*. For though they especially depend vpon the Moones motion, from this private and proper beginning, whereof I haue euen now spoken; yet her illumination, the *Sunne* and other starres, may hasten, hinder, or alter the Moones influence, as we see in spring tides; at the change and full Moone and neape tides at quarters and halfe quarters.

His first cauill beeing thus demonstrated to proceede from want of vnderstanding, and consideration, he now vseth another obiection, and vrgeth, *that againe, according to Galens moneth, the 13. day, rather then the 14. should be criticall. For that hath 13. houres, as this hath but 11. houres.* But if *Galens* medicinal moneth do not satisfy his obiection, I might propound vnto him *motus latitudinis luna à capite draconis*, whose periodical motion is 27. daies, 5. houres, 5. minuts, 36. seconds. And this will take away his obiection, both in the 14. and 20. day. Yet preferring *Galen* before mine owne conceits, I hold it no difficultie to free him from this slender and silly cauill. *Hugo Senensis* in *Aphorif. 2. 23.* amongst other, obiectioneth this same against *Galen* his medicinall moneth, whose first weeke he i-

imagineth to containe 6. daies, 17. houres, 30. minuts: the second, 13. daies, 11. houres: the third, 20. daies, 4. houres, 30. min. by which account, the 13. 61. 81. and 121. daies should be criticall; which is not onely against *Galen*, and common experience, but breedeth a fowle error in prognosticating the euent of diseases, and in curing the same. And yet this must needes follow, if *Galen* his medicinall moneth ought thus to be dismembred and deuided into fractions of weekes, daies, and houres, as *M. Chamber* both before in his relation, and here in this place doth. But he that will truly consider *Galen* his meaning, shall finde, that a day naturall consisteth of 24. houres, *lib. 7. cap. 2. de compositione med. secundum locos, lib. 9. c. 2. & lib. 10. cap. 2. method. med. & ad eos qui de typis scripserunt, cap. 7. & in lib. de Septimestri partu*: And that it is thus to be reckoned in this present question of criticall daies, appeareth, *de crisi bus, lib. 1. c. 16. In primo quidem die (sic verome vbiq; intelligat, totum ex die & nocte tempus in 24. horas partitiu, accipientem)* & *lib. 2. cap. 2. de crisi bus. Diem autem per totum hunc sermonem nostrum in eo accipimus significatu, ut non solum lucem sed & noctem etiam complectatur: cuti & mensem ex 30. diebus constare dicimus non id tempus tantum quo sol supra terram fertur, appellantur diem, sed etiam illi tempus noctis adiacentes. Sic etiam annum quodammodo dicimus 365. dies completi.* Therefore seeing *Galen* in thus many places hath plainly declared, that a day consisteth of 24. houres, it doeth openly manifest their error, who would haue the criticall daies not to be vnderstood whole, but mutilated and deuided into parts, and fractions, of 23. houres, 8. minutes, 34. seconds, grounding their error vpon *Galen*, who euery where affirmeth, that quaternaries and septenaries ought not to be accounted whole, but something to be detracted, seeing of 2. quaternaries is made but one septenarie, and of 20. daies 3. weekes; which neuerthelesse is thus contriued, because that some quaternaries and septenaries be seuerall, and some coupled and linked together in one daie, which is common to both. For the 4. daie serueth for the first and second quaternarie, and the 11. day, serueth both for the 3. and 4. quaternarie: the 14. daie, for the 4. and 5. quaternaries; and lastly the 17.

daie serueth both for the 5. and 6. quaternarie. But the second and third quaternarie is seuerall. Againe, the first and second septenarie, or weeke are seuerall, but the second & third weeke coupled and linked together, by the 14. day common to both. *Galen*, de diebus decret. lib. 2. cap. 9. and *lib. 3. cap. 12* appears in this table, containing one period of 20. daies, wherein are 3. septenaries or weekes, and 6. quaternaries.

Septenaries, or Medicinal weeks	1	2	3
Quaternaries, or Iudiciall daies.	1	2	3
Single daies	1 2 3 4 5 6 7	8 9 10 11 12 13 14	15 16 17 18 19 20

Whereupon it plainly appeareth, that if the daies might be mutilated, and broken, as *M. Chamber* in this place, & some other Physicians affirme, this ioyning and coupling together of weekes, was not needfull, for then 6. quaternaries should end in 24. daies, and 3. weekes should end in 21. daies, & the second and third weeke should not be coupled together by the 14. daie, neither should there be any daie common to both, but the 14. daie, (as *M. Chamber* saith) should fall on the 13. day and 11. houre, and from this time should beginne the 3. weeke, and no day should be common to couple the 2. and 3. weeke together, no more then the first and second weeke, or the 3. and 4. weeke, and every weeke seuerally should be a period, as well as the third, and after this confusion, all that *Galen* hath learnedly and profitably written of the Criticall daies, should be of no vse. Therefore to conclude this point, the daies must be whole of 24. houres. The Medicinall moneth, of 27. daies, or 4. weeks: whereof the first & last, shall consist of 7. daies a peece: but the second and third weeke of 13. daies, whereof the 14. daie common to both is twise reckoned. And as the daies are reckoned in this period, so in all other periods after the same methode. Wherefore I confidently answer *M. Chamber* and all other that he sticklers against *Galen*, that, with those learned men before named, I sticke only to *Galen* his medicinall moneth, not seeking helpe at the Periodicall moneth, or any other.

Notwithstanding all this he shrewdly threatneth this opi-

nion of Galen with a third dart, obiecing that if one should sicke the day before the Moone beganne to be in change, having the 7. day after for his cruicke, this by no meanes could depend either vpon the Moone, or vpon any signe, since the Moone for the most part was darkned, so that euen by Galen his iudgement, it could not affect, or worke vpon vs. Which of all other yet is the weakest instance which he hath hitherto made. For still I say, that if a man fall sicke in some of those daies in or about the change of the Moone, his criticall day shall be the 7. day after. He on the other side saith according to Galens iudgement, that the Moone in that time of her darknes, or occultation, hath no force or influence to affect or worke vpon vs: and therefore not to be reckoned for any of the 7. daies. But he ought first to haue prooued, that Galen thought the Moone before her illumination or apparition, not onely to haue lesse force, (which in some predictions I might easily graunt) but to haue no influence at all without the Sunne. Gal. lib. 3. de diebus decretorijs, cap. 4. (which I thinke he meaneth) hath these words: *Ut plurimum autem, toto illo triduo quo in coitu est Luna, planè obscura, nec aspestabilis est: quo tempore, nondum, hæc terrena immutare potest.* Which wordes, hee must not interpret that the Moone hath no influence or power at all, to alter these inferiour things: but thus, that she hath not that power then, to affect them, or our sight here below, by any light which shee communicateth to the world from the Sunne: for otherwise, that the Moone of her selfe hath power, efficacie, and influence, euen when shee is in coniunction with the Sunne, appeareth plainly by Galen himselfe, lib. 3. de diebus decretorijs, cap. 3. *Luna particulatè cuiusque mensis dies moderatur.* Therefore those daies of her occultation, beeing part of mensis Synodicus, whereof he speaketh, are gouerned by the Moone; which cannot be but by her force. And againe more evidently: *Valide igitur, potenterq; hunc orbem immutat, & cum ipsa cum Sole congregitur, & ad hæc, cum pleno Orbe lucet.* And againe: *Tunc tamen longè immutat potentius, dum cum Sole congregiens, sub eius radijs delitescit.* Wherein we see, he maketh her euen then, most powerfull of all: as indeede plainly

appeareth in spring tydes, and which alone may sufficiently teach *Picus* and him, that it neither proceedeth from the Moones light, nor motion, but from her influence. All other starres haue their light from the Sunne, and within 17. degrees of the Sunne; or on the day time, and darke night, or vnder our *Horizon*, they can not be seene: ergo by *M. Chamber* his reason they haue no power or influence at all. How cometh it then to passe, that if any starre be within 16. minuts of the Sunne in *Cazimi*, (as the *Arabians* teach and tearme it) or *corde Solis*, it is most powerfull of all, and hath 5. testimonies of fortitude added to him? When he is *sub radijs Solis*, or *combustus*, he is not therefore spoiled of all force, though he loose 5. testimonies of his power. Lastly, I will not feare to tell him confidently, that he doth not vnderstand *Galen*, nor any Physicians or Astrologers writings, that thus ignorantly denieth the Moone to haue power ouer the Criticall daies, in the time of her occultation, or darknes, seeing it is plaine by *Galen* that shee hath most power of all. For the Moone moouing continually in the Zodiack circularly, admitteth diuers differences of position, and aspects in the circles of positions, whereby in her diurne and rapt motion we perceiue manifest alterations. By these, the Sunne and Moone gouerne the tides of the whole Ocean, and in like sort other starres doe receiue force at these positions. But the Moone and other Planets moue also *motu proprio*, receiuing also these differences of position. And hereby the Moone (as I said before) hath power ouer the humours in mans bodie, and cause criticall daies, especially in quadrate and opposite configurations.

Thus not able to ouercome *Galen* with reason he breaketh next into plaine railing, and saith: *Moreover this counterfait moneth of Galens, neither agreeth with nature, and supposeth that the Moone is hid three daies from the Sunne, which all men knowe to be false, and is against experience.* And this is confidently inough affirmed, but very faintly confirmed and proued: for besides his own bare asseueration, he doth bring no reaso. But to satisfie the reasonable, that it is agreeable to nature: The moone exerciseth no influence vpon these

inferiour bodies, but as the same is applied by his motion; hauing the same diuersly augmented by the waxing of his light; and diminished by the waning, whereof arise two moneths, periodical, and of illumination. *Galen* hauing consideration hereof, and seeing neither of them seuerally would fit his purpose, to distinguish the Criticall daies, agreeable to experience: he framed his medicinall moneth (as before is showed) to consist of them both, the same answering to the experience of Critical daies, and therefore agreeable to nature no doubt: so that without all reason doth *M. Chamber* call it counterfaite, or to abhorre from nature, which agreeth with the truth so fitly: that to this daie, in so great varietie of learned men in all ages, none hath as yet deliuered a more probable cause of the Criticall daies. Although of the particular diuision of the weakes and daies in this medicinall moneth *Galen* confesseth himselfe ignorant *lib. 3. de diebus decretoriis cap. 9. ac exaltam quidem vel misturam, vel ablationem deus tantum nouit*. And therefore wee ought gratefully to receiue this deliuered to vs from *Galen*, vntill a preciser maner of proceeding be reaualed. The Theoricks of the Planetes, for the same cause, are, and haue beene receiued with great applause *Aristotle* his *Falix*, *Tullie* his Orator, *Platoes* and *Sir. Thomas Moores Common welth*, the *Stoikes sapiens*: *Castalon* his *Aulicium*, the phyfitions perfect sound man, though they neuer were actually in being, yet to good purpose are they described vnto vs, as markes of perfection, whereat we may shoot: euident causes (though the maner of proceeding be imaginarie and vnknown as in manie other celestiall influences it is) bringing forth true effectes with out error, may be taken for true, and naturall causes: humaine imperfection is such, that in all artes not demonstrable, it taketh that for truth which cometh neereſt to the truth. And therefore first I must tell him the titles of counterfaits, and disagreeing from nature better agree to his owne forgeries, and ingratitude to the father and Parent of all learned phyfitions. Secondly *Galen* neuer supposed that the Moone was 2. daies hidde from the Sunne; but from our sight, neither was *Galen* ignorant, that the Moones
 appa-

apparition was not vniforme, and certaine, but knewe, that sometime she is to be seene the same day of her chaunge, (as *Plinis. lib. 2. cap. 17. reporteth of Lynceus*) sometime the second, third, and sometimes but on the fourth daie: which varieties happen through the obliquitie of the Zodiack and of the Horizon, latitude, tarditie, velocitie, and parallax of the Moone. Wherefore this supposition was as false, as in reason it was absurd, to imagine that euer the Moone could be hidden from the Sunne, except in hir totall Eclipse. But certainly his witte was eclipsed with his owne grosse ignorance, when he translated this place: for otherwise, he could not haue stumbled thus grossely, both in Astronomie & Grammar. For besides that a reader of the *Almagest* should knowe that the medietie of the Moones globe was allwaies illustrated which is towards the sunne, except it be in Eclipses; his mind was so vpon *A, ab, abs, From or fro*, in the English Accidence, as he hath forgotte, that as often as this preposition is ioyned with verbes passiuies, it signifieth an efficient cause, or a person doing, as *Victus est Annibal à Scipione*, for *Scipio vicit*. And therefore whereas *Picus* saith in like manner, *quasi tres dies Luna semper à Sole obtegatur*, which is, *As if the Sunne did alwaies hide the Moone three daies*; He euery way ignorantly supposeth the Moone to be hidden three daies from the Sunne, which is quite contrarie. But we shall haue more of these incongruities in Grammaticall construction, as well as in the *Mathematickes* before this chapter be ended. Though this may shew how fit this man is to correct *Galen*, that to confute sound doctrine, obtrudeth nothing but his owne palpable and grosse errors.

And besides that which is alreadye past, how idle is his last cauill? that admitting *Galens* moneth, it will follow that the Moone should goe alwaies alike fast, and not one while slower, and another while faster? As if *Galen* had beene ignorant of the vnequall swiftnes, or slownes of the Moone? The contrarie appeareth, *lib. 3. cap. 4. de diebus decretorijs*. But purposely he tooke the middle time of her apparition, and likewise her middle motion, which is excuse inough for a Physitian, sith
some

some of the Hebrewes haue preferred it before the true motion: and I thinke fewe professours in our time goe further, either because the matter is abstruse, and hard, or that it belongeth to the Astronomer. So likewise *Galien* euery where contenteth himselfe with the middle motion, and vulgar computation, as the *Periodicall* moneth to consist of 27.daies, 8. houres: the *Synodicall*, of 29.daies, 12.houres: the *illumination* moneth of 26.daies, 12. houres: *Medicinall*, of 26.daies, 22. houres: the naturall day of 24.houres, the yeare of 365.daies, 6. houres: leauing the scrupulous, tedious, and precise computation to the *Astronomer*.

And thus hauing spent the vtermoſt of his weake malice against the medicinall moneth, nowe he pretendeth to be-
reauē the Moone absolutely of any power in Critical motions, whence soeuer they haue their vertue, either from Sunne, in the synodical month, or signes in the periodicall month. This he maketh as plaine, as the high way, for his reasons following. And first that the Moone doth not worke, or guide the Criticall daies, by the light which she borrowes of the Sunne, thus he argues. *For if she did it by the Sunne, this would followe, that we must still fall sick at the change of the Moone, or otherwise vpon the 7. daie the Moone could not be halued, nor at hir full light vpon the 14. daie, in which be faier diseases are pronoked by reason of quadrangular, and opposite configuration with the Sunne.* But on the contrarie I tell him, he can neuer make plaine, that the Criticall daies are not guided by the course of the Moone, whence soeuer she hath hir force, from the sunne or signes and aspectes with them. And that he may see his weaknes, and acknowledge his rashnes, besides my former discourse, I will now in few words vnfold his argument. The cause of Criticall daies especially, is the Moones influence in her diuers positions, and aspects in the heavens; but chiefly quadrate, and opposite. Yet these aspects must neither be reckoned from the Sunne, planet, fixed starre, constellation, or any other certaine perpetuall, fixed, and immutable marke, or point in heauē; but from that place in the Zodiack (where-soeuer it it falleth out to be) where the *Moone* was when the
disease

disease beganne; which is still variable with new beginnings. But if we consider her adiuvant causes, in these motions: then I affirme her aspects with the Sunne, or other starres, from whence shee receiveth force, doe both further and hinder her owne operation in these cases. Whereby he may easily perceiue, that although shee shine with the Sunnes light, and by that meanes participate of his influence; yet it followeth not, that therefore shee looseth the vertue of her owne influence, or that we must still fall sicke at the change of the Moone; seeing we haue small regard to those quadrate and opposite Aspects which shee hath with the Sunne, otherwise then in the former respect, but to her owne configurations which shee hath with her first place. And though we should admit his supposition, that one falleth sicke at the change of the Moone, yet the criticall daies must not be reckoned according to the quarters, and full of the Moone in the synodicall moneth, for then the first quarter should be the 7. day, 9. houres; and the opposition on the 14. day, 18. houres: and the last quarter, on the 22. day, 3. houres: and lastly the conjunction on the 29. day, 12. houres. I would haue him to remember that he said before in the beginning of this chapter, that there be foure moneths: periodicall, synodicall, apparition, and criticall, or medicinall: and none of these, but the last moneth is simply and onely fit to distinguish the Criticall daies. But yet I perceiue there will some scruple remaine in the clearing of this his obiection: for that he saith these sturres are prouoked by reason of quadrangular and opposite configuration with the Sunne. And hereby he thinks that Galen meant, that Criticall daies should be reckoned in the Synodicall moneth. Indeepe many *Lunarie* influences and effects, depend vpon the Synodicall moneth, as the epilepticall fits in lunaticke persons, *menstrua*, the increase and decrease of moisture in fishes of the sea, and all plants, &c. But that the Criticall daies (whereof our question is) depend vpon this moneth, I vtterly denie that he can either shew out of *Galen*, or any other classicall writer, otherwise then as in respect of the former intention, and remission. Nay I will take himselfe to wit-

nelle, that *Galen* thought good to propound a speciall moneth medicinall, or criticall, not content with any other, because they would not answer to manifest experience. And see further how he crosseth himselfe. For euen now he saide that if a man fall sicke the day before the change, he should haue no criticall day at all; here he saith, that except a man fall sicke at the change, he cannot haue any criticall day: and neither true. Thus he blinds himselfe vpon the equiuocall signification of moneth; first in the illumination moneth, here in the synodical moneth, and in the next sentence in the periodical moneth: still blindfold in a labyrinth of ambiguities he wanders, standing in neede of a guide to conduct him vnto the high way of *Galen* Medicinall moneth, in which it were fit for him to walke without turning, or looking backe.

This beeing all he is able to say against the *Moones* operation, in regard of that vertue which shee hath ouer the criticall daies in the medicinall and synodical moneth, he professeth next to prooue that Critical motions are not the effect of the *Moones* configurations to the signes, and parts of the Zodiack in the periodical moneth: and against this opinion he reasoneth thus: *The 7. and 14. daie as thou saiest, happeneth the prouocation: but commonly the Moone vpon these daies is not in the square, and opposite places, therefore from the Moone by reason of those places, can not that commotion, or prouocation proceede.* This he calleth Syllogisme, though I am sure he concludeth neither in moode nor figure. But I neede not captiously to contend about forme, when it is euident that his matter is false. That ordinarily the Critical mutations happen vpon the 7. and 14. daies, *Galen* indeede doth truly teach vs: but extraordinarily they may come sooner, as *Galen* himselfe also witnesseth, *lib. 3. de diebus decretorijs, cap. 7.* and that for diuers reasons: either through violence of the humour, the misgouernment of the patient, the negligence of the ministers which attend, or ignorance of the phyitian: all which we see are comprehended vnder inferiour causes, and considerations. But besides these, the same effects may also proceede from a superiour efficient. For the *Moones* true motion

tion is sometime swifter, and sometime slower, according to her situation in her epicycles (if we speake after *Copernicus*) or in her eccentricke, & epicycle after others. And againe, besides these generall mutations whereof he onely speaketh, *Astrologers* further know, that although the Moone be the principal cause of criticall daies, yet through her meeting or configuration with other stars, other particular criticall mutations may happen, which the Physition vnskillful in Astrologie can not foresee. Yet because this cometh often to passe, they run to other inuentions, & by their ignorance in Astrologie doe ofte minister Physicke vpon those daies of mutation, quite against the rules of their owne arte, by meanes whereof the partie is often in great danger to be vtterly cast away. For which reasons I conclude, that that which he maketh his *maior* or first proposition, in which he taketh it confessed by *Astrologers*, that this prouocation alwaies happeneth the 7. and 14. daie, is false in it selfe. Secondly his *minor* is no lesse false: for whereas he saith, that commonly the Moone is not vpon those daies in square and opposite places, is quite otherwise, as himselfe confesseth afterward by implication in the prooffe thereof, where the most that he vrgeth is, *that sometime shee cometh vnto the square aspect vpon the 6. day, and to the opposite signe vpon the 13. day, and sometime shee cometh not before the 8. or 9. day to the square aspect.* But he is to prooue, not that shee cometh sometimes, but commonly on these daies to that aspect, and not vpon the 7. therefore he hath not prooued his *minor*.

And further whereas he saith that it is plaine to all that haue the least skill in the course of the Moone, that shee cometh to her square configurations vpon these daies nominated by him: I do on the contrarie affirme, that this is plainely false: Ergo, what should let me to conclude, that *M. Chamber* hath least skill in the course of the Moone, and so vnderstood not *Ptolemie* when he read the *Almagest* in Oxenford: For the middle motion of the Moone vnder the Zodiacke whether he followe *Ptolemie*, or the *Prutenicke* tables, in 6. daies is not so much as 79. degrees, and 4. minutes. And the greatest *Prostapharesis*

to be added in that place, can hardly be so much as 10. degrees, and 8. minutes. So as the Moone when shee mooueth swiftest, cannot mooue past 89. degrees, 12. minutes, in sixe daies. Also the middle motion of the Moone in 8. daies, when shee mooueth slowest, is not so little as 105. degrees, 24. minutes: And the greatest *Prosthapharesis* that can be to be subtracted in 8. daies, is not so much as 11. degrees, 18. minutes; Therefore the Moone in her slowest motion cannot mooue so little, as 94. degrees, 6. minutes, in 8. daies, whereof it followeth, that shee can neuer come to a quartile aspect of her first place in 6. daies, nor tarrie so long as 8. daies complete. Howe should shee therefore deferre her quartile configuration vntill the ninth? The same is also manifest to the youngest nouice in Astronomie, by the Ephemerides: which if he peruse in *suista Ephemeridum facie*, vnder the columnne of the Moones true motion, (because we now speake, of the periodical moneth) he shall not finde any quartile aspect of the Moone to her owne place at the beginning, in so short a time as 6. daies, or so long as 8. And for this reason he seeth it may be truly verified, that alwaies the Moone commeth about the 7. daie to her square aspect, sub when shee mooueth swiftest in *Perigeo*, the 6. daie is alwaies past, and when shee groweth slowest in *Apogeo*; the 8. is not complete by many houres, when shee commeth to this configuration with her first place. Wherefore it is too manifest, that he hath maintained grosse heresie in Astronomie, in prooue of his *minor*; so that seeing both the matter and forme of his syllogisme is thus false, it is euident that he concludeth fondly for this reason, that the commotion, or prouocation cannot proceede from the Moone in respect of her owne motion in the Zodiacke.

Yet neuerthelesse, thinking in this ignorance of his, that he hath prooued the matter very substantially, he passeth on & affirmeth that diuers haue giuen other causes of criticall daies, which depend nothing of the Moone, and that Hippocrates for the Moone is vntextly silent, referring all, rather to certaine numbers obserued by nature, as both *Asclepiades*, and *Celsus* haue noted.

But

But whether shall we beleue *M. Chamber* and *Picus*, or the Physitions themselues who testifie the contrarie? For *Fernelius*, lib. 2. cap. 10. de abd. rer. caus. directly testifieth against the. *Nam ut dierum decretorum atq; crismum ita & plurimorum euentuum causas is*, (sc. *Hippocrates*) pariter atq; *Galenus* calo syderibusq; tribuit. Againe *Galen* himselfe euery where testifieth, that *Hippocrates* did ascribe to Astrologie, as in his booke where he teacheth that an excellent Physition must be an excellent Philosopher. And lib. 3. cap. 7. de diebus decretorijs, *Galen* interpreteth this Nature whereof *M. Chamber* speaketh, to be the Moone in sharpe diseases, & the Sunne in chronicall, and long diseases. But what need we any other testimonie hereof, then that which *Hippocrates* himselfe setteth downe, lib. de Aere, & aquis, & locis where after he hath commanded the Physition to obserue the effects of the Starres in the mutation of times, he further addeth, that Astrologie is no small benefit vnto them that studie Physicke, and setteth down this reason, *Quia una cum temporibus, quae cali positi mo- iusq; mutantur, etiam corpora mutari solent.* And lib. 1. cap. 2. praenot. he further referreth all diseases to a heavenly cause, which he willet Physitions to learne. VWhere *Galen* plainly expoundeth him to vnderstand the criticall daies. And in the 6. chapter of his former booke de aere, aquis, & locis, after he hath spoken much of the equinoctiall and solstitiall times, & of the rising and setting of certaine fixed starres; he concludeth that in these and like times, diseases are iudged, and that some kill, some ende, and some are changed vnto another kind. The like he doeth also testifie, lib. 1. de dieta. By al which it is euident that *Hippocrates* referred not sickenesse and the mutation of our bodies to numbers, (otherwise then as they accompanie the causes of things) but to the starres: and (if *Galen* or *Fernelius* should be beleued) euē to the criticall motions of the Moone.

Further, *M. Chamber* bringeth in *Anicen* quite to reiect this Lunaticke opinion, for the great incertentie thereof. But certainly, he that shall affirme this, shall prooue himselfe most lunaticke of all. For let him read *Anicen*, lib. 4. sen. 2. tract. 2.

cap. 2. and he shall see that *Anicen* concurrereth with the opinion of most men, that the Moone is the cause of criticall daies. And after he hath prooued the same by diuers reasons, he referreth the alterations directly to her quadrature, opposition, and middle places betweene both, as they haue respect to her first place; and in the ende concludeth thus: *Sunt ergo ista tempora facientia necessario, ut appareant in eis diuersitates magnae: & sunt dies periodorum paruum.* And concerning those *Crisis*, which are attributed to the Sunne in Chronicall diseases, he also confesseth them in these wordes. *Crisis vero agnitionum, quae in temporibus procedunt, & ultramensem, numerantur ex Sole.* And thus farre he agreeth with Astrologers without any ambiguitie. But I confesse afterward that he addeth: *in hac quidem mensuratione, & experientia, est ambiguitas:* where he speaketh of some scruple in the mensuration, and supputation of the partes, and fractions of daies, as the margin expoundeth him. But herein we see, that he reiecteth nothing, that is affirmed by Astrologers. Therefore how vnaduised doeth *M. Chamber* shewe himselfe, to say that *Anicen* reiecteth this for a lunaticke opinion, especially when *Piccolus* (whome he followeth) hath no such matter, but directly in effect, confirmeth what I haue spoken out of *Anicen* himselfe?

And whereas he ioineth *Anerroes* with *Anicen*, in this Lunaticke censure of those that referre the Criticall motions to the Moone, he doth as notoriously deceiue his reader. For although he were so vnapt for Astronomicall conceites, that when he heard of Eccentrickes, and Epicycles, he ranne quit awaie from the studie thereof, because he thought these inuētions could not stande with that principle of *Aristotle*, which maketh the course of heauen vniforme, and orderly: (Not vnlike those that forsake Geometrie (as *Bacon* saith) when they come to the 5. proposition in *Euclide*, where the angles vnder the base, and aboue are equall, for the which that proposition is termed *Fuga e lami*) I saie not withstanding this nicenes of his, he doth not reiect, or deny the Moone to be any cause of Criticall motions, but lib. 3. cap. 9. of his *Colli-*
get,

get, he confesseth hir the remote cause of them, which he thinketh is not simplie necessary for the phisition to consider (as a phisition) because, as *Auicenna* also saith it properly belongeth to higher Philosophie, from whence he is to haue this vnderstanding. *Et quidam dicunt (saith Auicenna) quod inuentio Crisum hoc ordine fit Luna: sed tu debes scire, quod est causa remota, que medico non est necessaria:* for the speculation hereof cartieth the phisition away from his owne arte to Astrology. And therefore to speake of criticall daies as a phisition, it is not properly necessary to fetch his reason further then from the disposition, and concoction of the matter, the cause whereof they referre to naturall heate, and vertue. But if we consider the first efficient, by which nature it selfe is guided, and the matter or humours are prepared, then he confesseth the Moone to be the remote cause. Is this thē to reiect this opinion as Lunaticke? He that shall not spare publickly to affirme such an vntrueth, may rather seeme lunaticke himselfe: for did he knowe what he said, or published, he would blush to be so disprooued. Though what *Auerroes* thought in this case it is not greatly materiall, sith he played by Physicke as he did by Astronomie. For though he loued the Theorie, yet when he came to practise, he gaue it ouer vpon as nice a point, as that for which he forsooke Astrologie. And because he did see that if some tooke Rhabarbe or syrop of roses, they were like to die, he vtterly refused to meddle at all therein. Wherefore, had he beene so fond, as to censure this opinion lunaticke, we had beene to value it, as proceeding neither from a practised Phisition, nor Astronomer; neither shall it euer be so lunaticke as his beastly opinion of *unicuius intellectus*, with infinite o-ther fond concepts which he holdes.

But to proceede, *M. Chamber* further affirmeth, that the Phisition ought onely to know which daies are criticall, and howe to handle his patient, when he perceiueth, and foreseeeth the criticall daie. VWhich if it were possible without Astrologie, he might be thought to speake with reason. But when I haue beforeprooued, that particular criticall alterations may happen by the meeting of the Moone with other starres, which may

may prevent the ordinarie, or generall times of *Vifis*, howe can he knowe the daies, or tell howe to handle his patient, that oftentimes without this skill cannot rightly iudge the cause, and nature of the sickenesse? Prooofe whereof we see in *Cardanes* confession, lib. 3. of the *Quad.* where in the annotations he reporteth that he faued his owne life, against the opinion of all phyfitions: for he was affected with the Diabeticall passion, in which he was not able to retaine his vrine, nor his drinke, but that it passed still from him, as he receiued it: which the phyfitions iudging to arise from a whot cause, would haue helped by cold and refrigerating remedies. But *Cardane*, knowing the cause, and thereby the effect, would not permit it. For that yeare, by reason the direction of his ascendent did meete with *Saturne*, he knewe him to be the worker of cold distemperatures, and by that means applied whot medicines against the aduise of all Phyfitions, and did recoouer, whereas cold physicke would haue killed him. The like I could iustifie of others, and therefore very wisely doth *M. Chamber* afterward counsell vs to follow *Galen* safely in these points, and not in the other: as if these did not depend vpon the other originally.

Yet to make it seeme probable that *Galen* was deceived in them, he taketh occasion very vnseasonably to digresse into a vaine detraction from *Galens* iudgement in Philosophie, and Logycke, in generall tearmes, not beeing able of himselfe to produce one vnfound point, or ouersight, that might giue suspition of his slender insight, and vnderstanding in these knowledges. For what he speaketh, is like to the *Eccho* of *Picus*, in whome yet it was more tollerable then in *M. Chamber* beeing a professed and practised Phyfition, and therefore in true gratitude, rather tyed to conceale his slippes, and imperfections, if there had beene any, then needlessly and impertinently to make himselfe the broker of another mans cauels: so bewraying, that he is rather carried with a wanton & vaine glorious humour, then with a desire to aduance the trueth out of a true iudgement; as if it were the compendious way to enlarge his owne fame for learning, by detracting
from

from another mans. But admit that *Galen* had failed in some points of Philosophie, and Logicke: hath not *Aristotle* done the like, and euen in those points *de motu, & Anima*, which he obiectioneth to *Galen*? The exceptions are such, and so many which *Ramus* taketh vnto *Aristotles* doctrine about motion, euen from the 3. of his *Phys.* vnto the ende of the 8. booke, that to single out particular errors, I might seeme to commit that which I blame in *M. Chamber*; and to repeat them all were too tedious: wherefore I referre him to his *Scholæ*, by which he may iudge whether *Galen* or *Aristotle* haue most offended, in this point. Againe how doth he euery where in his *Logicke Scholæ* set forth *Aristotles* failing about Method? how full of obscuritie and Sophismes doth he prooue the same in euery passage? further concerning the *soule*, which of his Commentors are able out of his bookes *de Anima*, to prooue directly, that the immortalitie thereof was knowne to *Aristotle*, sith he giueth the vnderstanding no operation without the phantasie, which perisheth with the bodie? But what of all this? shall we therefore arrogantly censure his iudgement in Philosophie and Logicke not to be set by? or shall we foolishly conclude him but to fluster in the boughes of good artes, and neuer to come to the roots? No, it were ridiculous insolencie, and would but argue that he which vseth it (as *M. Chamber* doth) placeth greater felicitie to detract, then to doe right, where he oweth it most. *M. Chamber* should remember that which *Tullie* telleth him, that nature hath made no man so absolute and happie in all points, as though shee had beene prodigall of all her benefits to one man, and left nothing in her owne power to bestow vpon another. And what errors so euer *M. Chamber* doth finde in these excellent lights of nature, let them be compared with his owne, euen in this pamphlet of his, and he shall find his to exceede theirs, as farre as he is short of their perfections.

But besides these quarrells which he hath picked to *Galens* Philosophie, and Logicke, he taketh no lesse exception to his *Astrologie*. And so he had neede: for whatsoever he hath objected before, prooueth not that in ioyning *Astrologie* with

Physicke, he hath committed any error. Nay rather, sith *Picus* himselfe admireth *Galens* knowledge in physicke to be diuine, these fault finders must thinke themselves more then diuine, that are able to teach *Galens* what is requisite, and what to be admitted in his owne profession. Now to disable his iudgement in ioyning *Astrologie* with his practise, he saith, *How slanderly he was scene in Astrologie, may appeare by his computation of the Moones motion; and Conciliators defence of him is, that in his time, the motion of beauen, and that skill was very gazed, and scarce well found.* In which words, first let me note, that he had neede of another *Memorandum*, sith here he ascribeth computation of the motions to *Astrologie*, which in other places he denieth to be any part thereof. Secondly, sith neither this aduersarie, nor *Picus* are able particularly to set downe wherein *Galens* supputation of the Moones motion is defectiue, I see no neede he hath of any mans defence, except it be from slander. For to proue that *Galens* is not defectiue in the course of the Moone, I remitt *M. Chamber* to the 3. booke, *de diebus decretorijs*, cap. 4. where he maketh the periodicall moneth 27. daies, and almost 8. houres, and the synodicall moneth 30. daies, lacking almost 12. houres: and to confirme his supputation, citeth *Hipparchus*, who was so skilfull in the motion of the Moone (as *Copernicus* saith, lib. 4. cap. 41.) that in her middle annuall motion from the Sunne, *Ptolemie* and he did not disagree at all. *Copernicus* addeth 1. second, 72 thirds. 56. fourths: and in the *Anomalie*, but 16. thirds, 55. fourths: and in the motion of latitude substracted but 1. second, 2 thirds, 42. fourths. Lastly so precise was diligent *Hipparchus*, that he differeth not from *Copernicus* (whome we all follow) one degree in 3000. yeares. This beeing true, either let *Galens* reprehender set downe the error of his supputation, and shew wherein he needed *Conciliators* defence; or els confesse, as it becommeth an ingenuous and honest nature, that he hath ignorantly done this excellent and wortkie father of Physicke notorious wrong, thus to impeach his *Astrologie*, where he can shew no cause of reprehension.

Besides these cauills, he reputeth it as great a fault in *Galens* that

that he plainly refuseth to giue the reason why the Moone should haue any such force in these quadrangular and opposite signes, alledging onely the authoritie of the Egyptians, who notwithstanding in the 6. booke of simples, he sannteth and condemneth as doters. Galen forsooth must giue a reason why the Moone should haue any such force in these quadrangular and opposite signes, whereas M. Chamber following what other he will besides Galen, about the cause of Criticall daies, either Pythagoras in number, or Fracastorius in motion of melancholie, or others in motion of humours, is able to giue no reason at all, further then experience, because he seeth it so come to passe: but why it commeth so to passe, he must be silent. Wherefore I thinke it a greater fault in these aduersaries, that argue thus captiously; either to condemne him of ignorance, in not giuing the reason why these points of heauen haue these operations, or of inconstancie in resting vpon the Egyptians in one place, and condemning them in another. What reason can he giue me, why the loadstone draweth yron? or why in physicke, euery particular simple hath a particular vertue and operation? Is not Picus himselte faine to flie in cases of Periodication to occult properties? And is not experience without reason to be trusted, and that much better, then reason without experience? Who requireth a reason of the first principles in any arte, but those Sophisters that wrangle about goates wooll, as if euery man were not to be beleued in his owne profession? If therefore in Astrologicall matters, Galen relieth vpon the authority of the Egyptians, more then vpon reason, no man of reason and indifferencie will make this an obiection against his skill in Astrologie. And what maruell is it, if another time in matters within the compasse of his owne profession, he reprehendeth the Egyptian herbarists, not Astrologers? Is not this to shew himselte ingenuous, and sincere? For if in that place they ran to superstitious incantations and charmes in reciting wordes, when they gathered heaibs, as appeareth in the first chapter, *verum is ad fabulas versus aniles est, simulq; prestigiaturas quasdam deliras Egyptianas, in multis nonnullis incantationibus, quas, cum herbas colligunt, acmunturant:* may not Galen concurre

with them in *Astrologie*, which he found in his practise agreeable to truth, and yet reprehend them in imputing that vertue to spells, and charmes, which heards haue of their owne nature? This free dealing of his, prooueth evidently that he fauoured not imposture. I should wrong *M. Chamber*; not to confesse his translation of *Barlams Arithmeticke*, to deserue commendation, hauing thereby both approoued his skill in the arte, and his gifts in the Greeke and Latin. But I can not commend his illiberall handling of those, that professe or subscribe to *Astrologie*, hauing bene euery way comparable with the most learned in all ages. Here may he blush to call his owne *Hippocrates*, and *Galen*, and the famous *Ptolemie*, figure-flingers, paultrie and ignorant wifards: who notwithstanding, for their more then ordinarie perfection, were by the learned euer had in admiration. Amongst our Diuines, I haue prooued *Aquinas*, *Melancthon*, with diuers others, both to professe and extoll this arte. What presumption is it then in him, to thrust into Gods iudgement seat, and to pronouce these notable and worthie members of his Church, Gods enemies; worse then witches; nay plainly damned? In these respects, I hold him worthie reprehension, and am perswaded, that vpon a second deliberation, he will sitte in iudgement vpon his owne temeritie in this point. By this then he may conclude, howe with good reason we may both commend, and discommend in seuerall respects. But to returne to the cause, why the opposite and quadrate configurations worke these effects in criticall motions: Though he can saue nothing but that which is palpable (hauing already neglected *Astrologie*, in respect of *Angurie*) because he cannot see, and handle aspects, as he may the garbage of beasts, and feeding of chickens) yet others can easily conceiue that contraries must needs disagree. And first, that opposite aspects are contrarie, it is euident by their extreame distance, fith they differ the whole Diameter, which is the greatest distance that can be giuen in a circle, according to the 15. of the 3. in *Euclide*. From whence it is, that all the proiections, motions, and effects of the opposites are contrarie. For thus those points

points which are diametrally opposite, darte their influence, one contrarie to the other: when the one riseth, the other doeth set: and when this is lifted vp to the highest point of heauen, aboute the Horizon, that is depressed as low vnder the earth. If we respect the effects, they are likewise contrary: as for example, in the equinoctiall points, we see the Vernal equinox doth reuiue the yeare; and cause every thing to flourish: whereas when the sunne commeth to the opposite or autumnall point, it worketh the quite contrarie effect, in the fading of all vegetable things. Wherefore let him now consider, that the degree, which the Moone possesseth in the Zodiacke when any man falleth sicke, is naturally aduerse to his constitution, and it shall be no hard matter for him to conceiue, that when shee commeth to the opposite point, & stirreth vp the vertue thereof, shee must needs mooue to a *Crisis* by helping of nature, as it is of a contrarie effect to the place, which shee held at the first. The same is no lesse euident in quadrate aspects, which (as hath beene before manifested) as well in the diurne, or rapt motion of the Sunne and Moone, as in their owne motion, doe manifestly exercise or shewe their diuers force in the ebbing, and flowing of the seas, and in the varietie of the 4. seasons of the yeare, as the same dependeth vpon the motion of the lights to those points. That their effects therefore are of a diuers nature, as experience doeth teach, so the reason thereof proceedeth from hence, that they participate of the same nature with the opposite, according to that proportion which it holdeth with the same. For if we take the degrees of the Arke which is subtended by the diameter, and consisteth of 180 partes, beeing halfe a circle, and deuide them by 30. that is, the degrees of one signe: it giueth 6. in the quotient. Againe, if we deuide 90. which is the arke of a quadrant by 30. it produceth three. which prooueth that the diameter is to the quartile, as 2. is to 1. which is double; and in Harmonicall proportion, resembleth the *diapason* or *unison* in musicke, which doe perfectly agree in sound. Wherefore, seeing it is prooued, that the opposite aspect is of a contrarie nature to the first place, the quartile must be so

likewise, because the distance is like the distance of *Vnisons* or concords in musicke, which haue conformitie in nature. Again, the same is to be demonstrated vpon the like grounds in Geometrie: For if the diameter of a circle be squared, the quadrate of the diameter will be double to the inscribed square within the Peripherie of the same dimetient, and so the power of the quartile, but halfe of the dimetient, and accordingly is their effect in operation. For it is plaine, that as the power of the diameter exceedeth the square in a double proportion, so the force and vertue of an opposite aspect, is of greater operation then a quartile, because it is by a diametrall line, which is of greater power then any other line inscribed, and passeth through the centre, which is another reason why it is of greatest force, as we see by experience in concaue, and sphericall glasses, and in our spring tides, which are neuer but in the coniunction and opposition of the Sunne and Moone, when the beames of both the lights are vnited in a right line. But if his wit stand vpon such discords, that he cannot thinke proportion to be of any force: let him tell me in Musicke, what it is that mooueth affections? If he say the sound, let him lay away proportion, and he shall soone see this dissonant opinion confuted. For to imagine that a bruitish noise without proportion, could recall him that is in a swoone, or reduce Saul to his right minde, or recure him that is stung with the *Tarantula*, or stirre vp those diuers affections which we read of in *Alexander*, and many others, is absurd; seeing every noise, or euery kind of musicke wil not doe this in euery man, but onely that which agreeth to the symmetrie and proportion of the parties constitution. For heath is compounded of the due proportion of the qualities: and every action whatsoever that wanteth proportion, must needs be frustrate. And if this doth not satisfie him, what will he say to the diuersitie of representations, difference of temperatures, and other admirable conclusions performed by parabolicall sections? Can he denie that both the sense of seeing, and feeling, are diuersly changed, and affected thereby, according to diuers positions of the glasse, whereby the same light, or beames, are diuersly
refle-

reflected vpon vs? If he be so ignorantly obstinate, as to deny, that the reason hereof dependeth vpon the diuers proportioning of the beames in those projections: not only common sense will confute him, but besides infallible demonstrations in *Apollonius Pergæus*, *Alhazen*, *Vitelio*, and others that haue written of the Optickes, will vtterly put him to silence. How much more then shall the Moone, and those other celestiall Mirrors, produce much more admirable effects in the elements, and all things compounded of them, as they reuerberate that mixture of light and influence which the one reflecteth from the other, at these proportioned distances, vpon vs? *Ptolemie* further (to that which I haue said) giueth another reason of quartile aspects; as they alwaies differ from their first place both in sexe, and nature, as we see *Aries* to be masculine, and diurnall, but *Cancer* and *Capricorne* quite otherwise, feminine and nocturnall, hauing this distinction in arte of their efficacie, as the one exceedeth the other therein. And this alone, that quartiles doe alwaies fall in signes of contrarie sexe and season, is a sufficient reason why they stirre to contrarie effects. But if *M. Chamber* wil be further satisfied in this point, I referre him to *Ptolemie*, lib. 1. text. 46. *Quadrip.* and to *Cardane* vpon him.

And whereas he proceedeth to shewe the rarenesse of this skill, in *Galens* time, for that *Hipparchus* of *Rhodes* was the first, that in the Moones motion came any thing neere the truth: This is so false, that I can but wonder he is not ashamed to digest euery gudgeon that *Picus* giueth him, as if he had rather erre with *Picus*, then say true with other men: and it prooueth him a meere stranger in the *Almagest*. For if he had euer read the 4. 5. and 6. bookes thereof, he could not but remember that *Ptolemie* setteth downe the obseruations of the Moone in the beginning of *Nabonassar* his raigne, as the ground of his worke, which was more then 500. yeares before *Hipparchus* his time. Besides, doeth not *Ptolemie* make memorable report of *Timochares*, as *Plato* and *Aristotle* doe the like of *Endoxus*, and others, whome *M. Chamber* in the 16. chapter confesseth to haue attained to the perfection of Astronomie,

and

and Astrologie, and onely for obseruation, to haue built an high tower in Egypt? Neither is *Ptolemie* or *Aristotle* silent of *Calippus*, nor *Tully*, *Plinie*, and *Laertius* of *Thales*, *Anaxagoras*, and others, who diuers hundred yeares before *Hipparchus*, were so well acquainted with the motion of the lights, that they both supputated and foretold their Eclipses. This assertion therefore, was much more bold then true, though were it admitted, sith *Hipparchus* liued almost 300. yeares before *Galen*, much might be added to the perfection of the arte after his time: so that this is no argument to prooue the rarenesse thereof, when *Galen* liued, especially sith *Ptolemie* and he liued together.

Not vnlike this is that which followeth, where he saith, that our moderne Masters (the course of the Moone beeing better found) haue picked a new reason out of the nature of the signes, which agreeth neither with the truth, nor with *Galen* whom they followe, nor with their positions which they defend, as thus the quadrangular, and opposite signes haue contrarie qualities, as heate, colde, drinesse, and moisture, either both, or the actiue qualities at the least, and that for these reasons, the quadrangular and opposite aspects are contrarie: And vpon these suppositions they inferre, that when the Moone is come to those places which are contrarie to those which it was in at the beginning of the disease, then nature and the disease strins. I knowe he followeth *Picus* in this allegation, but it is such new doctrine, that he had neede haue alledged his authors: for it is false Astrologie to affirme the actiue qualities of the opposite signes, to disagree, or be contrarie. And in this point, he translateth *Picus* false: who was of more iudgement then to say thus; sith it is manifest, that thoroughout the Zodiacke, the actiue qualities of opposites doe concurre. As for example, *Aries* and *Libra* agree in heat, *Taurus* and *Scorpio* in cold, and so in the rest. And in like manner, *Ptolemie* doth not measure the disagreements in quartiles by the *Crafsis*, or temperature, but by the sexe or nature of the signe, in such sort, as before I haue noted. And in this respect, and because the quartile falleth betweene both extreames, and is before proued to participate with the opposite, it is true, that

that if the Moone be in *Taurus* when one falleth sicke, at her comming to the quadrangular or opposite place, to wit, *Leo* or *Scorpius*, then is deadly strife betweene the disease and nature, but not in respect of contrarie qualities, (for so neither *Leo* nor *Scorpius* are contrarie to *Taurus*) For *Leo* agreeth with *Taurus* in the passive, and *Scorpius* in the active qualities. And therefore most absurd *Pseudographie* is this in Astrologie, & such as neuer any but these ignorant aduersaries would deuise. For I am assured, that neither *Ptoleme*, nor *Haly*, *Cardane*, or any other of his followers, no nor any of our modern Astrologers whatsoeuer, doe make this diuersitie in regard of their qualities, as *M. Chamber* here doeth.

His inferrence therefore hereupon is absurd in the superlative degree: as that the Moone will much more doe is when shee is in *Gemini*, which differeth from *Leo* more then *Taurus* doth. If one of his *Eaton* pupils should translate in this manner, he would crie, tollite, penas lues quam grauissimas. For whereas *Picus* demandeth, cur non idem faciat die tertia, veniens ad *Geminos* plus à *Tauro Leone* discrepantes? which imposeth that *Gemini* should differ more from *Taurus*, then *Leo* doth: he perverting the Grammaticall construction, translateth it, that *Gemini* should differ from *Leo* more then *Taurus* doeth. In which are contained, so many incongruities in Astrologie, that it is impossible for *M. Chamber* euer to haue had the least taste thereof. For first *Gemini* and *Leo* concur in a sextile configuration, which is an aspect of amitie, hauing the same proportion to a trine, that a quadrate hath to an opposition: whereas *Taurus* and *Leo* behold one another with an odious quartile. Secondly they agree in sexe and time, as they are both masculine, and diurnall: and thirdly in qualitie they differ so much, that the active qualities of *Gemini* and *Leo* are all one.

Howe straungly therefore doth he betraie himselfe, that taketh vpon him to write in that which he neuer vnderstood! For in like sorte doth he shewe his ignorance, in all that followeth, As that *Libra* differeth from *Taurus* more then doth *Scorpius*. For although he alledge this in respect of the qua-

lities, yet it is not *ad idem*: sith Astrologers only speake of these aspectes which agree or disagree in proportion, and nature, which *Libra* and *Taurus* doe not: except without fractiō he can find me a iust proportion betweene. 3. and 12. which I am sure he cannot.

But he voweth to prooue this argument or consequence euen out of the Astrologers themselues. For by their positions (saith he) the signe *Taurus* is drie and cold, *Leo* drie and hotte. But howe doth this prooue that the Moone will much more doe it in *Gemini*, or that *Gemini* differeth more from *Leo*, then *Taurus*? for this is that which he should prooue, if he hath not forgotten. It may be, that which remaines, is more substanti- all: for he saith, *Scorpius* is drie and cold, *Geminie* hote and moist. But I say neuer any Astrologer in this world affirmed *Scorpius* to be drie and cold, before him, except he will make water drie, for I am sure, it is of the watric triplicity. Againe if *Gemini* be hote, and moist, as he trulie saith, how prooueth this what he had before affirmed, that *Gemini* differeth from *Leo* more then *Taurus*? But we must pardon him (as it is in the Gospell) for he knoweth not what he saith: for if he did, he would neuer heape such a *Chaos* of ignoraunt assertions to gether, not a little increased by that blind excuse which he imagines Astrologers will flie vnto.

For (saith he) to this perhappes they will replie, that these signes are not ioyned by any aspect. If they did, belike *M. Chamber* were not able to answer the, for he giueth the pursuit of this argument thus ouer, and he may with shame inough. For what nouice knoweth not, that all these are ioined in aspect, quite contrary to that which he supposeth? as *Taurus* and *Leo*, and *Leo* and *Scorpio* by a quadrature, *Taurus* & *Scorpio* by an opposition, *Gemini* and *Leo* by a sextile. How then is he over- shot to imagine, that they are not ioyned by any aspect?

But now he commeth to a contrary disputation, and pro- fesseith to prooue, that there is no contrarietie in these places. And certainly then hath he spent all his former disputation in vaine. It should seeme he is such an other Logitian, as that chylent was, who came to the Oracle with a sparrows head betweene

his.

his fingers, asking whether it were aliue or dead, when it was in his owne power to determine which it pleased him. For thus *M. Chamber* disputeth *pro & contra*, at his owne pleasure, though indeede he hath spoken nothing but repugnances all this time, through his whole booke. His proote followeth: *If* (saith he) *they be contrarie, the Moone by their position should shew their contrarie effect, as soone as it came to any place of contrarie qualitie. But it commeth from a cold and drie place, to a hote and moist, and yeildeth not a contrarie effect, therefore this position falleth.* But rather I might conclude, that he disputes against his owne shadow: for I haue before denied that any *Astrologer* deriueth criticall alteration from contrarietie of qualities. Against, though euery starre sheddeth innumerable beames round about, yet experience and reason teach, that the same is effectuell but at certaine distances, which are proportionable to the first place: all the rest being inconiunct, and out of familiaritie, and therefore without operation. Experience hereof we see in daily practise, which teacheth vs, that the significatour of life, must euer be chosen in some of those places that haue configuration with the ascendent: for that out of them, neither the lights, nor any other starre is of any force to maintaine life: neither is there any other reason apparent in nature, as before is remembered, why the child borne the eight moneth should not commonly liue, but that the *Sunne* this moneth is out of configuration with his place at the conception, which it hath in those moneths wherein it may liue, which doth sufficiently prooue the vertue of these points. Wherefore, not the qualities, but the aspect, figure, efficacie, and nature of the signes, are to be regarded in this case.

Thus therefore shifting from post to pillar, and finding no certaine place where he may rest, in that which followeth, he seeketh to impugne the Aspects themselues: against which he argueth thus. *If they will say that the force consisteth in the aspects themselues, they ought consequently to hold, that the Moone coming to trigonal signes, should fortifie the disease; because there is as much force to concord in triangles, as to discord in squares: for*

as by reason of discord of qualities, quadrangles stirre vp the disease, so by reason of concord, triangles shall not stirre them vp. Which how can any man read without laughing? Hardly can it be conceiued that a man of any vnderstanding should write after this fashion. For if his argument be obserued, what he affirmeth in the former part thereof, he denieth in the latter, considering he first propoundes vnto himselfe, that *trigonall* signes should fortifie the disease, and yet in the ending of the sentence, quite contrarie he saith, that *triangles* shall not stirre it vp. Whereby, what doth he meane, but that the disease shall be left quiet, by reason of the concord in *trigons*, and so not irritated nor sharpened? But the reason of this, and the former absurdities, proceedeth either through negligēce, or lacke of vnderstanding of his author. For *Picus* maketh an *Antithesis* betweene nature, and the disease. And whereas *Picus* demandeth, *cur si tetragona signa suscitant naturam, ex contraria qualitate ad signum egritudinis, eadem ratione trigona ex concordia morbum non excitabunt?* *M. Chamber* leaueth out the *Antithesis*, and as if he vnderstood not Latin, translateth *naturam*, the disease. And whereas *Picus* his minde is, that *triangles* doe stirre vp the disease, *M. Chamber* in a flat negatiue, confuteth *Picus*, not vnderstanding the drift of his authors reason, nor what himselfe goeth about, as appeareth by the former repugnancie, which I haue noted; and doth evidently shew how easie an aduersarie he is of himselfe, to deale withall in these matters. But to come to that which he should say. The first point of the Zodiacke stirreth vp the disease: the quadrature beeing contrarie to the first point stirreth vp nature. Hereupon, considering the trine is of an agreeable configuration to the first point, *Picus* demandeth why this should not also stirre vp the disease, as well as the other doth nature. *Galen* alleadgeth manifest experience for quadrate and opposite aspects, but for other aspects he is silent. But if I yeild, I know no great aduantage that can redound to him by it. For that all *trigonall* aspects doe accord, is true. And as their beames doe include a *superficies* of equall angles, which is euery way vniforme, and agreeable to it selfe; so is the same the rather confirmed,

firmed; because all the angles thereof fall in signes of like sexe and nature; which why it should not in that respect agreed with the disease, I know not why I may not graunt, and yet *Picus* neuer the nearer. For he inferreth hereupon, that *this beeing thus, it will crosse the rule of Physitians that the 11. day will be hurtfull, which notwithstanding is otherwise by their rules, seeing that the Moone the 11. day, almost groweth trigonall.* But this is most false, and proceedeth from nothing but ignorance in *Astronomie*. For it is most assuredly true, that the *Moone* seldome can passe the tenth day, before shee commeth to a trine of her first place. For I haue before demonstrated, that when shee goeth slowest, shee commeth to her quartile at the least 7. or 8. houres before the 8. day; which is, when shee is most remote from the earth: at what time shee neuer goeth lesse, then almost 12. degrees in a day. Wherefore, with the addition of one signe more, maketh a trine to her first place; it is euident that shee cannot deferre her comming vnto this aspect, vntill the 11. day, or neare vnto it, except he can prooue that shee measures but one signe in the *Zodiacke* in 3. daies and 8. houres. But in truth, because all this time he hath spoken (as I take him) of the *Periodicall* moneth, the longest time that shee can deferre her trine aspect is not aboue 9. daies, 16. houres, 33. minuts, 56. seconds, but when shee mooues swiftest, shee may overtake it in 8. daies, 12. houres, 25. minuts, 0. seconds, as if he hath any skill in supputation, he may soone see in the *Pruenicks*. So that we may very well graunt, that the trine aspect shall accord with the disease, and yet neuertheless that the 11. day shall not be hurtfull, seeing that this configuration neuer falleth on the 11. day.

As ignorant and senselesse haue I before shewed his next cauil to be, where he saith, that the 6. and 8. daies among the rest, cannot cause ill commotions, for this were against *Astrologie*, which vpon those daies bringeth the *Moone* to square aspects: whereas I haue before shewed the contrarie, and prooued, that the *Moone* neuer commeth so soone as vpon the 6. daie, to her quartile, nor tarrith so long, as vntill the 8. daie be compleate, (if he speake as I vnderstand him, of her own periodicall mo-

tion.) And therefore when ill commotions happen vpon these daies, it is for the same reason, which maketh the 10. and 12. hurtfull, whereof he speakes next.

And howsoever he vainly with *Picus* affirmeth, that neither by reason of *Sun*, *moone*, nor constellation, *Astrologers* can finde any cause, why the *criticall daies* should be sometimes euen; and sometimes odde; Because these contemners of *Astrologie* cannot attaine vnto it; yet I tell them very confidently that this is false, sith all this dependeth manifestly vpon other *starrs* and configurations, which intercept the *Moone*: and (besides those ordinarie comotions which she maketh by her owne diuers course) cause those that be ill, and extraordinary. And, but that he contemneth *Galen* in this point, he teacheth him no lesse, affirming out of his owne experience, this to be true. But for better confirmation hereof, I will set downe his owne wordes, *lib. 3. cap. 6. de diebus Criticis. Si etenim* (saith he) *ad Planetas. temperatos steteris, quos iam & salutare Latini, & zoodonius Græci nominant, faustos, & bonos producat dies: si ad in-temperatos, græues, molestosq.* Thus he seeth, if he had beene as diligent in reading of *Galen*, as he hath beene in reading of *Picus*, to find fault with him: he should neuer haue made this ignorant vaunt, nor haue runne into the former absurdities.

As for those other daies which followe in *Chronicall diseases*, wherein he taunteth the *Physition* for appointing set daies that are continual and vniforme, whereof some be odde, as the 41. some euen, as the 60. 80. 120. &c. I answer, that he sheweth himselfe neither good *physitian*, nor good *Astrologer*, but bewraileth great ignorance and badde disposition: For euery period consisteth of euen numbers: as, the first of 20. the second of 40. &c. Neither can he be a good bird, that thus defileth his own nest. And as for the *Astrologer*, I haue before shewed, that after the *moones* reuolution be complete, he respecteth the signification of the *Sunne*, and lastly the domination of *Saturne* after the *Sunne* hath ended his reuolution, which agreeth with the precepts of *Physicke*, and experience. For euery disease at the first is hottest, and in proceffe

of time, groweth more mitigated, and qualified, so that in the 20. daie, it participateth of the nature of a Chronicall disease; but if it continue 40. daies, it is indeed Chronicall: & omnes morbi Chronici, sunt frigidi. And if it continueth aboute a yeare, it groweth into melancholy, for so all agues by long continuance degenerate into a quartaine; and further they cannot goe, because it is of the nature of earth, cold and drie, which is contrarie to the maintenance of mans life in both qualities. (For life consisteth of heate and moisture: I meane *calidum innatum*, and *humidum radicale*.) And because Saturne cold & drie, is of contrarie nature & tēperature to both, this assignation of dominion to him in such diseases, after the Sunnes revolution aptly agreeth, (as I haue shewed) with the rules of Physicke. And thus I conclude this treatise of criticall daies with Melancthon in his Physicks, *Pro varietate positis luna sunt motus humorum varij in morbis, unde & criticorum dierum observatio orta est. Fieri enim 7. die aut circiter insignes in morbis mutationes, aut motus humorum, seu ut malum fiat leuius, seu ut fiat gravior, manifestum est. Et quamquam multa sunt à doctis quesita causa, tamen adeo congruis luna cum illis mutationibus, ut eius posui maxime effici criticorum dierum discrimina eruditissimi inducent.* And with Gerardus Columba, *disput. medic. de feb. pest. cognitione & curatione, lib. 1. cap. 13.* that no perpetuall and certaine rule can be giuen hereof, if celestiaall influence be taken away.

But now to proceede, whereas M. Chamber saith, that he will shut vp this discourse with the shamefull error of Concoiliator, let him take heede least he shame himselfe. For thus he saith: The malice of the 6. day, which Galen compareth to a tyrant, as the 7. day to a king, may be (saith he) reduced to the Moone, which cometh with more speede to the tetragonall aspect. The goodnes of the seuenth, he chargeth vpon the nature of the tetragonall, which was contrarie to the signe of the disease: So from the square, he deriueth both the malice of the sixth, and the goodnes of the seauenth. But when Concoiliator spake this, he spake to such as vnderstood him, and not to those which are ignorant in Astrologie. For it is sure that the sixth may be criticall:

ticall, for the causes before by me set downe. And had *Mr. Chamber* himselfe taken paines to examine *Conciliator* with some diligence, and not too credulously beleueed *Ficus*, he might read in the 104. differ. that *Conciliator* doth demonstrate diuers cases in which *Crisis* may be sooner or later; teaching him foure waies by which they may varie. First in respect of the signes; in which case moouable signes doe hasten the operation of the starres, as the fixed doe foreflow the same, and those that are commune, keepe a mediocritie. Secondly, in regard of the quarters of the world: for in the Orientall and Septentrionall quarters, the starres procure these alterations sooner, and in the Occidentall and Meridionall quarters, later. Thirdly in respect of their Epicycle: for if they be direct; or swift, they doe prevent the ordinarie times, and prouoke sooner; as in the case objected by him: at what time the humours extraordinarily stirred, surprize nature, which is dangerous, especially if the patient be of a weake constitution, for then the *Crisis* may beginne as soone as the *Moone* toucheth their place by the medietie of her orbe: but if they be Retrograde, stationarie, or slow of motion, then they prolong, and deferre the same beyond the set course. Fourthly in respect of the coniunctions, and other aspects of the Planets and fixed starres to the Moone, in which case *Saturne* doth onely foreflow the operation of the *Moone*: the rest of the Planets doe all further her working: and the fixed starres either further or hinder, according to their natures. And to expresse otherwise in part how the sixth may be a tyrant, let the *Moone* be imagined to hold the first degree of *Aries*, when some one falleth sicke. And whereas shee cannot come when shee mooneth swiftest to the 6. degree of *Cancer*, before 6. daies complete, and some houres ouer; let *Mars* also be imagined to possesse the first degree of *Cancer*, then I say, that by reason the medietie of his orbe extendeth to 8. degrees, when the *Moone* comes to the 22. of *Gemini*, shee shall there begin to worke a dangerous *Crisis*, or alteration, which may be 12. or 13. houres within the 6. day; so preventing her ordinarie working as much as it doth her owne quartile. As on the other

ther side, when shee proceedeth without impeachment to make a *Crisis* vpon the seauenth, her operation in this case either may be holpen by the beneficiall starres, which may so much the more qualifie the operation of the Moone and further the worke of nature, or otherwise be deferred by the impeachment of *Saturne*. Vpon these considerations therefore let *M. Chamber* weigh with himselfe, how he may be ashamed partially to dismember those authors whome he doth alleadge, and to delight iniuriously to taxe them with errors, where there is none.

But he further argueth against him, in refering the circuit of humours to the starres. Other *Astrologers* also assigne the dominion of Humours, and of the parts of the bodie in regard of their temperature and disposition, vnto certaine of the Planets, with whome they agree in that point: but I know none that affirme the humours to daunce the round in a ring after their diurnall motion, as he imagines. Though supposing euery thing to be as they say, as that *Conciliator* referreth the circuit of melancholie to *Saturne*, of choler to *Mars*, of flegme to the *Moone*, and of blood to *Iupiter*, we will see with what forcible reasons he censureth this to be fondly done. And first to controll this assignment, he saith, that the blood putrifieth without any pause: therefore his circuit by their rule should be ascribed to the swiftest planet, not to *Iupiter*, which, if you consider his revolution, is the slowest of all saving *Saturne*. According to *Conciliator Differ. 104.* humours haue a double relation to Planets: first in respect of their qualitie and substance, and secondly in regard of some secret and occult propertie vknown to vs, from whence the humour hath motion. Wherefore *M. Chamber* vnconsideratly (as it seemeth) reading *Conciliator*, or wilfully blinding himselfe, runneth at randon. For otherwise in that place he might haue receiued answer why flegme attributed to the Moone, mooueth slowly, choler to *Mars*, swiftly. For hoc ex alijs sibi occurrit causis, alijs & dicendis. Now by the second way, ratione proprietatis occulta quam habent humores ad superiora, est quod cholera exentationem de tertio in tertium diem recipit, Melancholia de quarto in quartum,

phlegma de die in diem, sanguis vero continuo. Differ. 22.2.
 And further to answer his first obiection, I demand of him, whether he meaneth of blood, as it is contained in the naturall vessells, as in the veines, arteries, ventricles of the heart, and cauities of the braine? If he doth, then I tell him it is false both in *Philosophie* and *Physicke*, to affirme blood to putrifie sodainly: but if he meaneth out of his proper vessells, then I answer that he speaketh not *ad idem*. For we speake of the naturall temperature and motion of blood in his proper and naturall conduits, and he sophistically offereth vs an instance of putrefaction, out of these naturall places. For naturall motion is one thing, and putrefaction, or corruption another; and in truth, the priuation of naturall motion. Wherefore all this whole reason in *Picus*, and him, is sophistical, false, and not *ad idem*, sith no man euer accounted *Iupiter* of himselfe the cause of putrefaction in blood, but to gouerne the same; as the incorrupted and sound blood by a secret sympathie agreeth with *Iupiter*.

Againe, he vrgeth, *If that be true that the operation of the slower Starres be slower proportionably to their slownesse, then choller should make a longer fit then flegme, because the restitution, or ἀποκατάστασις of Mars is much slower then the Moones.* But it is an easie matter for these aduersaries to propound their owne conceits, and to confute them when they haue done. For it is certaine, that no Astrologer assigneth euery particular humour to a particular starre; but oftentimes and in seuerall respects, the same part and humor vnto diuers starres. As in the braine, they refer it, in respect of the substance, to the Moone: and in regard of so many arteries, to the Sunne: and lastly, in regard of the spirits, and faculties, to *Mercurie*. And in like manner concerning Phlegme: it is true that they referre that which is naturall, to the Moone: but if it be raw and not naturall, such as *M. Chamber* here speaketh of, let him see *Ptolemy* in his *Quadr. l. 3. c. 16. text. 53.* and *Cardan* vpon him, and there he shall be taught, that not the Moone, but *Saturne* is the cause and gouernour thereof. Which beeing so, now I aske him whether *Mars* or *Saturne* be the slowest planet?

If *Saturne*, as he must needs confesse: then let him iudge what a goodly argument he hath brought, to procure that *choleric* should make a longer fit then *phlegme*, by the assertion of the Astrologers, and how wisely he concludeth, that the course giuen to *phlegme* doth better fit blood, considering that he is but 7. heauens off from the matter in assigning that to the *Moone*, which the Astrologers doe to *Saturne*.

But lastly he concludeth against the assignation of *phlegme* to the *Moone* with an inuincible argument: For (saith he) if *phlegme* answered to the water, then in 24. houres, it would make two periodes of motion, as the sea doth, which we see doth not answer neither: which obiection I see is very absurd: For the *Moone* predominateth in fresh riuers, as well as in the salt sea, and yet he seeth that the riuers doe not ebbe, and flowe. And I would aske him whether the naturall *phlegme* resemble the fresh riuers in sweetnes, or the sea in saltnes? Besides, his disputation hitherto hath beene of the periodicall and proper motion, of the planets in *consequencia*, but here he speaketh of the rapt motion in *precedentia*, with which the *Moone* and the Planets are carried besides their owne: which although the seas by a naturall, and more strict affinity, and aptnesse betweene hir and them, doe followe in ebbing, and flowing; yet it is not necessarie that euery thing subiect to hir influence, should doe the like. For it is apparent, and confessed by all the enemies of Astrologie, that the substance of oysters and shell fish doth wax, and wane after the proper motion of the *Moone*: And that in our bodies, not only naturall moysture, but besides the brayne it self doth abound, and swell as the *Moones* light increaseth. The like I might obserue in plantes, and other things. But no man doth for this expect that the moysture in men, and other vegetatiue, and sensitiue creatures, should followe the diurnall, or rapt motion, and obserue tides, or ebbe, and flowe, as the sea doth. For the heauenly bodies doe not worke after one manner in euery thing, but diuersly according to the diuersitie of the subiect; and it is no reason to saie, that the Sun doth not harden clay because it doth soften wax: nor no ar-

gument that because in the composition of our bodies, there is an analogie betweene the element of the water, & the flegmatick humour, that therefore the flegme in our bodies must ebbe, and flowe, for then choler should burne our flesh as fire doth, because it hath an analogie with fire. But these things are spoken in regard of the proportion wherein these temperatures resemble the elementes, or the natural efficacy of some peculiar starres, more then of others. Wherefore he seeth that this reason in this point is as fraudulent, and sophistical as the other. And because in the former chapter I have given other reasons of this matter, I will insist hereupon no longer.

Lastly he affirmeth (though nothing to the purpose) that there is more resemblance, and agreement *betweene the earth and the water, then earth, and fire, in respect both of motion, qualities, and place.* But here againe he had need of a monitor to prompt him, because he translates false. For these be the wordes in *Picus Sed mihi quidem videtur plus aquam habere cū terra communiois, quam cum igne*, where *Picus* maketh the opposition betweene the fire, and the water, and not betweene the fire and the earth. For that he had alledged some before that had placed a great diuersity, betweene Melancholy, and the nature of water, as if it were carried with a contrarie manner to Phlegme, because it resteth two whole daies. Whereupon he concludeth probably, that the motion of choler, shall differ more from the motion of Phlegme, then the motion of Melancholie which can be no consequence to that which *Mr. Chamber* perverting his author hath assumed. For his antecedent is, that there is more agreement betweene earth and water, then betweene earth and fire, whereupon he concludeth most absurdly, state repugnances to himselfe, *ergo* the motion of choler shall differ more from flegme then from Melancholie. That this difference hath some colour in *Picus*, I doe not denie, as it dependeth vpon the opposition that is between the elementes of fire, & water, as they are *Asymbola*, & not vpon the agreement of earth & water, because they are *Symbola*, as he inferreth, wide of his authors minde. But besides this, it is apparantly false, euen in *Picus* himselfe: for
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though the repugnancy Betweene the water and fire; be greater, then between the earth, and fire; yet the place and motion of the earth is further distant from the Place, and motion of the fire, then the place, or motion of the water can be. For who knowes not that the water is in place above, & in weight lighter then the earth? For which cause, by the like analogie, the motion of flegme doth also come neerer the motion of choler, then it is possible for Melancholie. Wherefore were I as criticall to censure *M. Chamber* as he hath shewed himselfe to confute criticall daies, he teeth that these absurdities of his doe minister matter enough. And let this chapter be duly considered, and he will be found more to seek the disgrace of *Galen* and *Physicke*, then to impeach the grounds of *Astrologie*: which yet was more tollerable in *Ficins* then in him, because he professeth *physicke*, and therefore ought to haue used more iudgement then to wound his aduersarie, with his owne greater hurt.

Chap. XXII.

Wherein is shewed that M. Chamber far exceedeth the boundes of charitie in iudging his brethren, his ciuill dutie in taxing the magistrate, and all modestie, in intemperate tearmes and reniunges.



Efore I come to the peroration it selfe, I may not let passe in silence, that in the forehead or title thereof, he hath branded *Astrologers* with blasphemie. But as I trust, my former defence hath discharged them from so horrible an impietie: so I am further to giue the reader a caueat. not to take *M. Chamber* his mouth for a iust measure in this behalfe, for it hath beene prooued to vtter vntiuth out of measure; though in no one point more then this. For the *Diuines*, 2. 2. *Quest. 1. 3. art. 1.* define blasphemie to be that sinne which doeth raile, and vtter reproches against God. So *Leuit. 24.* the blasphemous is to be stoned to death, because he curseth his

God. And not to be too tedious in so cleare a case, there is no place of scripture wherein this height of sinne is mentioned, but doth also describe it to be a verball iniurie vttered in detestation of God. And therefore *S. Augustine*, lib. 2. cap. 11. *de moribus Manicheorum*, affirmeth it not to be accounted blasphemie, *nisi mala verba de Deo diceret*. Except he speaketh ill of God. But now in a short summe to collect the vttermoſt that he hath beene able in this surfet of malice, to disgorged against Astrologie, he hath but falsely suggested, that they attribute necessitie to the starres, that the arte it selfe is incertaine, false, and impossible: and that some of them, haue too superstitiously beene addicted to questions, and elections. But he was neuer able from the first line to the last, either to alleadge any one principle of arte, which containeth expressly or by implication, any reprochfull derogation from the maiestie of the Almighty, or particularly to name any one Christian professour, or practitioner thereof, who writ, or spake vnreuerently of his holy ordinances, but that contrarily they haue ascribed all power and glorie to his diuine Maiestie, as religiously as *M. Chamber* doeth. And so much he acknowledgeth himselfe in the next chapter, where he citeth *Ptolemie*, *Wolphins*, *Pontanus*, *Ficinus*, *Cardan*, *Aben Ezra*, and in a word, the consent of all the that euer writ in Astrologie, Arabians, or Jewes, to testifie, that the diuine providence being aboue destinie, doeth otherwise ordaine, and dispose of things, then the ordinarie course of heauen affoordeth. That these be his owne words, and confession, I appeale to the 133. p. line 15. And what can either he, or any that conceiueth most religiously of God, say more, then to acknowledge that he is aboue his works, & yet not to deprive his workes of those vertues, wherewith he hath indued them? Doeth not he himselfe as he is a physitian, ascribe many secret properties and vertues to herbes, mineralls, pretious stones, and liuing creatures, without blasphemie against God? And why should the Astrologer then be counted more blasphemous, in ascribing a superiour efficacie vnto the heauenly bodies, as the second instruments of God, by which he ordinarily doeth gouerne these inferiour things, and with-
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out whose vertue, and influence they cannot naturally grow, consist, or liue. This he knoweth may be done, without speaking vnreuerently or derogatorily of God. And therefore in charging Astrologers with Blasphemie, he doeth shewe himselfe (not to vse him in harder tearmes) a most slanderous aduersarie: and it may aptly serue to admonish the reader, to value that vehemencie wherewith he prosecuteth Astrologie afterward, as proceeding from a violent, and intemperate spirit. And this shall best appeare, if we make but a brieue suruey of that rash and vncharitable course which he generally pursueth. For to insist particularly vpon euery passage thereof, as I haue before done, were more then needs, sith in stead of reason, he vseth nothing but railing and threats terribly thundered against the Magistrates, if vpon the credit of his bare word, and for his onely pleasure, they make not capitall lawes against Astrologie.

To this end he thinketh it aduantageous, first of al to bring the arte it selfe in contempt, by traducing it with disgracefull tearmes, calling it *counterfeit, the stable of Augur, & a foule dung heape, that yet wanteth some Hercules*. But how can he call that counterfeyte, which he neuer vnderstood? Except he first knowe, he cannot iudge. It is strange that this Phytition (being so skant of sound reasons, and good arguments), that he is driuen to lie at receipt of other mens inuentions, for so much as he vrgeth throughout his declamation) is neuerthelesse, so profuse of gall and vineger, the onely ingredients of his inke, without proportion or respect of any *days* at all, that his inke-horne ouerfloweth with bitter taunts, and sharpe censures. It resteth in the discrete reader to iudge, whether I haue not alreadie in this discourse, cleerely euicied, that if Astrologie were quite disallowed, *M. Chamber* could not with all *Barlams* arithmeticke, make vp the number of the 7. liberall sciences, and therefore that it is no spurious, or counterfeit arte, but genuine, sincere, laudable, nay admirable, consisting of sure and warrantable groundes, and Theorems, and insisting altogether, or for the most part, vpon necessarie demonstration. But this needes not here: for what he affirmeth onely vp-

on his bare word is sufficiently answered in a word, negatively. Onely I must let him vnderstand, that seeing I haue so manifestly conuincd him, through the course of his whole booke, to obtrude that for his owne, which pertained vnto others; and thus disguised to force Astrologie, (as Cherea is said in Terence) *Per alienas tegulas venisse clauculum, fucum factum* *myster*; this imputation of Counterfeit like a dart thrown against a rocke, redoundeth vpon himselfe, sith I haue before prooued it no counterfeit, but a true arte, & so alwaies by the auncientest philosophers esteemed.

And did he in like manner but consider the heap of ignorant vntruthes, broade, and vnclear discourses, course, and homely tales, fowle, and reprochfull termes full of incivillitie, and malice, wherewith his Rhapsodie is stuffed, more properly might such an impure collection, and hotchpotch be called a dunghill, and the stable of Augia, then the liberall, mathematicall, and learned arte of Astrologie. And therefore Hercules, that clenfed the rude Augian stables, and threwe out of doores that fowle heape of vncleannes, was the first that brought this most worthy, and by him much admired science into Greece, and there professed, and taught the same, as hath beene showed before more at large. Nay Hercules assureth him; *Hæc Calum cernice iuli*, whilst he liued vpon earth, this heroical worthy thought not himself too good to vphold the starres, and support them with his shoulders, for the which he is nowe eternized among the glorious constellations of heauen, and will rather helpe to suppress the spite, and rancoure of these aduersaries, for so Horace testifieth,

-- *Diram qui contudit hydræ,*

Comperit inuidiam supercilio sine domandam.

But were he a Hercules, according to his hearts desire, what hopes would he promise himselfe? great enough no doubt, though vaine enough. I find by him his clubbe should walke apace, as for the rest, I thinke he might be intreated. But who knowes not, *Ne Hercules contra duos*? Let him and twenty more write, raile, rage, and curse, shall they be able to shake the foundations of Astrologie laid first, first antiquitie,
shall

shall they controll the allowaunce, and approbation of all knowne Vniuersities? shal they silly sophisters, mutter against the generall consent of all nations? dare they confront al those Princes, Sages, Diuines, and Philosophers, that from the first infancie of the world haue professed, and had Astrologie in admiration aboue all artes? They will quake, at the hearing of Gods voice, who from heauen by his sacred word testifieth in so many places, the admirable beautie, the wonderfull vertue, and the vniuersall gouernment of the heauens ouer this inferior world. They will quail at the sentence of *Hermes*, *Veranus*, *Philos*, *Iosephus*, and *Ptolomie*. The onely names of *Copernicus*, *Rhemboldus*, *Regiomontanus*, *Rheticus*, *Maginus*, and others, are sufficient to strike these ignorant aduersaries mute. Omitting the rest of the learned, to whome God hath reuealed the motions and hidden properties of the starres: whereby they haue attained to such knowledge of their effects, as for their skill therein, exceeding the ordinarie wisdom of man, they haue euer beene had in diuine reputation.

Not without reason therefore, doeth *M. Chamber*, after this fall into a quandarie for the doubtfull acceptace of his labour, when he saith, *If he hath seemed to haue said well, he hath said as he wisht, and would*, but I must here tell him, they be meere counterfeits which depend vpon seeming: he vpon bastardly shewes.

Fallit enim vitium specie virtutis & umbra.

Cum sit triste habui, vultuq, & veste ferunt.

And, did not *M. Chamber* pretend a semblance of zeale, & religious warinesse, he knoweth his malice would lie so naked, as it could not deceiue. But whatsoeuer is said, he may truly be affirmed but to seeme to saie, seeing it is apparent, that others and not he haue said it. Nay I may not graunt him so much as to haue seemed to say well at all, seeing euery page of his passionate pamphlet, swelleth with the blacke and bitter venome of an ill tongue. Yet he looketh to be borne withall, and that his good will in so waightie a cause should be accepted according to that in *Propertius*, which he carrieth on the tippe of his tongue, *In magnis, & voluisse sat est*, but grounding the

resolution of his minde, vpon that other part of the Distinction:

Quod si deficiant vires, audacia terreo.

Lauis eris,

For set boldnesse aside, and a heape of scoffing jests & taunts proceeding from an intemperate and turbulent spirit, (wherein he hath discouered, an impotent will to doe hurt, wanting effectuall power to accomplish it,) what is there of his owne, for which he may looke for thanks? Nay he iustly deserueth rather contempt, then commendation: Much lesse then (were he of any iudgement) hath he reason to looke for seconds, sith he shall finde none so ill aduised, as hauing considered his improbable proiect, and desperate attempt, will be drawn at any hand into this action with so rash a leader.

But he goeth on, his braine beeing distemperd with an indigested fume, rising from a surfettcd stomacke,

--- *Reges atq; Tetrarchas*

Omnia magna loquens ---

straining his mouth with bigge wordes: and (saith he) *My proofes drawn from the best Philosophers, Diuines, Kings, Emperours, Fathers, Doctors and Councils, are not slender nor slightly to be passed ouer.* Indced the heape is somewhat in shew, but when it commeth to measure, it shrinkes, it failes, the substance is small, and light, the residue is euaporated into an airy seeming. He may see his desire satisfied in that they haue not beene sleightly passed ouer, but aduisedly considered, and sifted with the best iudgement I haue, and of what effect and value they are, I leaue to be waighed by others, whome I referre to my answer of his 2. 12. and 13. chapters, where they shall see all his Authorities answered.

From hence he conuerteth the edge of his peroration against the Magistrates, whome he assaieth both by faire intreatie, and round threats: And first rhetorically exhorteth them, that if they regard not the wisdom of Philosophers, nor the authoritie of Emperours, nor the godly and religious counsels of Fathers, and Diuines, yet to respect the Maiestie, and will of god, who in this case will not be mocked. Whereunto I may say with

Saint

Saint Augustine, Apud hunc sola personae veritatis sollicitatio.

He doth but make the word of God a vizard, wherewith to terrifie the Magistrate: for in my answer to the 2. Chapter, I haue at large shewed, howe deceitfully he alleadgeth all those texts of scripture, howe falsely he hath translated them, violently and corruptly he hath wrested them from their proper and natue sense, to his owne fancie, not framing himselfe to speake as the scripture meanes, but compelling the scripture to speake as he would haue it, which libertie in trueth openeth a wide windowe to all heresie. He pretendeth the word of God therefore, as the Viper delighteth in the shadowes of the *Balsamm* tree, whose iuyce neuerthelesse is a soveraigne remedie against the poison of this beast. Neither is there any weapon, which doeth so powerfully beat down the aduersaries of Astrologie, as I haue before prooued the scripture to be. And whereas he appealeth to the Magistrate in this case, Astrologers also do as humbly, and readily submit themselves, and their cause, to their graue and honourable consideration, not doubting, but that in their deeper wisdom, they will quickly discern with what spirit this hotte mouthed aduersarie, commeth to accuse harmelesse Astrologie, warrantable by trueth, antiquitie, and learning; howe weake, and insufficient his proofes be, howe wide, and short he is of the marke, and that therefore of their honourable inclination to vertue, and good artes, they will soone sentence his libell, as idle, calumnious, derogatorie to the Maiestie of learning, and altogether insufficient, and at the best, so dismiss him.

He apparantly bewraieeth what small confidence he hath either in the text of holy writ, (which he hath misfashioned in the handling,) or in the Magistrate, whome (in more serious imploiments reiecting his fantastieall chartell) by his vnmanerly, and ouer bold comparifon, he likeneth to the bad iudge, that hard the widow at last, euen for the importunitie, neither for Gods sake, nor mans sake, but euen to be ridde of her. Whereby it is euident that he rather strueth to trie them with tedious and wearisome clamour; then dependeth vpon the equitie of his cause, or sinceritie of their iustice. But howsoever in his owne

eager importunitie, he doth rightly resemble that widow, yet in the sawcie applying of that comparison, to our Magistrats, he forgetteth all good discretion, and dutifull respect. Neither doth his faint hope mend the matter much, sith still it bewraith diffidence and distrust, which ought to be farre remooued from him, if *Astrologers* were the enemies of God, as he after perswadeth.

For (saith he) *how can you euer be thought to loue God, if you hate not his enemies?* But rather might I say with *Iohn*, how can he be thought to loue God, that hateth his brother? Doe not *Astrologers* in England professe the same God, the same Christ, the same Faith, and Baptisme, that he doth? How can it then saue of the spirit of God, to call them his enemies? Belike he onely hath the gift of discerning spirits, otherwise he would neuer so presumptuously denounce them the enemies of God, and measure the love that men beare to God, by the hatred which they beare to *Astrologers*.

But his intemperate malice, is not a little aggravated by that which followeth: where he doubteth not it will goe better with heathen, and infidells, nay directly that they are worse then infidells, and haue denied the faith, that are not carefull to condemn and expell *Astrologie*. The Apostle indeed vseth this speech against such as are not carefull to provide for their families, sith they can haue no feeling of pietie to God, that haue shaken off all sense of humanitie to their owne households, being therein not onely worse then infidels, but euen then bruta beasts, which by the instinct of nature doe shew this affection to their young. But what coherence hath this with *Astrologie*? doth that studie make men vnnaturall, and to cast off all care of those that are vnder their charge? or doth it not rather enable vs to provide and foresee as well for the whole common wealth, as for private families? Notwithstanding if you will see it substantially prooued, marke well his next words, and reason following. For he saith, *heathen Chalcas in Homer would not relie upon his dreames, but that he thought they came from God, &c.* Ergo if any man be not carefull to condemn and expell this arte, he hath denied the faith, and

is worse then an infidell. If this be not his reason, I see none: what should I therefore insist any longer vpon that which rather deserueth to be purged with *Hellebore*, then answered? *Aquinas* in his comment, *Psal. 49.* calleth this deprauation of the holy Scripture, *Forium spirituale*: and this enforcing of it to a strange sense, and ende, *spirituale adulterium*. And he that taketh vpon him in this arrogant and presumptuous fashion, the office of God, to censure men as infidels at his pleasure, ought to remember that saying of *S. August. de temp. serm. 94.* *Terra inuidens terram timere debet cum quiescit in celo*: That earth which is so proud to iudge his fellow earth, ought to feare him which is in heauen.

Yet notwithstanding all this, may we not thinke him a speciall friend to *Astrologers*, that in his very next words wisheth this profession had some endowments of reuenues and lands, such as the *Chaldeans* had in *Babylon*? But let it be marked withall that in his courteous language, he calleth it a vile profession, and that as it is said of *Fortune*;

Quicquid in altum

Fortuna tulit, ruitura leuat.

So he wisheth *Astrologers* this preferment, But to giue others an edge for the satnesse of the spoyle, to follow their ouerthrowe. Such an affection we read to haue beene in *Timon* towards *Alcibiades*, because this man-hater hoped he would prooue the firebrand of *Athens*, and withall kindle the flames that should consume himselfe. And being determined to fell his figge tree, he made proclamation that if any were determined to hang themselves, they should come before it were cut downe. And it may be that *M. Chamber*, who sheweth himselfe thus *Timon* like while he liues to *Astrologers*, will haue *Timons Epitaph* engrauen vpon his stone when he dies, that if any *Astrologer* chauce to enquire, who lieth interred vnder it, he may receiue this answer,

Nomen non quaras, sed malo tute peri.

It is strange to see a *Christian*, and one that holdeth the place of a diuine in the Church, to be thus transported with a malicious rage to persecute *Astrologers* to their vtter overthrow.

Others touched with a more Christian compassion, can reprehend the fault yet loue the person, and pray for their conversion, not gape thus greedily after their confusion. Wherein his carriage is so suspicious, that it giueth vs iust cause to thinke, that he hath taken this worke in hand, rather vpon malice which he beareth vnto some of this profession; then vpon any grounded dislike conceived by any true vnderstanding or iudgement that he hath shewed in the arte it selfe.

But hauing in his owne fancie an extraordinarie insight into the infirmities of the present state, he pretends to haue discovered an vnknowne old disease, and dangerous maladie, which will quite marre all, if it be not timely and presently remooued: wherein he bestirreth his stumps, and busily provideth remedie, which (by examination that hath beene made of it) is found not to containe one mild lenitive, or mollifying receipt, much lesse any true cordiall, but beginneth with rough launcing at the first handling, holdeth on with continuall corrosiues, and endeth at last with cruell death and dismembring. Wherein he cannot excuse his furious moode, and extraordinarie violent course and practise. For hath *Asirologie* (the disease which appeared to *M. Chambers* fantasie in a trance) continued thousands of yeares, without controlment, much more without contagious infection, daunger, or hurt in any part to the common wealth, admired by some, practised by many, and approoued of the most wise? And shall *M. Chamber* in a vaporous conceit, and melancholike fancie, all on the sudden, at the first dash, and as it were with a breath, discredit, disfranchise, exile, nay curse, damne, and peremptorily censure it with *anathema*? more modestie and deliberate aduise had beene requisite in a man of his yeares. And if his penne could not rest but must needs be walking, he could not haue wanted apt matter in the varietie of vices, and corruptions which this age affoordeth, whereupon he might very fitly haue powred forth the overflowing of his distempred humour, and not like a most vnkinde and vnnaturall nurse child, hauing sucked all that he hath from the breast of learning, now to turne not onely his backe, but his heele vpon

on her, and to hacke and hewe at a maine arme and sound branch thereof. *Sana corporis parti, adhibere scalpellum, carnisficina non medicina est.*

In this hote and headie humour of launcing, cutting, slashing, and searing, he descendeth, or rather proudly and malapertly starts vp close to the Magistrates face, resembling them to the *Romish Antichristian caterpillar*, and their tribunalls to his polling consistorie: intimating vnto the world, that if there were any spoile to be hoped for, in this pretended point of reformation, they would be quicke and nimble to vnder take it, beeing otherwise of themselves slacke and dull enough therein. What dares he not doe, that dares thus impudently taxe the Magistrates, as though greedines of gaine, and lucre, and euidence of the acquisition, and purchase thereof, were the maine and special course which they held in the discharge of their place and dutie, for the execution of iustice? *ut quisq; est vir optimus, ita difficillime alios improbos esse suspicatur.* What may we then thinke of this man, who in his restlesse iecalousie, and virulent humour, thinkes nothing sound, or syncere, nor no man honest:

Furthermore; whiereas he affirmeth, that so long as this abuse remaineth, we are still in *Babylon*, and that the citie built by *Semiramis*, is not *Babylon*, but that is *Babylon*, where *Babylonical* superstitions are maintained, or suffered: and that therefore we haue neede to haue that sounded in our eares, *Exite de illa populus meus*, *Reuel. 18.4. Deut. 18. 12.* What should I say but that he taketh libertie after his wonted manner, to prophane and peruert the word of God at his owne pleasure, by any fantastickall application that his fantasie apprehendeth? For whereas in the *Reuelation*, that spirituall *Babylon* is meant wherein the worship of God is depraued, and his Saints persecuted: and in that other place of *Deut.* the Idolatries and superstitions of the nations are onely forbidden: here he wresteth those places from their proper sense against *Astrologie*, as if euery thing that was taught, or professed in *Babylon*, were superstition, and to be reiected. But in this manner might he make *England* to be *Babylon*, so long as the rest of the liberall

Artes are receiued and taught therein, such himselfe hath before remembered, that the *Philosophers of Greece* did trauell thither to learne all kind of knowledge. And all writers doe agree, that from them, and the *Egyptians*, Philosophie and all liberall learning whatsoever, was first deuied into other parts of the world: Therefore as well might he call all the world *Babylon*, where good learning hath any intertainment, as *England*, for the toleration of *Astrologie*. For if he will allow *Astrologie* onely to be the learning of the *Chaldeans*, that place in the first of *Daniel*, where it is expresse in commendation of that Prophet, that he was brought vp in the tongue, and learning of the *Chaldeans*, doth apparently deliuer *Astrologie* from being any of those superstitions, which God would haue rooted out. We read in like manner, that *Egypt* is called the house of bondage, and the Prophet *Jeremie* commandeth the *Israelites* to come out of *Egypt*; as here *S. John* biddeth vs to goe out of *Babylon*: but not because of the practise of *Astrologie*, which is most assured that the *Egyptians* did chiefly professe, and practise. And in the 28. page of his English oration, when *S. Luke* in those admirable *Acts of the Apostles* writeth that *Moses* was so furnished with those *Egyptian artes*: *M. Chamber* is so farre frō the mind wherein here he condemnes *Astrologie*, that he reputeth all of that fond opinion, either to account *S. Luke* himselfe (who writ by the inspiration of the holy Ghost) to be decciued, or to seeke to decciue others. And therefore what should any man otherwise esteeme of that which he saith, then that he will say any thing as he is caried to and frō with the waues of his owne inconstancie?

The places of *Esai* and *Deut.* are before answered in the second chapter, and therefore it were as tedious to vse any further discourse about them, as it is idle in him to repeat the. But whereas after much threatning of grieuous punishments vnto those that shall be carelesse in the suppressing of this art, he biddeth vs thinke what a dreadfull thing it is to fall into the hands of the liuing God, I may answer him with the Prophet *David*, that it is better to fall into the hands of the Lord, for his mercies are great, then into the hands of *M. Chamber*, who

who so cruelly thirsteth after their destruction. For from henceforth he writeth no more with inke, but with blood, & hauing before, by disgracefull imputations, false suggestions, and passionate perswasions, praised to make every man loath Astrologie, as a superstition odious to God himselfe, he now first sharpeneth vp the Magistrate to make lawes against it: and not therewith satisfied, nor able to containe himselfe within the boundes of any moderate tearmes, he plainly vseth the argument of *Stephanus Paletius*, who when he could preuaile no longer by reason, answered: *Soluitur hoc pugno, quod non soluitur Syllogismo*. For breaking into plaine violence, he proscribeth the very liues of Astrologers, bidding every man to consecrate their hands vpon them, canonizing them for happie, that shall bruiſe their bones, and lines against the stones: esteeming them no better then *Balaam the false Prophet*, nay worse then *Balaams asse*, nay worst of all the mates and confederates with denils, *Canaanites*, void of all good learning, *Cosiners, jugglers, vsers of legerdemaine*, lying, fraud, and falsehood. Truly reporteth, that though *Theophrastus* were *Orator vehemens*, he was *dulcis tamen*. And I would to God, as it cannot be denied, but that *M. Chamber* here sheweth himselfe to be *Orator vehemens*, so it could as iustly be said, *sed Christianus tamen*. For as it is but too euident, that hauing laid aside all Christianitie, compassion, and humanitie in this railing eloquence of his, he passeth all railing Rhetoricians, so it might be wished, that he did not shewe himselfe worse then the horse leach. For though it be said thereof,

Non missura cutem nisi plena cruaria hirudo;

M. Chamber more vnſatiable, doeth not sufficiently quench his thirstie appetite, with the blood of Astrologers; but (forgetting that he is a mortall man himselfe, and therefore that his passions ought to be mortall) limiteth not his malice with the deprivation of this earthly life only, but absolutely disposselleth them of any portion in heauen. For he saith they are not *fily scientie*, they are children of the bond woman: they are *bastards, the sounes of an hedge whoore*, their mother was an *Hittite*. These are those charitable titles, wherewith he adorneth all

those fathers, schoolemen; moderne diuines, *Philosophers*, *Princes*, and *Emperours*; which before I haue purposely remembered more at large, to the ende he might in this, and the like places, knowe who they be that he doeth in this vnchristian manner banish out of heauen, & precipitate to the lowest hell. If he doth but consider them, he shall neede no other confutation in this behalfe; for the very remorse, and inward shame, of his rashnes, and presumption (if he hath any remorse, or shame in him) cannot but cast him downe in his owne concept, as low as euer he hath censured them, to think that he hath so notoriously betraied his owne discretion, and diuinitie. For he ought to haue left these supreme censures to God, and to haue remembered that of *Christ*, *Mat. 7. Nolite iudicare, ne iudicemini*. If he had squared his iudgement by the rule of charitie, he ought first to haue censured himselfe, and then considering that huge *Chaos* of errors, which I haue prooued him to commit in his little volume, both against diuinitie, humanitie, and many other pointes of good learning, it would haue guided him in a better order, and manner of iudging, and not haue suffered him so farre to overflowe the bankes of all meane. But the best is, that *Balaam maledicendo non potuit nisi benedicere*: for he may assure himselfe that when his reader doth perceiue with what intemperancy rather then reason; he is carried away: it will make the more for Astrologers, because they can neuer giue credit to his writings, which cannot be thought to proceede out of iudgement.

For not yet contented to haue traduced, and condemned them, as he hath done already, he further resembleth all that professe this arte, though neuer so learned, to the *Cumane Asse*; for (saith he) *off with the Lyons skinne, and the asse will appeare*. But who it is that hath all this time ietted so terribly vnder the Lyons skinne, and thought to make all men afraid with a painted visard, the world doth well enough knowe before this, and it shall be needlesse for me at this present, to say, hauing before stript him of his counterfeite skinne that made him so bold; wherby he is now left naked, and appeareth

peareth in his owne liknes. And it is sufficient, that he hath bewrayed himselfe in this chapter by his braying, which sith the wise man testifieth reacheth not to heauen, Astrologers shall neede the lesse to feare.

And where in derogation of Astrologers, he compareth them to *Patroclus*: I can but wonder beeing so well read in *Homer*, what he meaneth to speake so disdainfully of him, whose heroicall deedes, and inuincible minde the Poet doth so highly extoll, that he reputeth it not in the power of *Hector* alone, nor in 20. such *Hectors*, to haue killed him without the assistance of 5. of the Gods, namely *Iupiter* and *Apollo*. Neuerthelesse, if he thinketh the vertue of *Patroclus*, to receiue any blemish because *Homer* taxeth him for putting on the person of *Achilles*: *M. Chamber* may rather apply this imputation to himselfe, then to Astrologers, sith the armes, which he vseth, are but borrowed, and no more able to defend him, then *Achilles* armour was to saue *Patroclus*. Though for his railing, he better resembleth *Thersites*, amongst whose deformities of minde, as well as of bodie; *Homer* principally noteth his implacable spite to *Achilles*, and *Ulysses*. For though *Plutarch* truly noteth in his booke of enuie and hatred; there can be no vice more vile then to hate learning, and worthy men that are the professours thereof; I know he replies, that in hating Astrologers, he plaieth not *Thersites*. But let him peruse the Catalogue of Diuines, Philosophers, and Emperours, and if in his owne arrogancie he shall censure them otherwise then learned, he shall but more singularly discover himselfe.

Let him therefore goe on, and call them Oxen and Asses, as afterward he doth, and hold them as prophane as dogges; he doeth but still play the raging sea; that someth out mire & grauell, while Astrologie is no more shaken, then the firme rockes, against which though the madde waues rage, and beat neuer so violently, they doe but breake themselues in peeces, while the rockes remaine immoueable.

And now having perorated (as he thinks) sufficiently, he beginnes to growe to a conclusion, and demandeth, *What doe*

we stoppe, why doe we stay? what perills doe we cast? doe we looke
what themselves will say? will we make the theife the iudge? Cer-
tenly there is no reason that the theife should be the iudge:
and therefore Astrologers may iustly appeale from *M.
Chamber* his sentence, hauing beene so often apparently ta-
ken with the snanner. Neither is it any more reason, that *M.
Chamber* should play both the parts of accuser and iudge:
who would be as readie to giue partiall iudgement, as he hath
beene to coine calumnious accusations. And if that which
hath beene already spoken did not too evidently conuince
his more then partiall affection; this, euen this alone, were e-
nough to testifie, howe his minde is forestalled with preiudi-
cate malice, beyond all equitie. For howe doeth this answer
vnto his request in the epistle, where he desireth his *Antigo-
nist* to deale *Candidly* with him? or in this Chapter where he
saith,

*Si quid non isti rectius istis, arguas ueritate, magis
Candidus imperti, si non, his uere uocem:*

When here we haue heard him crie out for bloody lawes to
silence Astrologers, nay without lawe he giueth liberty to
euery man to take them away, and nowe voide of all equitie,
he asketh why doe we stoppe, and stay to heare what them-
selues can answer. Thus first blinding the readers eyes, and
then willing them to looke about, and to condemne the thing
that they neuer knewe. Much after that barbarous fashion,
that they haue in *Vastia*, where (as *Manfior* reporteth in his
Cosmographia) if the disguised image, or proportion of a man
enwrapped in the rootes of vines, (which they call their *Mat-
za*) be hanged in a tumultuous sort at any mans doore: his
goods are presently rifled, and his person drawn out to death,
without euer calling him to answer. And thus *M. Chamber*
would haue the Magistrate vse his booke like a *Matza*, and
before it be answered, he requires euery man to follow him,
and to say as he saith, without making conscience either to
suppresse a liberall arte, or to denie the professors thereof to
answer for their liues. But to vse *Laetantius* his wordes: *Si Sa-
crilegis, & prodigijs, et ueneficijs potestas defendendi uidetur,*

nec praedamari quengnam incognita causa licet, non iniuste petere videmur, ut si quis erit ille qui inciderit in hac, si leget, perlegat: si audiet sententiam differat in extremum. For it sheweth too cowardly a minde, to require that his aduersaries hands should be bound while he strikes, and his victorie can neuer be honourable, which is gotten without riuall or resistance. Magni utrumq; gladiatoris est, & cedi, & vinci. But thanks be to God, though we haue heard of some little smoake, yet we haue neither seene nor felt any flame, he hath onely thundred out deu-
metaphizata; he hath but threatned in words, and performed nothing. He saith, we haue heard *Moses*, and the Prophets, & indeede so we haue: but howe haue we heard them? all most pittifully abused, and wrested, not one of them speaking against lawefull Astrologie. He boasteth exceedingly of Authorities and testimonies in such aboundance, that if any looke for more, he can say no more but this, *ant hoc testium satis est, ant nihil est*. But this often offering of his testimonniall doth sufficiently bewraie the pouertie of his owne reason. And though it be true, that he hath pretended witnesses, I must answer with him in *Terence*,

Nihil est Antipho,

Quin male narrando possit deprauari:

Tu id quod boni est excerpis, dicis quod mali est.

Chap. XXIII.

Wherein the Appendix to the 8. chapter is confuted, & the reasons drawn from these inferiour causes, to the impeaching of Astrologicall predictions by the superior, be taken away.



N reason after the conclusion, we can expect no more: And therefore very preposterously when the Catastrophe of the plaie is done, doth he againe step vp vpon the stage with a fresh part out of *Sextus ab Fleminga*. For as before I haue discouered him very trewantlike, to translate verbum out of *Picus*, *Pererius*, *Sextus Empericus*; and

some fewe others: so doth he wholly take this Appendix, out of *Sextus ab Heminga*, one that sometime professing skill in Astrologie, grew wearie thereof, before he attained to perfection, or was well entred. And to confirme what I say, before I answer these reasons which *M. Chamber* doeth alleadge out of him, I will borrowe a litle of the readers patience, to the ende the learned may be the better satisfied of what small authoritie this author is, and vpon howe weake a reede they staie, that glorie so much of *Heminga* his labours. The onely course, which he taketh for the confutation of Astrologie, (besides those few and slender cauils which *M. Chamber* doth borrow out of him) is by examples, not of his owne obseruation, but as he hath them by tradition. But who can be so void of sense, as to expect that euents can answer exactly to the directions of a wrong natiuitie? or hauing any thing else to doe, would spend his time in calculations, when he confesseth the ground, vpon which he works, to be vncertaine? For to beginne with his first example, beeing the natiuitie of *Charles* the fifth, in his retractation vpon the same, he expressly confesseth that he cannot affirme the figure set downe by him to be true. *Quamuis* (saith he) *non possim affirmare hanc, vel esse genuinam, vel non esse, cum ab alijs aliud tēpus natiuitatis statuitur.* And wheras he supposeth for his true time, the yere 1500. D. 23. H. 15. min. 17. the *Germans*, & with them *Iuncline* affirme him to be borne the same yere, day, and houre, and 49. min. ouer. Which differeth from the natiuitie in *Heminga*, more then halfe an houre, and about 9. degrees of the Zodiacke in the Horoscopus. And besides these, *Lucas Gauricus* setteth downe yet a third, which he calleth the estimated natiuitie, and hath a time betweene both these, more then the first by 22. minuts, and lesse then the second by 10. minuts. In like manner *Heminga* maketh *Henrie 2.* of *France* to be borne the yere 1519. mar. die 13. hora 18. min. 51. but *Sarcus* a whole yere before, yet the same day of the moneth, hora 17. 0. min. so differing though they agreed in the yere, & day, one houre & more then 30. minuts in time. Again in the Natiuitie of *Philip Lautgrane* of *Hessia*, *Heminga* assigneth the yere 1504.

Nonemb.

Novemb. D. 12. Hor. 16. min. 0. but *Garcaus* differing from him the whole day and houre, saith he was borne *D. 13. H. 4.* in the afternoone. The like difference betweene him and others, I could prooue in diuers other genitures; but it will not agree with my purpose to goe through his whole booke: onely my meaning is to giue the reader a tast, how rashly this Rūnagate of *Astrologie*, hath sought to bring the same into question, vpon a false and vncertain foundation. For hauing thus compared him with other authors, that contend for the truth of *Astrologie*, as much as he doth impugne the same, we see a great difference betweene them: and his owne mouth hath confessed that he cannot affirme the figures of his natiuities to be true. Wherefore that man must be very credulous that will belecue what *Heminga* himselfe doth not, or thinke the worse of *Astrologie*, when the confuter cannot iustifie his grounds. But besides this, it shall be no hard matter in euery natiuitie, if time would serue me, to shew that his iudgement is as slender, as I haue prooued his paines to be vaine. For in his first geniture of *Charles the first*, none but he (that hath falsed *Astrologie* at the threshold) would make the *Sunne* in a nocturnall geniture, the *prorogator vita*. And which is more absurd, direct the *Dragons* head for his death, as *anereta* to the *Sunne*: which beeing simply an imaginarie place, serueth onely to supputate the *Moones* latitude, and by *Ptolemie* can haue no signification in matters of death. No lesse ignorantly doth he thinke to pose *Astrologers* with two questions in the second geniture. The first is to the followers of *Leovitijs*, why the opposition of the *Sunne*, meeting with the *Ascendens*, did not kill? And againe why the like direction to *Cauda Draconis*, did not the same? To both which I answer, that these questions are quite out of *Leovitijs* his doctrine: who though he admit the hostile beames of any Planet to be perillous, yet it is with this caution, that the direction fall in the tearme of such a starre, as hath signification of death in the Natiuitie. Which (according to the table set forth by *Leovitijs*) the opposition of the *Sunne* doth not in this geniture. Neither doth *Leovitijs* at any time constitute *Caudam Draconis* to be mortal;

tall; as appeareth in the beginning of his booke, where he expressly treateth of the authors of death. And no lesse ignorant is his second demand vnto those that follow *Ptolemie*: why the occurre of the bodie of *Mars* to the *Sunne* was not fatall? when it is most apparent to him that euer read *Ptolemie*, that the *Sunne* in that natiuitie cannot be *Aphata vita*, or disposer of the life, neither on the other side could the occurre of *Mars* be *Anereta*, sith *Ptolemie* in this case maketh the degree setting to be the onely *Anereta*, directing *per horinam*. But further, how sillily doth he cauill in the first natiuitie, because the direction of the *Moon* to the sextile of *Venus*, and of the *Sunne* to the like aspect of *Iupiter*, passed without any notable effect? when first his owne skill might sufficiently instruct him, that of all aspects or directions, a *sextile* (sauiug in signes of long ascensions, where they equall a quartile in the equinoctiall) are naturally weakest and most imperfect: but in this natiuitie of no force at all, because both the promissors, are originally combust, and thereby (as the principles of *Astrologie* teach him) of small power. And whereas in the same Natiuitie, he further questioneth why the trines of *Saturne* and *Mars* in signes of short ascension wrought no harmefull accident, on the other side I should much wonder if they had done so, sith both these Planets were in coniunction: and as the rules of arte doe teach, beeing of contrarie effects, doe thereby produce a middle temperature, or meane which is good, and not hurtfull. Besides doth he not see, that originally they were friendly irradiated of *Iupiter*, the *Sunne*, *Venus* and *Mercurie*? and doeth he not knowe that this must needes breake, and abate their malice? But because he hath not yet bewraied his own want of iudgement enough; he maketh the like obiection about their quadrats, which euery no- uice doeth know, when their trines are maleficall (as in this natiuitie) prooue but a sextile in the equinoctiall, and therefore are but of small force. If I should in this manner examine euery natiuitie, it would aske a whole booke by it selfe. But *ex vnguibz Leonem*: and therefore the learned by this little light are able to iudge, how superficially grounded this man

was in Astrologie. And among the rest, I may not forget, how cold and friuolous his cauils are in euery natiuitie, about reuolutions, and ingresses, because he would seeme exact, when (God knoweth) if I had leifure, I could prooue him originally false in the places of the Planets at the first. As for example, euen in the Sunnes place, in his first natiuitie more then 26. minutes according to *Prutenicke* tables, when neuerthelesse the error of one minute in the Sunne, begetteth 24. minutes of error in time. Is it not absurd then for him to make this objection, when he erreth more then halfe a day in the true time of the reuolutiō? And euē in his own natiuitie he erreth in the place of the Sun 37. min. & in the place of *Mars*, by which he rectifieth his natiuitie almost two degrees. And in *Mercurius* three degrees and 26. minutes. The like might be said of many other his natiuities: and therefore most absurd it is for him to cauill about directions, reuolutions, and ingresses. Neither doeth he any where consider generall constitutions, or the originall weakenesse of the Signifiers, and Promissors, or the interposition of other starres, and their beames, but euery where wrangleth without iudgement vpon titles: and should I speake mine owne opinion, rather of purpose to giue others matter to confirme Astrologie, then of any inward intent to confute it. For as it hath beene already truely shewed, that his foundation is false, and his iudgement erronious, so doeth he apparantly confesse the predictions in many of his genitures to haue fallen out very truely, and in some, to the great wonder and admiration of himselfe. As in the third example, beeing the natiuitie of *Don Iohn de Austria*, where hauing rectified the Mid heauen by the battell of *Lepanto*, *Heminga* himselfe foretold the qualitie, yeare, moneth, yea and the very day of the death of *Don Iohn*: as it very truely happened seauen yeares after. Doth he not confesse the like in the natiuitie of *Henrie* the second, of *Francis* his sonne, kings of Fraunce, of *Paulus* 3. the Pope, of *Petrus Aloisius* with diuers others? in all which it cannot be denied, but both the nature, and time of their death, besides many other memorable accidents haue truely answered to the calculation. And because

I haue beene longer then I thought, I doe willingly pretermitt other natiuities, in which by the reforming of the ascendent a degree or two, or but the time of 7. or 8. minutes, the like exactnesse would also follow. So that except he had purposely written to maintaine Astrologie, I knowe not how he could haue strengthened it more. But I may not digresse too long: that which hath beene spoken in generall, doeth sufficiently argue, what his iudgement was in Astrologie, and what the fashion of these obdurate, malicious, and ignorant enemies to Astrologie is.

To returne therefore to *M. Chamber*, he pretendeth in this Appendix, to take away all credit from Astrologicall predictions, for two speciall reasons specified by *Heminga*: first, *Because there is such varietie or rather confusion of the powers of heauen, and heavenly causes, that the knowledge of them is altogether impossible, and incomprehensible.* This he vndertaketh to prooue afterward for three reasons. But before I descende to his confirmation, I may not let passe vntouched, howe vnlike a Philosopher he speaketh, when hauing attributed his first cause to the varietie of the heavenly powers, as if he had not spoken well to say thus, he thinketh to reforme himselfe, by calling this varietie rather a confusion. And indeed where the one is, the other cannot be, for varietie doth properly imply a manifest difference, and order in the course, and vicissitude of all things, but confusion is without all distinction, and therefore the parent of all disorder. But would any man (*M. Chamber* excepted) dreame of confusion and disorder in heauen? His owne *Galen*, lib. 2. cap. 2. *de diebus decretorijs*, teacheth him, *Pulchrum omne, quod hic pulchrum fit, atq; etiam ordinatum, & artificiosum, ex supernis nasci, inordinatum, & erraticum ex materia, que hic versatur, prouenire.* And lib. 3. cap. 1. he further saith, *Omnia siquidem hec inferiora à celestibus vim accipiunt, & certo ordine modòq; gubernantur.* And *Plato* affirmeth God to play the Geometrician in all points, though in nothing more then in the admirable frame of the heavenly bodies, which we see together with all their parts, haue continued from the beginning of the world to this daie without alteration

ration, as they now are, whose beautie and order consisteth wholly vpon Geometrical proportion. And to no doubt be the powers of heauen most ordinate and regular, neither can the multitude of starres breed such a confusion, seeing their influence is considered of Astrologers, either in respect of their aspects, or position of the 12. houses, their Eccentricities, Epicycles, by which distinctions, the diuersitie of their operation is limited as well as themselves are knowne, together with their magnitudes, colour, motion, distance, longitude, latitude, declination, oblique and right ascension, rising, culminating, setting, and the like: So that Astrologers cannot be much deceived, that are thus many waies able, by the helpe of naturall sense, arte, and experience to set downe their differences, as both their apparants, and effects depend vpon the vniforme order, and law of nature. What can be more derogatorie therefore to the diuine wisdom, and providence, then to make a confused *Chaos* of the most glorious part of his workmanship?

Wherefore to proceede to his confirmation, he draweth his first argument from the incomprehensible multitude of the starres, which he pretendeth to prooue thus: *Mathematicians* (saith he) in this point haue defined thus farre, that if all the concavities of the eight sphere were filled with starres *Prima magnitudinis*, it would containe 71. millions, 209. thousand, and 600. starres. Now since Astrologers haue noted in their Catalogue as knowne, onely 1028. starres, Ergo (he concludeth) they must needs confesse that they proceede by the helpe of a fewe, and a small part of heauen, making the knowledge of the rest to be idle, as it were, & to no purpose. Much better might I affirme his whole cauill to be idle, and to no purpose. For doeth he not see, that he still containeth that in the conclusion, which neuer was in the premisses, and that his whole reason is a *Posse, ad esse*? If the concavities of the eight sphere, were replenished with those incomprehensible millions wherof he speaketh, then I confesse, that if Astrologers did proceede but by 1028. he had not concluded amisse. But the same author, I meane *Clavius* in his comment. vpon *Sacro Bosco*, from whome he hath this supputatiō,

both in that very page, & in the pages, 165. 166. 167. doth teach him, that whatsoever this speculation containeth vpo supposition, in truth, there is no more then the nūber before specified & set downe in the globe to be discerned by mans eye, & both *Clavius*, and his owne eyes will teach him, that the bare places of heauen, doe occupie an vnproportionable quantity thereof, more then that which is assigned vnto the stars. Moreover were all the space of heauen taken vp by starres, of the first magnitude, in common reason he must graunt, that Astrologers might attaine the knowledge of them, considering he cannot denie, that the Catalogue of the fixed starres, descendeth to those that are six times lesse, and euen to such as are obscure, and cloudy, which neuerthelesse could not be seene, or perceaued, if all the vault of heauen, did shine only with starres of the first magnitude. He must therefore prooue that it doth, (and not suppose that it may) containe so many millions, or els he hath spoken nothing, that may cause the number obserued by Astrologers to seeme small in regard of that infinitie which he speaketh of.

Seeing therefore this is all that either *Heminga*, or he are able to alledge, as the first reason, why the vertues of heauen should be confused, and incomprehensible, in respect of the vnknowne multitude of starres, I will goe forward to his second argument. And this is borrowed, from the varietie of euery signe, starre, and part of heauen, to attaine the knowledge whereof he affirmeth that Astrologers haue no other meane then by the viewe of the eye, whereby I knowe not what he meaneth, except he findeth fault because he cannot, taste, smell, handle or heare the starres as well as see them. Yet as the eye is the natural instrument whereby we come to their knowledge, so (if it pleased him to remember) arte, and obseruation lend Astrologers many and singular helpes, without which the eye would auaille them little. But he seemeth to giue a reason of this assertion, that *whereas they attribute the first foure qualities to the planets by their light, greatnesse, qualitie, and distance of the fixed starres, they doe not so determine, but of them pronounce by their colours, this to be of the nature of Sa-*

turne, another of Mars, another of Venus, and so forth: which howe can any man answere, when he cannot vnderstand? for as it is printed it is impossible for any man to make sence of his wordes. Neither could I conceiue his meaning, if I did not picke it out of Heminga. He indeed saith that whereas Astrologers attribute the first qualities to the planets, by the substance of their light, magnitude, qualitie, and distance, that neuerthelesse they determine no such matter of the fixed starres, but iudge of them by their colour, as they resemble the planetes therein. All which were it graunted, no man but himselfe, I thinke, can see, howe this can prooue such an incomprehensible confusion, as in his owne confounded imaginations he supposeth; though to examine these means particularly, whereby he maketh Astrologers to attaine the qualities of the planettes, it is most certaine, that Heminga neither sheweth himselfe, an Astrologer, nor doth *M. Chamber* prooue himselfe to be a man of any vnderstanding in this arte to sette downe that for a meanes, which neither is nor canne be any. For first concerning the substance of their light, neither *Aristotle*, nor any other Philosopher, did euer assigne anie other of the first qualities thereunto, then that common and vniuersall heat which it conueieth withall to the conseruation of all liuing thinges; which therefore canne be no meane to distinguish the rest of the qualities thereby: Nay it is flatte repugnaunt to all Philosophie to impute frigiditie, siccitie, or humiditie vnto the light. Wherefore he seeth with what darke ignorance he is misguided, that assigneth light to be any meanes, to distinguish betweene the planets in respect of the first qualities.

As ignorantly doth he assigne vs to be instructed of the first qualities by *magnitude* such *magnitude* pertayneth to the predicament of quantitie, and not of qualitie. And as goodnes is not measured by the greatnes, or smallnes of the man, no more is the specificall qualitie of a starre, by his quantitie or magnitude. And he seeth that a sparke hath the same qualitie, which pertaineth to the whole element of the fire, and doth not varie in qualitie in regard of the great difference of

quantitie that is betwixt them, *Ptolemie* assigneth moisture, and heat vnto the Moone, being the least of all stars (*Mercur*e excepted) he assignes the like vnto *Iupiter*, yet *Iupiter* according to the quantities sette downe by *Heminga* & him, exceeds the Moone in magnitude 3705. times. By this then he seeth howe absurde it is to imagine magnitude any meane to find out qualitie.

Thirdly what either *Heminga*, or he doth intend, after they haue spoken of light, and magnitude to direct vs to the qualitie of the starres, for the finding out of their first qualities, passeth my conceipt; for the question is how the qualities of the planettes are vnderstood, and he assigneth vs qualitie for the third way, which is nothing els but to teach vs *Idem, per idem*.

Lastly, doth he not as absurdly referre vs to distaunce in this case, as if the *Virgilia* in *Taurus*, and other starres that I might reckon in the 8. sphere, were not resembled to the Moone, for their like operations in respect of the first qualities, and yet the distaunce that is betweene them, the greatest that can be betweene any starres. Doe not the planettes retain their owne qualities still in *Apogeo*, which they haue in *Perigio*? And how will *M. Chamber* or *Heminga* teach vs to finde out the qualities of *Saturne*, or *Iupiter* by their distaunce, considering that these planettes haue not *Parallaxes*? He knoweth, distaunce hath his proper reference to the predicament of place, which neither depriueth nor giueth qualitie to any thing. If he had assigned magnitude and distance to finde out the proportion of their operations, he had spoken with some reason, but to teach men to knowe the qualitie of their operation, by their magnitude, or distaunce, he hath no reason. For what is he himselfe neerer the vnderstanding of the Sunnes vertue, in that he knoweth his Globe to containe the earth 166. times, or that the concavities of his sphere is 1121. semidiametres of the earth distaunt from the same? These cauills are not worthie the time that is spent about them, and I haue before shewed at large in the 11. Chap. how by obseruation and continuall experience, the efficacie

as well of the fixed Starres, as of the Planets, hath bene by artificers found out, and from time to time confirmed: yet thus much I held necessarie by the way to touch, that *M. Chamber* might see how for want of vnderstanding in these matters which he controlls, he doth but publish those ouersights which others haue committed either ignorantly, or at all aduentures.

Againe, to affirme that *Astrologers* doe estimate the qualities of the fixed Starres onely by their colour, as they resemble the Planets therein, is false. For I haue before shewed, that this is principally knowne both by their particular and yearely rising, mediation of heauen, and setting in diuers Horizons, and by their occurse and vnion with the lights, and the rest of the Planets in the same degree of longitude, and in the same circle of position, or as they are verticall, or topicall vnto seuerall parts of the world. And therefore what face soeuer these aduersaries set vpon their owne abilities & knowledge, it is impossible that they should haue any insight in *Astrologie*, that can thinke of no meanes but colour, whereby to attaine the effects of the fixed Starres. Although were *Astrologers* destitute of all other assistance, but their colour, yet he hath giuen vs no reason that may disable the same as an insufficient meane. For as we see *Oculus Tauri* (which *Ptolemie* calleth *Lampadius*) to resemble *Mars* in his fulgor or colour; so experience teacheth, that his affects are accordingly Martiall. The like I could obserue in the rest of the fixed Starres, which may confirme the colour onely discerned by the eye, not to be so incertaine a meane as he maketh it, especially seeing it is found true by experience.

After this, to as little purpose and with as small reason, doth he reckon vp the seuerall proportions constituted by *Astrologers*, betweene the diuers magnitude of euery starre, as the same is compared with the globe of the Earth, demanding, if in considering the hugenes of these bodies, mans witte faileth, and if in so great distance all maxe dimme to him, how he shall be able to iudge any thing at all of their substance, qualities, and powers? For by his leaue, he hath not prooued mans wit to faile in considering

sidering the hugeness and distance of these heavenly bodies, but rather in resting vpon the comparatiue magnitudes, which he findeth mentioned by *Astrologers*, without shewing wherein they haue failed, he hath ratified and confirmed their determination, & thereby prooued his inference to be meere-ly vaine. And besides, be it supposed, that as he saith, mans wit is not able to measure the quantitie of these bodies, nor their distance, yet his conclusion will not follow that they can haue no iudgement at all of their substance, qualities, & powers. Though some mans sight be dimme, yet he can not be said starke blind, or void of all sight, and though we attaine not to these great and hidden workes of nature in all perfection, yet to denie that by the light of that reason, wherewith God hath endued vs, we perceiue them in some measure, were impudently to contradict a knowne truth. For in that we are able to foretell the quantities of *Eclipses*, both of the *Sunne* and *Moon*, it cannot be denied, but we must likewise vnderstand the quantitie of their bodies, and their distances one from another, and from the earth. And if he shall denie this to be true, let him confute *Ptolemie* in the 5. booke of the *Almagest*, where he hath demonstrated their distances and magnitudes in comparison to the earth, and when he hath taken away the grounds of his demonstration, I will then confesse that he hath cause to defaulk the weaknes of mans vnderstanding in these things, vntill then I must tell him, he doth but brabble. But I haue before prooued, that neither magnitude, nor distance, are requisite to the vnderstanding of the qualitie and power of any thing. For to shew this by a familiar example, who measureth the quantitie of the loadstone, or obserueth his distance, to vnderstand the secret propertie thereof, in pointing alwaies to the North pole? or doe *Physitians* consider the dimensions of *Planets*, *minerals*, and pretious stones, to finde out their qualities and operations? There is no man that hath any insight into naturall Philosophie, but that knoweth the power of the starres, as of all other things, not to depend vpon magnitude, and distance, but vpon their inward formes, and energeticall faculties, which haue ever
beene

beene very obscure vnto the sharpest witted in this darknes, wherein our vnderstandings remaine inwrapped euer since the fall of our first Parents. Yet for all this he were very obstinate, that would denie vs to vnderstand the seuerall vertues of many things. Wherefore hitherto we haue spent our time in vaine, in matters little to the purpose.

Now seeing himselfe able to alleadge nothing of his owne, that may prooue the force of the starres incomprehensible, not vniowne vnto vs, he seekes to impugne an argument used by *Astrologers*, which doth inuincibly maintaine the contrarie. For, say they, the *Sunne* and *Moone* worke vpon these inferior matters: but the other starres haue the same nature and substance, the other therefore worke and governe in the same manner. This syllogisme is of that force, that neither *Heminga*, nor all the aduersaries of *Astrologie*, shall euer be able to auoide it. For the *maior* is confirmed by the word of God it selfe, Deut. 33. v. 24. by the Philosopher, lib. 2. de generat. & corrupt. and lastly confessed by themselves euident to sense. The *minor* is as fully agreed vpon by all Philosophers and Diuines, as would time permit me, or were it needefull, I could prooue. Wherefore the premisses beeing true, of necessitie the conclusion must follow. But it is not my part to prooue, but to answer, howbeit to confirme what I haue said, *Heminga* doth graunt as much, and yet is not ashamed puerily to wrangle against that, wherewith his owne reason euicteth him.

For after the whole argument is admitted, yet he cauilleth, That the operation of the *Sunne* and *Moone* are euident, and nothing belonging to predictions. Wherein how repugnant is he to himselfe? For if there operations be knowne before hand, the consequence is necessarie, that they must serue to predictions, and to denie it is all one, as if confessing a man able to know when the *Sunne* will rise, he should yet denie it possible for him to foretell when it will be day. Can he foretell, that if *Rhabarbe* be inwardly ministred, it will draw choler vnto it, and casie it away? And doth he not minister this, knowing before hand the manifest operation thereof by experience? If then the operation of the lights be also first knowne vnto

is in every part of the Zodiacke, why should not their operation by like reason be belonging to predictions? For the *Astrologer* doth no lesse know their effects, as their motions do continually applie their influence to the matter of things, then the *Physician* doth the operation of those simples which he doth minister. But fully to stoppe his mouth in this point: what hath he brought in this replie, but a plaine begging of the question, which neuertheless is convinced by the testimony of *Metaph.* who expressly witnesseth them to be causes for signes and to oppose his owne confession against him, *Mr. Chamber* himselfe in his 17. Chap. acknowledgeth them *Signes to foretell the changes of the ayre, plagues, dearths, plagues, draughts, and such like*, with what face then can he here denie, that which he hath expressly affirmed before? Hath he not neede of another *Memorandum*, that thus forgetteth himselfe? But repugnances are not noulties in his writings; wherefore sith it is confessed that the operations of the lights are manifest, and thereby proued to belong to predictions, although the effects of other starres be not so euident to sense, yet considering they are comprehended by obseruation, and other artificiall means, they are no lesse seruing to predictions then the other.

He further strangely canisteth about the interpretation of the word *Nature* understanding that whereas *Astrologers* say, the other starres are of the same *Nature*, which the *Sunne*, and *Moon* are of, their meaning is that they are base, bright, celestially, diuine, and such like. But here the question is not of the nature of the starres, but of their effects. Which interpretation no frellsman, I dare boldly say, would euer haue made. For *Aristotle* lib. 2. *phys.* defineth *Nature* to be *principium*, & *causamotus* & *quietis eius in quo est primo per se*, & *non secundum accident*: which teacheth him, that that which is naturall, is of the substance or essence of euery thing, and not accidentall, or in respect of another. But these attributes of heate, brightness, celestially, and the like, are accidentall, and not essentiall in all the starres. And therefore to understand, that *Nature* is meant by them, can come from no vnderstanding in naturall Philosophie.

phic. For the most part doe repete the light wherewith the
 Starres doe shine, to be common to all lightsome bodies, and
 to proceede from the *Sunne*, as also the heat, which is carried
 with the light, and in the *Moon* it is manifest, that shee is nei-
 ther bright nor hot of her owne nature, but accidentally in
 respect of the light which shee borroweth from the *Sunne*, as
 shee also may be called celestiall; or diuine, in respect of her
 place which shee holdeth in heauen. But besides this; natu-
 rally shee consisteth of her owne essence; which is indured
 with inward effectiōns and motions proper and agreeable
 vnto her owne forme. And these I haue before shewed to
 worke and pierce where her light commeth not, as is euident
 in the flowing of the Sea, when shee is vnder the ground. The
 like I may asseure of other Starres; which of their owne na-
 tures are not bright; as are all Saturnine starres, and especially
 those that be obscure and cloudie; how can he then interpret
 that by *Nature* the meaning of the *Astrologer* is, that they are
 hot and bright?

But he further saith, that the question is of their effects, and
 not of their nature. And I thinke he hath quite forgotten his
 naturall Philosophie, or otherwise he would forsake *Hemius*
 in this sophisticall shift. For such as the cause is, such is the
 effect; and the motions of naturall things, doe alwaies follow
 their nature. Neither is it possible that Nature should be the
 cause, or beginning of any motion; and not the ende, and
 tearme therof. For all naturall beginnings, haue euer a respect
 to determinate effects, beyond which they cannot be exten-
 ded. And therefore very aptly doth *Saunders* in the ende of his
 20. exercise. definenature to be *vim formatiui in effectiōis*: which
 he exemplifieth by the nature of fire, for saith he; *Ignis forma*
natura est; quæ ascendit, calefacit, urit, &c. If it were therefore
 demanded of *Mr. Chamber* what the nature of fire is, I presume
 his answer would come within the compasse of these, and the
 like effects thereof. And sith heat is both the nature and ef-
 fect of fire, I hold him worthe to be no better censured then
 a wrangler, that would contend about the distinction of
 them.

To proceede therefore he graunteth, *That not only the Sun and Moone, but also all other starres work:* yet he demandeth, *what skilleth their working, if we know not what they work?* which what is it, but still a begging of the thing in question? For all *Astrologers*, with one consent affirme, by their owne experience, that they know the severall operation of every particular starre, and therefore herein I still oppose their affirmation, to their deniall, untill he be able to refell their assertions; and experience in this point.

Neither will that poore advantage, which he taketh in the words following, serve his purpose so effectually, as he perswadeth himselfe. For he voucheth, *That whereas Astrologers say that all work, because they are of the same nature, doeth must of all disprove predictions.* I haue hitherto say so indeed; but I can see no more proofs heretofore of this sort: Are not all plants (for example) of the same nature, as they are comprehended vnder one forme, or contained forme, beeing distinguished from other creatures onely by a vegetative life? yet this doeth not take away the specificall force of every particular herbe: and yet to come netter, in one and the selfe same bodie, he cannot denie, that the heart imparteth vitall heate, the braine moisture, and so that the functions, and operations of other members, doe differ in *Specie*, one from another, when neuertheless the heart of force confesse, that as well the braine, as the heart and all the rest of the partes, are contained vnder one and the same substantiall forme. Wherefore to affirme, that diuers things may be reputed of the same nature, either in respect of the generickall forme and kind of things, or in respect of the matter whereof they consist, and yet that the same may differ in the specificall forme and haue diuers operations, he seeth, may very well stand together without any impossibility or inconuenience. For it is certaine that those things, whose proper formes differ betwene themselves, doe neuertheless beget the same effects, and on the other side, they which haue the same forme, neuertheless doe varie in their effects.

I knowe in pretending to giue a reason of his former speech,

speech, he saith, *Astrologers cannot tell the force of any one starre, much lesse the number of all.* Which seemeth an argument *admirare ad maius*, but doeth neither follow, neither is it pertinent to the prooffe of that which he hath affirmed before. And to denie Astrologers to knowe the force of any one Starre, is not onely still to refell the thing in controuersie, by the controuersie it selfe, but besides to impugne both himselfe, the Scripture, and the truth. For he hath immediately before confessed, the operations of the *Sunne*, and *Moon* to be manifest, and the Scripture testifieth, that cold commeth from *Arcturus*, that the influence of the *Pleiades* is sweete, and pleasant, that the nature of *Orion* is constringent & tempestuous: And to be short, *Saint Augustine* himselfe vpon these places, referreth the Diuines vnto Astrologers to learne the force and propertie of the Starres. Wherefore what he assumeth in this place, is apparently false. And to apply it to the purpose, behold how wide he is from the matter: For the question is nowe betweene vs, whether Astrologers in affirming the stars to be of the same nature, doe thereby disprooue their predictions, which he assuming to prooue, telleth vs that they neither knowe the force, nor number of the starres, which euery man seeth is not *ad idem*, but to dispute, like the dissolute archer, that letteth his arrows flie at no marke. And this is all which he frivoulously hath objected in regard of the vertue & power of euery starre, as his second reason to prooue the confusion of heavenly causes such, as is impossible to be knowne.

Onely he addeth, that *further the number of signes is so manifold and infinite, that no man is able to comprehend them.* Which is the proposition that he should prooue; For Astrologers knowe but of 12. signes, which are likewise diuersly distinguished by their sexe, properties, configurations, Seasons, Ascensions, formes, & other the like differences, which exclude that infinitenesse whereof he speaketh.

The third prooffe of his first cause remaineth yet to be examined, wherein he argueth from the error which he supposeth to grow from the alteration that happeneth to the planets by the varietie of their motion. And this he maketh of all

other the greatest, and most mightie reason. For (saith he) the reason, and necessitie of this error riseth hence, that this alteration reacheth so farre, that the planets by varietie of motion, remit, or intend, not onely the proper, and essentiall force, but often quite change it to the contrarie, becoming of good badde, of favourable, maligne, of fortunate dismall, and contrarie. Thus indeed saith *Herminga*, and because *M. Chamber* thinketh he hath said well, thus he also saith with him for companies and thus the blinde eateth many a flie. The alteration of the planets so farre as their operations may be remitted, or intended, or hindered, not I alone, but all Astrologers will confesse with me. But that either error ariseth from hence, or that the essentiall force of the planets, is hereby quite changed into a contrarie, and opposite nature, both I and all Astrologers affirme to be most false. And first, if he will finde out our in Astrologically iudgements, through this varietie of the planets, it is not enough for him, after this fashion still to affirme what it pleaseth him, but he must also prooue them ignorant in some points of this varietie, and of those alterations which accompany the same, which I say he cannot doe, considering that neither *Herminga* nor he, are able to nominate any alteration that can befall the planets or the Starres, which is not fully considered and taught in every introduction to Astrologie. How fondly then doe they dreame of error, when they can prooue no ignorance? But how much more fondly doeth their own ignorance cause them to affirme that *Metamorphosis*, whereof they speake, in the essentiall force of the planets, as to become of good, badde, &c. Had he onely made mention of essentiall force, I might haue thought, that he had meant onely those dignities, which are called essentiall, because there are diuers parts, and places of heauen, which agree, or disagree more with the essence, and valure of every planet, then other parts doe. And therefore, as sometime they are in places, where they delight, and finde their force greatly increased, as the nature of the place concurrerth with them: so on the other side, sometime they mooue vnto other parts of heauē, in which they are said to receiue detrimēt & dejection,

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in which their operations admit hindrance & impediment by the difference and disagreement of those parts. And thus much standeth with reason. But further, whereas they expresse that by this alteration, their essentiall force is quite changed fro the one contrarie into the other, this cannot be admitted without priuation of their formes, which induceth the destruction of the starres themselves. Wherefore no *Astrologer* euer spake as *M. Chamber* and his blind guide, vnwarily doe. For though they confesse that their operations by the former meanes be accidentally intended, or remitted, yet no man was euer so madde before, as to dreame of such an alteration, as should utterly take away the essence, or specificall vertues of the Starres, for *Minus & minus non tollunt speciem*. And therefore admit, *Jupiter* for example, were occidentall, retrograde, betweene his opposition to the *Sunne*, and his second station, decreasing in light, in his detriment, or fall, and to be short, in as ill condition, as can be imagined, either in respect of himselfe, or of the *Sunne*, or of the figure, yet no *Astrologer* accounteth *Jupiter* a badde, malignant, or dismall starre. But whereas if he be the disposer of manners, and well affected in Natiuities by reason of his temperate influence, he causeth such a moderate constitution, as containeth it selfe within the limits of mediocrity, and therefore promiseth wisdom, iustice, circumspection, magnanimitie, and the like vertues: on the other side if his influence be so hindered, and abated, as I haue before admitted, he becommeth not now of good, ill, to infect the bodie with vices, contrarie to these vertues, but these inclinations appeare so weakly, and obscured in vs, because his action is weake and imperfect, that they seeme rather counterfeit and hypocriticall, then sincere. In like manner if we consider the quadrate, or opposite configurations either of *Jupiter*, or *Venus*, it is a principle of Arte, that no aspect of those starres which are happie, can be hurtfull, and much lesse change their essentiall vertues into malignitie. Wherefore how falsly, perversly, and ignorantly these aduersaries seeke to deceiue the world, every man may iudge. Neither haue they alleadged any one reason to strengthen their suggestions, but barely as-
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firmed them, as if their bare words and assertions were alone of authoritie sufficient to decide a controuersie.

And from this presumption is it, that he idly censureth *Retrogradation, station, velocitie, longitude, latitude, aspect, combustion, direction, progression, and revolution, to be idle names.* A speech which it is impossible we should expect either from so great an *Astrologer* as *Heminga* professeth himselfe to be, or such a famous Lecturer of the *Almagest*, as *M. Chamber* would be thought; for there he may see demonstrated, that these are not phantasticall figments, and *Chimeras* of an idle braine, but names agreeable to the reall passions of the starres and Planets, as they are obserued either to mooue backward, to stand still, to proceede, to possesse that place which they haue in the *Zodiacke*, as they decline to the North or South from the *Eclipticke*, or be in configuration, or vnder the *Sun* beames, or mooue forward according to the succession of the signes, or returne againe to the same point of the *Zodiacke*. Wherefore if the prophane *Epicure* had called those names, which expresse this varietie of affections in the heavenly bodies, idle, I should haue wondred lesse, but considering *M. Chamber* in his 20. chap. pag. 121. lin. 22. & 25. confesseth *velocitie*, and *tarditie*, in the *Moone*, and her motion in her *Epicyle* in *consequentia*, and *precedentia*, and lin. 18. graunteth her apparition to be vnequall, and hath at large discoursed of the aspects of the *Sunne*, and *Moone*, and rest of the starres; likewise in the 18. Chap. of the *Sunnes* revolution, and quantitie, of the yeare variable: all this well considered, it doth argue these names not to be idle in his owne iudgement, beeing besides deliuered by that part which he onely will haue called *Astronomie*, and extolleth so highly in his oration. And therefore knowing that God hath ordained this harmonie of the Heauenly motions from the first, he must either blasphemously charge God with idlenes, or confesse himselfe very idle and repugnant to himselfe, thus to quarrel with the names that agree with the nature of things. And seeing *Aristotle* being but a heathen Philosopher, could by these motions ascend to the first moouer, and knowing that God and Nature appoin-

appointeth nothing in vaine, in the contemplation of their diuerſitie, aſſigne the diuerſitie of generation, and corruption, and other worldly effects here beneath thereunto, as to the naturall cauſes and efficientſ thereof: let *M. Chamber* that hath better meanes to know God, bluſh to cenſure them, and their names, idle. And thus we are to conclude all that this *Appendix* hath bene able to alleadge concerning the firſt cauſe, why *Aſtrologieall* predictions cannot be true, in reſpect of the incomprehenſible varietie of Heauenly motions: wherein we haue heard nothing but the emptie ſound of words, without any ſubſtance, or prooſe at all.

His ſecond cauſe followeth, which ſuppoſeth the varietie of inferiour things, that giue impediment to the operations of the ſtarres, to be infinite and incomprehenſible, & therefore he eſteems this another cheife cauſe of *Aſtrologieall* lies. Thus he that neither ſpeaketh truly of himſelfe, nor tranſlateth his authors truly, but that euery where giueth himſelfe the lye, by his manifold repugnances and contradictions, iniuſtly ſtill reproacheth *Aſtrologers* with lying, when the diſgrace thereof chiefly returneth vpon himſelfe. That thoſe things which the *Aſtrologers* foretell doe not alwaies come to paſſe is neither to be imputed to the heauenly bodies, nor to the arte, but to the inconfſtancy, and perpetual change of the elementes, or matter of al mixt, & compounded bodies. Wherefore I haue before ſhewed, that if the *Aſtrologer* performeth as much as arte will giue him leaue, he is not any more to be reproched with this diſgracefull imputation of lying; then the phyſition, that alwaies doth not cure, or the orator that doth not alwaies perſwad. For as *Ariſtotele lib. 1. Ethic.* teacheth him, we are not to require an exact vnderſtanding of all truth; but to content our ſelues with ſuch a knowledge, as the ſubiect, or matter doth permitte. And in things ſo excellent and hard to be comprehended, as are the motions, & effects of the heauenly bodies, it may ſeeme well, and ſufficient to profit ſo much, that we varie not farre from the truth. For as the *Philosopher* in his *Politiques*, and *lib. de part. Animal*, truly inſtructeth vs, it is better to knowe even a little in matters

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that are excellent, and eternal, then to attaine a perfect knowledge in thinges of meane, and base condition.

It remaineth notwithstanding that we consider, how he seeketh to impeach Astrologie, by the mutability of these inferior things. And it should seeme he deriueth his arguments from two principall heades, or considerations. The first concerneth generall predictions of worldly accidentes, about *Empires, Kingdomes, Countries, Nations, and Townes*: wherein neuerthelesse, he doth not so much as alledge, one inferior cause, and much lesse any varietie of causes, that may prooue the Astrologer a lyer, by that impediment which the influence of heauen in these generall cases receiueth from them. I knowe *Hemings* a little before triflcth superfluously in this point about comets which I maruell *M. Chamber* hath omitted, but belike he was ashamed of his ignorant questioning in this case. For it is most certen that he bewraieeth himselfe neuer to haue read the 2. booke of the *Quadripart.* nor any other *Astrologer*, that hath writtē generally of worldly accidentes. For if he had, he would not for shame demand, whether *Comets* may threaten the whole world at once, and by what rules we come to know what Part, Prouince, Common wealth, or Monarchie, is subiect to that which they portend, denying any to haue written, or committed ought to memorie concerning the predictions of *Comets*. Wherefore hauing no matter worthie any further consideration concerning his first point, I will proceede to his second obiection, borrowed from the natiuities of men, which he referreth to diuers particularities and accidentes, that both goe before, and follow the birth.

And concerning those that precede, or goe before the natiuitie, they presse fūe considerations out of *Ficinus* vpon *Plethimus*, which being none other, then these seuerall beginnings (which *M. Chamber* euen in this place confesseth to haue obiected before) I doe purposely pretermit, and the rather, because the disputation about these points, is vncleane, & cannot be but offensive. Wherefore I refer the reader to be satisfied about them, by my answer to the 6. Chapter, where I haue

at large confuted these cauils, so farre forth as the discuffing of them belongeth to Astrologie. Neither doeth *Ficinus* repeat this concurſe of other cauſes, in derogation of Astrologie; but that they ſhould be conſidered as well, as the ſuperiour cauſes, which all Astrologers doe command as well as *Ficinus*. Who ſtill in euery of thoſe ſeueral times of growth, forgetteth not to make mention of the Heauens, but in the fourth, when the child at the birth, ſtrineth to vntie, and free it ſelfe from the bondes in the Mothers wombe, he expreſſely vſeth theſe words, *Solutionis vero huiusmodi ſors ſequitur naturaliter virtutem pueri, ac matris conditionem. Dein aliqua ex parte celi habitum, magis minusue ad id conferentem.* For *Ficinus* himſelfe was a great Astrologer, and as *Bellandinus* in his anſwer to the firſt booke of *Picinus*, reporteth of his owne knowledge, he did foretell a friend of his by his natiuitie many things which afterward hapned accordingly vnto him. And *Paulus Iouius*, l. 3. witneſſeth that he preſaged vnto *Leo* the 10. being yet a child. & not hauing takē religious orders vpon him, that his natiuitie did promiſe him the higheſt and principall authoritie in the Church. And how much he attributed to the heauens in this point appeareth no where more then in his workes both vpon *Plato* and *Plotinus*, and *de triplici vita*, and againe in his Apologie, where he cenſureth him no better then an oxe, or an aſſe, that ſhall denie the power of heauen in the generation of all things, making heauen to ſupply as it were the place and office of the husband, and to engroſſe the earth, by the luſtration or aſpect of the ſtarres; as the *Tortoiſe* or *Oſtriche* are ſaide to hatch or quicken their egges with their eies, but theſe be his wordes. *Dic amabo (ſaith he) nonne vides bonos, & aſnos, & bos, & aſine; qui taſtu quodam ex ſe vinentia generant, eſſe viuos? Si ergo hac preterea ex ſe viva quadam aſpectu etiam generent, an non multo magis, hac viuo indicaret? Si quod modo ipſe indicium, ſi quam vitam habes. Cuius terra maritus, non tangit, ut communis eſt opinio, terram, cum vxore non coit, ſed ſolis ſyderum ſuorum quaſi oculorum radijs, vndiq; luſtrat vxorem, luſtrando ſecundat, procreatq; vinentia.* So that by this the reader may eaſily iudge, how aptly theſe aduerſaries produce

duce *Ficinus* to fauour there cauills against Astrologie.

Wherefore what should I spend longer time either about this, or that which immediately followeth, in which he doeth but repeat, *That the position of heauen was not the same at the conception, quickening, and birth, that by the difference thereof the constitution of our bodies receiveth diuers alterations, that for this reason the Astrologer must sue vnto these other times, and not pronounce by the natinitie alone, which sub he doeth not, he must needs erre, supposing the birth houre alone sufficient for predictions.* This is the summe of all that *Heminga*, or he object concerning those particulars, which goe before the natinitie, and all this I haue before at large answered in the 6. Chapter: where it is prooued, that arte alloweth but two beginnings, *unum seminis, alterum hominis*; that therest of those alterations specified in *Ficinus*, and him, are nothing but degrees of augmentation, and growing, and do not change the temperature, wherewith the matter of the bodie is first seasoned, and that therefore these surmises can beget no errour in the Astrologer that neglecteth them, and therefore superfluous is it to vse any further wordes about them.

The like answer I might trustly frame vnto those varieties, and particulars, which he considereth after the birth, as *Education, institution, customes, and the like*, which the reader hath already heard againe, and againe, vrged in the 5. & 12. chap: and so often answered by me. For which reason these *Tauologies*, wherein *M. Chamber* so often offendeth, cannot be pleasant. For in the consideration of them what doth he presse which Astrologers themselves doe not commaund: there is none that euer professed this arte, or that hath red the beginning of the *Quadrupartite*, but will confesse education, & discipline to be of singular moment, either to deprave, or correct, our inclinations. But yet he that shall hereupon deny, that commendation to Astrologie, in vnderstanding the naturall disposition of men, that is due, may as well denie the loadstone to draw yron by nature, because as *M. Gilbert* testifieth in his 2. booke, cap. 4. it cannot draw rustie and olde cankered yron, or yron that is red hot, or too heauie vnto it.

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Wherefore these objections are not *ad idem*. For our question is, what power naturally the influence of heaven hath in the temperature of our bodies, and the inclinations of our minde, if the same be not prevented; or withstood by other obstacles, and not whether Nature may be altered, amended, or corrupted by arte and other meanes. It hath bene twentie times before remembred, that neither *Ptolemie*, nor any of the learned, doe make the decrees of the starres, like *Fretorian* edicts, that is, inuitable, and not to be auoided. And yet though this may be giuen to bringing vp, lawes, customes, aduise, and other particulars which depend vpon the deliberation of the minde, the influence of Heaven may not be denied a place, euen in the generall disposition of these matters. For it is euident to all that are acquainted with the 2. of the *Quadripartite*, that *Ptolemie* referreth the nature and custome of Nations vnto the generall disposition of those *Triangles* vnder which they are subiect. From whence he deriueth not onely their generall complexion, and forme of bodie, whereby one countrey is commonly discerned from another, but also their manners, rites, and kind of life. As for example, he noteth those that inhabite Southward, to be more wittie, superstitious, and apt to learning, then those that are remooued to the North from them. Thus *Herodotus* affirmed in his time the *Egyptians* to passe all other nations in wit, and civilitie; and *Cesar lib. 2. bell. civil.* giueth them the like commendation, and *M. Antonius*, as *Plutarch* reporteth, after he had tasted the civilitie, wittines, and pleasant grace, wherewith they seasoned all their speeches and behauiour, distasted the manners of the *Romanes*, as rude and harsh in respect of them. The reason thereof *Ptolemie* onely giueth, because their verticall point is neere the Zodiacke, vnder which the Planets mooue, by whose familiaritie their wittes become readie and apt to conceiue and inuent artes, and specially the *Mathematicke*. On the other side the same *Ptolemie* maketh them that dwel more North, to be stronger of bodie, but more rude in their conditions. The reason hereof he also giueth, because their verticall point, being farre remooued from the *Sunnes*

way is the cause why they abound in moisture and cold, which constitution for so much as it yeildeth plentie of nourishment, is not exhausted by the heate of those places. From whence it is, that their complexion is faire, their haire long, their stature tall, and their manners fierce. And this generall inclination in all places, though by force of custome and discipline, it may be much altered, yet we see it is hardly so taken away, but that some euident markes thereof will remaine. And how much both the one and the other doth preuaile, I thinke we can turne our selues no where but we shall finde examples. And not to seeke farre, we may consider our neighbours the *Germans*, who in times past little differing from the sauagenes of bruit beasts, as themselves confesse, considering that they wandred naked in bogges and woods, abhorring all ciuilitie, yet neuerthelesse at this day, they haue profited so much since learning and policie was entertained among the by traffiking with other nations, that as *Bodin* in his *Methode* of histories reporteth of them, in militarie discipline they seeme to equall the *Romanes*, in religion to compare with the *Hebrewes*, in Philosophie to match the *Grecians*, in Geometrie to strue with the *Egyptians*, in Arithmeticke to go beyond the *Phenitians*, in *Aströlogie* to passe the *Chaldaans* themselves, and in other mechanicall artes to excell all the people of the world, in so much that *Machiavel* pleasantly blamed the *Italians* of his time, in that they would seeme very wise vnto themselves, and yet were faine to send for *Germans* to measure their land. And when Pope *Leo* intended to amend the course of the yeare, he sent Ambassadours into *Germanie* (as in times past *Cæsar* did into *Egypt*) for all those that were skilfull: yet notwithstanding all this, if we consider their present stature and proportion of bodie, their homely diet, their immoderate disposition to drinke, their aptnesse to warre, their seueritie, their continencie, their simplicitie, their exercises, with that which *Tacitus*, and others that haue written in these cases heretofore, we shall finde that neither time, nor education, nor their continuall intercourse with other nations, nor that discipline which hath beene brought into *Germanie* from them,

them, hath beene so able to extinguish that old and auncient fashion which is hereditarie vnto them, and as it were giuen them by the *Genius* of that countrey, but that still they haue a smacke thereof, which continually sheweth it selfe in all their actions, and conuersation. I could amplifie this point, but that it is vnecessarie, if I would compare the present manners of our selues, of the *French, Italians, Spanyards*, with that which *Ptolemie* obserueth in his time in these nations. Neither doth *Ptolemie* alone referre the manners and customes of Nations vnto the dominion of that part of Heauen, whereunto they are subiect: but besides him, and all *Astrologers*, euen *Hippocrates, Aristotle, Galen, Polybius*, with diuers other Historiographers, and Philosophers, doe the like, and among the rest *Bodin. lib. 3. de Repub. & lib. de Methodo histor. cap. 3.* although because he vnderstood not *Ptolemie* rightly in mistaking the Asterismes of the 8. sphere, for the signes of the ninth, he flieth to inuentions of his owne, which I cannot now stand vpon.

Wherefore when *M. Chamber* in his discourse of education, speaketh of diuersities of countries, *Because that in England, Italie, Spaine, France, and Germanie, is not the like manner of education, and diet*, he seeth that these generall inclinations haue a further reference then he considers, who (vnlike a Philosopher) neuer hath any respect vnto the true grounds thereof in nature. And when others of greater insight and iudgmēt then *Heminga* or himselfe, truly impute this varietie vnto the nature of the place, and inclination of the heauen, as if he had spoken much to the purpose, when he hath said nothing, he demandeth, *If the Astrologer be thus deceived both in things before births, and in births, and in the education after, how can he enner iudge aright of the temperament, which belongeth rather to the Physitian, then to the Astrologer?* But it is not enough for him to say, that the education in these countries differ, and therefore *Astrologers* are deceived, but he must prooue that *Astrologers* are ignorant thereof, and that they are deceived thereby, which as hitherto he hath not done, so is it impossible for him euer to performe, considering that *Astrologers* are

are taught in these cases by the speciall principles of their arte, alwaies to ioyne the one with the other, and to mixe their iudgements in particular natiuities, with the consideration of the countrie, as it dependeth vpon a more generall influence.

Yet here is not to be let passe, that he holdeth the temperature of our bodies, rather to belong to the Physitian, then to the Astrologer. For (saith he) *The Physitian iudgeth by probable signes the temperament, not onely of the whole bodie, but of euery part: as if he see one giuen to anger, rage, brawling, he by and by iudgeth him to be cholericke: if dull, heauie, drowsie, flagmaticke: whereas the Astrologer iudgeth of choler by the constitution of Mars, of melancholy by Saturne, of blood by Iupiter, and so of the rest: This beeing graunted what is it to the purpose, or state of our question? As if the same thing may not be the subiect of diuers artes in diuers respects: and so the Physitian to consider these humors or temperatures, in respect of health: but the Astrologer simply as he knoweth the first naturall cause of them. And what could he haue alleddged more to expresse how farre Astrologie doeth excell Physicke, then this comparison? For by how much that knowledge (as I haue before proued by *Aristote* in my answer to the 17. Chapter) which proceedeth from the cause to the effect, is to be preferred, as more certaine then that which reasons from the effect to the cause; by so much is Astrologie to be esteemed before Physicke. Where *M. Chamber* speaketh here of probable signes, straight waies he giueth his reader occasion to thinke that he speaketh of such things as haue not yet beene. When God knowes to iudge by anger, rage, or brawling, of choler; by dulnesse, heauinesse, drowinesse, of phlegme, is to guide himselfe by these base, and inferior matters, as they are ioyned vnto, or otherwise follow their next causes, and to say nothing before the effect doe euidently demonstrate the cause, and so euery vulgar and common person can iudge as well as he, that neuertheless after this fashion professeth to exceede the common sort of men in the profound knowledge of nature. Whereas the *Astrologer* iudging of these humours by their
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first causes, directeth his iudgement by the hard and high secrets of Nature, long before the effects doe shew themselves. Wherefore they doe but defame Heaven, and are inurious to the most beautifull place wherein God himselfe doth dwell, that thus ascribe more knowledge to be had by every base and vile conjecture, then by the lights of heaven, which they make to shine no otherwise vnto men, then vnto brut beasts, that feeding with their eyes ever prone to their pasture, neuer lift them vp to contemplate the admirable beaultie and order of the celestiaall frame.

And therefore so dissonant, and distastling is this to *M. Chambers* conceit, that cannot lift it aboue these elementarie matters, that in the wordes following, he calleth this *madde stuffe*, which *Astrologers* seeke to fortifie out of one or two misconstrued places of *Hippocrates*, *Galen*, and *Aristotle* so ridiculous, and farre from the purpose, that they bewray their owne povertie too much. But I am sure he that speaks in this passionate fashion, abounds more in his owne sense then in reason. For what can be more vaine, then to glorie after this sort ouer the povertie of other men, when hitherto he hath not brought so much as one reason to confirme anything he hath spoken in this last point? And if those one or two places of *Hippocrates*, *Galen*, and *Aristotle* be so ridiculous as he beareth the world in hand, why hath he not exprested them, and those *Astrologers* that doe peruert them, that so all the world might iustly laugh at their follies? I thinke because *M. Chamber* was afraid to be laughed at himselfe, in censuring them after this manner: but in suppressing them, I am sure (th he performeth but the office of a translatour) that he bewraiet his owne partiall and corrupt affections too much, in taking and leauing out at his pleasure. For *Heminga* expressly citeth them, confessing that *Hippocrates* in a certaine booke, referreth the causes of the diuers natures of diuers parts of the world, vnto the celestiaall influence; where he telleth how much *Asia* differreth from *Europe*: he also acknowledgeth *Galen* to affirme, the bodies of all liuing creatures to be affected with the light of the Planets, and that their vertue is great in causing the proportion, and disproportion of tempera-

surer. And lastly he induceth a *Driller*, lib. 1. *Master* reasoning
 in this manner: That which is the beginning of motion, out
 of doubt giueth vnto other things power to moue. But no
Philosopher can doubt *Heauen* to be the first motion in nature.
 Wherefore the vertue and efficacy of heauen's motion in these infer-
 rior things, is not to be called into question. This I haue thought
 good to translate out of *Hemings*, to supplie *M. Chamber*,
 to the end he would may iudge that it is his oppression, in
 suppressing those testimonies and reasons which of right be-
 long to *Astrologers*, that maketh their cause so poore to the
 world as he setteth it out, when if he had shewed himselfe, as
 iust an aduersario as *Hemings*, he could not haue censured it
 made stasse, but should haue heard *Hemings* censure him a
 made man in denying a generall vertue and power to be
 transmitted from the heavenly bodies. For, saith he, *Nemo ver-*
dale sua mentis negat: generalem vim quandam transmitti à cele-
stibus corporibus ad inferiora: illa nimirum agere, hoc pati. Here
 then *Hemings* called *M. Chamber* the made man: and bee-
 ing driuen to confesse the generall power of heauen, they are
 not ashamed to cawll about particulars, as if generallitie, did
 not comprehend particularitie vnder it. But I haue before
 handled this question in one or two places; and therefore
 meane not to digresse here. This is sufficient to proue, that
 it is *M. Chamber* himselfe, who for lacke of better fell is
 faine to vse such beggerly stasse as he mentioneth, to inuents
 his readers withall.

Thus hauing done with education, he cometh next to
 institution, whose force he affirmeth not onely to be confes-
 sed of all wise men, but proued by experience. For (saith he)
 by institution, and gouernment a man as an embraceth not that
 which this *Astrologer* picketh out of heauen, but that which their
 parents, friends, seniors, and *Guardians* shall binke fittest, or that
 which themselves loue. If this were so, I marvel that in these
 dyes, in which discipline and good institution flourisheth so
 much, it hath no better successe in the manners of men. As wel
 might these aduersaries professe to hyle against the winde,
 and tyde, or to make a barren soile fertile, as to imagine that
 insti-

institution will be of any force without naturall propension, to that wherein we are instructed: doeth not *Virgil* teach this husbandman, first to learne the nature of the soyle diligently, before he imploy his paines about it? because every soyle is not apt to beare every thing.

His segetes illis vitibus felicius, buxus
Continuo barba leges aternasq; fœdera vitæ
Imposuit Naxos a locis.

In curing of men, doe not the physicians first consider the constitution of the partie, before they apply remedies? In like manner (saith *Tully*) *Doctores officium est in cunctis videre quid ferat natura quædam, sub, & in daco, utrum in se insinere.* The *Ephori* therefore did not so much respect the institution of the king of the Lacedæmonians, as that he should descend of the stocke of *Hercules*: and that aptnesse to gouerne, which appeared in *Cyrus* in his childhood, when being chosen king among his play-fellowes, he distributed inferiour offices with that iudgement, was not by institution but by nature. The like I might speake of *Scipio*, *Fabricius*, and others, whose examples doe evidently confirme the force of nature without institution.

But he seeketh to confirme what he hath saide by two examples. The first is, that triuall and common example of *Socrates*, who naturally was vicious, and such an one as *Zopyrus* described, if good education had not put the upper hand of Nature. But one swallow maketh not summer, Every man is not *Socrates* (that is) adiudged by the Oracle the wisest man. And although it is euident by this example, that the wise man doth master and bridle his affections, & that the Stars doe not compell the will: yet there are so few wise, & so many that let loose the bridle to their affections, that for the most part (as *Aquinas* noteth) the Astrologer faileth not in iudging the inclination of men. And therefore whereas *M. Chamber* affirmeth that many, who are naturally naught, are by institution reclaimed: *Tully* and *Archib* testifieth the quite contrarie. For (saith he) *sepius ad laudem, atq; virtutem Naturam sine Doctrina, quam sine natura vitasse Doctrinam.* And a more pregnant exam-

ple herof stould be nothing, then that of Nero, who (as the
affair sheweth) so long as he was linked to Seneca was well accepted and
taken of all. But what became of him afterward? Doeth he not
see that of the Romane true discourse concerning this point it should

Naturam expellas Furca licet usq; reuertat which is the same

Doeth not both Tacitus, Suetonius, & other Historiographers
testifie, that the Astrologers, did before hand assure Agrip-
pina his mother, of his crueltie and that it should come to
passe. *Et imperatoris matrem, occideret* to which she answered
Occidet dum imperet. Wherefore although I confesse that
his first yeeres did exhibit many signes of clemency, moder-
desse, and equitie, yet as this tyrant did for a tyme repress
his sensuality, and unlawfull appetites, so (according to that
which Astrologers perceived in his nativitie) after he was
seated in the full authority of the Empire, and found all things
to be made open to his licentiousnes, his nature now burst
violently out, and overthrew all his institutions. For as Tacitus
in the life of Tiberius sayeth, *In sceleris male coepta subditus*
superioris a reverentia superioris alacritas, in qua posita
cheatellusque sepe minus offundunt. And this was not only plaine
in Nero, but besides apparent in Galba, Caligula, Dioclesianus,
and others that were diligently instructed by most excellent
and learned tutors and yet afterward returned to their owne
natural improbitie, and became foule monsters of men. For
an ill nature commonly abuseth good institution unto all kind
of wickednes, according to that *Maxime Bonum in contra-*
ria sua polium pessimum efficitur, as we see good seed corru-
ted to an ill soyle, commonly to change the nature. Whereby
Mr. Chamber may againe judge, of what small force institu-
tion, or discipline is, when it is not joynted with nature. And
therefore, if he would have done wisely, he should not have
seuered them, or have neglected the one in respect of the
other. For as nature is the better, if she be joynted with discipline,
so discipline without nature is lame, and to no more purpose
then if a good husband man, should till a barren ground,
whereof he can reape no profit. Whereas good soyle will
yeild profit, though it be not tilled: but the more I confesse

if with the goodnes thereof it be also well mannered. These are
 wayne objections therefore, though they shal haue no better,
 must make vse of such as they haue.

Lastly he obiectioneth Customes of countries, which (saith he)
 we know to be guided not by any naturall necessitie, or power of
 starres, but by lawes, customes, examples, disciplines, by the qualitie,
 and opportunitie of each place; or by a mans owne consultation, and
 opinion. Of this matter I haue before spoken, and haue in a ge-
 neralltie shewed in what sort Ptolemie and Astrologers do de-
 rive the manners and customes of countries from the Trian-
 gle vnto which they are subiect, and the dominations thereof.
 I haue herein also shewed the consent both of Philosophers,
 and Politicians against *Ad. Chambers*: And even reason (if not
 his owne reading) will teach him, that all people will not en-
 dure all kind of customes, lawes, and government. Liue in
 two places where he maketh mention of the *Namidians*, and
 the people of *Africa*, reporteth that they are more given to
 venerie, then all other *Barbarians*, *Ethiopsians*, *Dindians*, and o-
 thers testifie that the Princes of *Persia*, and *Africa*, doe main-
 taine in self, and whole troopes of seruantes, as at this day
 we read of the *Turkes*, *Persians*, and *Negroes* to do the like.
 But *Tacitus* reporteth, that the *Germanes*, are farr from this
 lechewousnesse, as *Hippocrates* witnesseth, the like of the *Ser-*
thians, both these nations being commended for their severe
 continencie, and abstinence of mariage. These things
 (saith *Boetius*) are not to be attributed *moribus, deperantibus*, but
 vnto the generall inclination, and custome of those places: the
 reason whereof *Ad. Chambers* trieth, for in the second of the
Quadruplices. Thus also he saith England, shal be gover-
 ned by a Monarchie, Venice, shal be an Aristocracie, Helvetia
 to continue and afford a popular government: whereas if the
 chiefest bad authoritie groweth, he can give no reason, why all
 people should not alike submit themselves to one kind of go-
 uernment through the world, and abide the same lawes, and
 the same religion. But the reason hereof groweth from the di-
 versitie of languages, and the diuersitie of manners from the
 diuersitie of situations, and parts of the world. From whence it is

(saith

(saith *Baldus, Ab. 7. de Regib.*) that the lowe countreys at this daie, haue shaken off the government of the Spaniards, because they cannot indure the Spanish fashion, beeing so vnlike to their owne. His reason followeth. *Absc enim* (saith he) *Cabum Hispanorum ab extremo Belgarum tractu duodecim fere partibus in latitudine, a qua morum dissimilitudines præcipue oriuntur.* Wherefore in that whole discourse he aimeth at no other marke, then to proue that the State of euery common wealth is to be applied vnto the nature of the people, for that nothing which is repugnant vnto nature, can be of continuance or durable. In like manner *Phuarch* testifieth, that *Solon* in the Athenian common wealth, commaunded that their law should alwaies be applied to their maners, and not their maners to the lawe. And both *Aristotle* and *Demosthenes* for this cause resemble the lawe to the Lesbian rule, the Philosopher likewise teaching, *3. Polit.* euermore to apply, and bend the same to the nature, and maners of the place. For without this, the chiefe lawe it selfe saith, *Nam cuius lex mixta sit, non mutabitur, si non ponatur pro locorum moribus apta.* Wherefore this conceipt of *M. Claudius*, & *Hemipais* is more worth to be laughed at then answered. For if *Athenaus lib. 12. de pansephest.* c. 28 derideth *Plato*, because he seemed to haue written laws not vnto such men as were but to such as he fained of himselfe; so that he was afterward to find men out that should liue by them: much more ridiculous doe I hold their opinion, that talke of the custome of countreies, and yet so referre all things to mans owne consultation, and opinion, as if any lawe, discipline or imitation were sufficient, without respect vnto the natural disposition of the people depending vpon the constitution of heauen vnder which they liue.

I know he speaketh of the qualitie, and opportunitie of the place: but I likewise see what he meaneth by it afterward, and that he denieth the same to proceede from the naturall power of the Starres, and therefore whatsoever he pretendeth in wordes, he detracts in deedes. For how should the qualitie of one place come to varie from an other so greatly, that there is no lesse diuersitie betweene the mindes and bodies of those

people which inhabit diuers places and countreys, then there is betweene their plants, wild beasts, minerals, foules, fishes, and other creatures? which if it depend not vpon the qualitie of the Heauens in these places, let him shew me a better reason; and I will hold him wiser then those Philosophers and Politicians of whose I haue before spoken. I affirme with *Ptolemy*, that the force of the Sunne, and the qualitie of the Heauens doe make the inhabitants of the *torrid Zone* blacke, curleth vp their haire, and contracteth their stature, and causeth their manners beeing *cholericke*, to follow the temperature of their bodies, beeing hote and drie. Let *M. Chamber* goe thither with his institution, and education, and lawes, and custome, and what he will besides, and alter their complexion and maners, I will yeild vnto him. But sooner shall he and his become like vnto them. For if he should but beget children there, he should see them by little and little degenerat from their father and become playne *Negroes*: as on the contrarie, of mine owne knowledge I am able to affirme, that the second descent of a Moore here in England, is scantly so much coloured, as that the children can be discerned from those that are naturally English. Wherefore if this doe not prooue our constitutions to depend of the qualitie of the heauens proper to the place, I knowe not what will make him confesse it.

Yet so confident is he in the force of the lawe, that afterward he saith, *Where there is no punishment, there even the better sort will offend; but where there is sharpe and due correction, even the naturally bad, will be strait from offence.* But if this were true, how cometh it to passe through all states of Christendome that the laies are so pestered, and that the places of execution are daiesly so infamous, with all kind of offendours? Will he say that there is no education, no schooles, no Vniuersities, no customes, no lawes, no gouernments, no religion in Christendome? The matter is so apparent, that either he must stand mute, or confesse with me, that where the supernaturall grace of God leaueth vs, although those particular respects wherof he speaketh be of great moment, yet they
pre-

preuaile not; where we are giuen ouer to our naturall sense, and therefore these assertions are false.

As for that which followeth, wherein he expoundeth what he meaneth by qualitie and opportunitie of place, it is altogether frivoulous, and Sophisticall. For (saith he) *no starre maketh fische and hunters, where there is no occasion; and opportunitie of fische and hunting.* Again: *when starre forerunners be borne vnder, they will fall to fische and hunting, if occasion serue, and need force them.* But who seeth not that here he disputeth not *ad idem* for our question is of naturall inclination, and he speaketh of actions performed by the irresistable power of necessitie. If *M. Chamber* had not had the opportunitie of other mens labours, as of *Tully, Pisan, Sextus Empiricus, Pererius*, and *Heminga*, it is apparent that he could not have written, & shewed himselfe a publike aduersarie vnto Astrologie. Yet neuertheless, I neede not make any doubt of his private disposition, but that this would haue beene as vehement as now he sheweth it. It is absurd therefore to object want of meanes, & necessitie, either to restraîne our naturall inclinations, or to impose vs against them.

And now reason sayling him (whereby neuertheless he greatly boasteth to haue ouerthrowne *Astrologers*;) he protesteth to confirme what he hath saide by the testimonies of *Ptolemie, Wolphiu, Pontanu, Ficinu*, and *Cardan*, who all I confesse were singular *Astrologers*, and therefore very strange he should produce them to condemne that, which themselves haue taught, and magnified in whole volumes. But this is the peruerse fashion of those aduersaries, where *Astrologers* doe shew the power of the Starres, there to accuse them of impietie and imposture, and where they sincerely teach not so to ascribe vnto the starres, as to neglect these inferiour causes, and matter of things, but to ioyne the consideration of the one with the other, there not considering the scope of their writings, not consering places together, they seuer and cull out certaine particular sentences to the condemnation of the *Astrologers* labours, and of the arte, in the teaching and studying wherof, they haue consumed their whole liues. Thus he

he first dealeth with *Ptolema*; and alleadgeth him to vse these words not farre from the beginning of the *Quadripart*. Concerning natiuities, and seuerall temperaments, many other things concurre, which alier the case in mixtures: first the diuersitie of seeds, hath great force to bring forth of his owne kinde; so great that in the same ayre and Horizon auyry sort of seeds holdeth to his owne kinde; mans to men; horses to horses: and what maketh this against *Astrologie*? For did any *Astrologer* ever teach, that any position of the Starres could translate vegetatiue creatures into sensible, or sensitive into reasonable? this were to attribute an illimitable, and infinite power to the Starres. For to make any thing out of euery thing, doth alike note infinitenes, and omnipotencie, as to make something of no thing. For considering the matter of things auaieth not to the inducing of effects, in this case it standeth in stead of no thing. And for this reason doe our Diuines deuie it in the power of the deuill, to transforme men into other shapes. But no man ever gaue greater power vnto bodies, then vnto spirits: wherfore it is plaine which *Ptolema* saith; that the starres cannot transforme the kind of things, but that the essence and nature of euery thing still preuaileth, and whatsoever is essentiall, cannot be changed from his proper nature. And this he teacheth vs by an example, that the vertue of the seede of euery thing is essentiall to educe a proportion agreeable and conuenient vnto that *species* whereof it is; and that therefore the seede of plants, bruit creatures, and men, doth bring forth euery thing in their owne kinde. But for as much as those accidents, and seuerall temperaments, which happen diuersly vnto the seede of euery kind, are not essentiall, and yet cause a great diuersitie betwixt the constitutions, proportion, and inclinations of men and of all other creatures in their owne kind, according to the temperature and conformation: which the seede receiueh at the first; This *Ptolema* throughout his whole worke, and especially *lib. 3.* of the *Quadripart*, in the beginning, doth ascribe vnto the power and vertue of the starres, and to the state of the heauen, and of the place at that time. Wherfore if at the same instant the seede of an herb

be sown, and a child be conceived in the same place, and vnder the same constitution of the starres: though the starres e-duce not the forme of a man out of the seede of an hearb, or a plant out of the seede of a man, yet this plant shall differ in vertue from other plants, and this child shall differ in complexion, shape, condition, and state of life from other men, according to the diuers disposition of the matter, at the first conception. Wherefore this place of *Ptolemie* affirming euery seede to hold the same species, maketh nothing against the diuersitie which happeneth in euery kind according to the diuers constitution of the heavens.

Yet will you see *M. Chamber* confusing himselfe. For notwithstanding that, which he here alleadgeth out of *Ptolemie*, he remembreth *Ludovicus Kruer* in his first booke *de anima*, to report a very ordinarie with the women in *Naples*, and in *Belgica Batavia*, hauing conceived of their husbands, to bring forth very monstrous beasts; which he imputeth partly to their diet, and feede, as being much vpon *Cabbage*, and such like, &c. which as it is repugnant to that he hath alleadged before, so doth it note *M. Chamber* in such sort addicted without iudgement to euery fable, that he spareth not to attribute more vertue to a *Cabbage*, then to all the starres in Heauen! For whereas he denieth the starres to haue this power over the constitution, and forme of our bodies; yet he feareth not credulously to ascribe this power to a base hearb. But I maruell what Philosophie teacheth him, that hearbs, or the elements themselves can enforme matter? And how cometh it to passe, that *Plinie*, and *Galen*, who haue written abundantly of this plant, should be silent of this extraordinarie qualitie, especially considering (as *Matheolus* witnesseth in his commentaries vpon *Dioscorid. lib. 2.*) that the Romanes ordinarily used colewort, when the Physicians were banished Rome by the space of 600. yeare, as a soueraigne remedie against all diseases. What reason can he giue why it should not worke the same effect in the Romanes, which he supposeth in the Neapolitans their neighbours? And what reason can he giue me, why in all this trafficke and commerce which we haue this day with the *Hol-*
landers,

landers, we should not discouer any such matter, either here in England, or in their owne countrey where their chiefest diet consisteth of *Cabbages*, rootes, and the like foode? The Philosopher teacheth vs that the *Sunne*, and man doth beget man, and that euery like doth beget his like. But this new Philosopher teacheth *Aristotle*, that Cabbage, and a man begetteth a beast. Which beastly assertion is so abhorring from all Philosophie and Diuinitie, (considering that Philosophie requireth an organically bodie, proper and fitly disposed for the soule, and that Diuinitie teacheth vs how Christ hath shed his blood for it) that either to affirme the diuine soule to dwell in the bodie of a beast, or that Christ hath died for such an offspring, is both brutish and impious. The prouerb saith, *Sape est halitus opportuna locutus*. But no gardiner would be so vaine as to giue credit to his hearbs by such an absurd assertion, as this great Philosopher in his owne conceit thinketh highly to adorne his worke withall.

There followeth another passage out of *Ptolemie*, wherein he requireth *Astrologers* to consider diuersitie of countries, education, and customes: of which because I haue spoken so lately, largely, and often before, I forbear to speake againe, & the rather, because these things doe stand with Astrologie, & as they are before shewed to haue reference to the vniuersall constitution of euery place, hereby the Astrologer is onely admonished in his particular iudgement, not to neglect the generall, neither so to attribute to the higher causes, that they take away or forget to regard the inferiour, which none but they that know not what they speake would object against this arte, especially considering that the respect of them is commaunded by the rules of the arte it selfe.

But further whereas he objecteth, that *Ptolemie* teacheth vs that we may not thinke that all things happen to men from heauen, as it were by an immutable, and diuine decree, or by a lawe that forced particulars, & could not be resisted: for the course of heauen is for ever immutable, but these inferiour things are naturall and mutable; let all that read it iudge whether he may not alladge this place with shame enough, that in the very

chapter going before, chargeth Astrologers with blasphemy for want of this and the like consideration. And that every where through his booke slaundereth the professors of this arte, to maintaine that the starres doe irresistably compell vs in all our actions; when he produceth *Ptolemy* (whome all of best iudgement doe follow as their guide) to teach the contrary, and to impugne it, as my selfe doe with him. Yet neuertheless if he thinks that hereby I make all Astrologically predictions vaine, my former answer to his booke will confute him, hauing shewed before what kind of necessitie is vnderstood in their operations. And so will the rest of *Ptolemy*'s workes satisfie the reasonable concerning this point, without any further answer.

Againe, he vrgeith out of the second of the *Quadrupartite*, that many things may happen vnto men by reason of a generall constitution, not for any proper qualities of the particular nature: as when by reason of great changes or alterations in the aire, which can hardly be avoided, as it falleth out in great droughts, plagues, deluges, where we still see the inferior, and particular causes, giue place to the superiour and more generall. But in truth, he is deceived by his owne ignorance. For all that *Ptolemy* here and in the place following teacheth is no more but this, that generall constitutions doe ouersway particular mens natiuities, & therefore *Ptolemy* obseruing methode, purposely professeth to treat in his second booke of Eclipses, Comets, and the like, before he cometh to teach of Particular Natiuities, to the ende that in supputation of particulars, we should not neglect the generall being the stronger, whereupon he aduiseeth alwaies to iudge by both, and if by the former meanes we discerne any generall infection, or calamitie likely to afflict the countrie, or citie wherein we liue, we are accordingly by the rules of arte to compare our natiuities withall, and if they be found to concur, then in this case the Astrologer aduiseeth to remooue farre, and returne slowly, according to that, *Fuge cito & procul, ac tarde reuertaris*. If not, he may stay the more boldly. What is this then to any impediment, by these inferior elementarie causes, when it is plaine that *Ptolemy* did deduce

duce both particular and generall accidents alike from the heauens, making no difference, but as the one is stronger then the other, and teaching how the one may be foreseene as well as the other for the auoiding of errour. Would any man then haue these aduerfaries, object this against Astrologie, which is a maine point of the arte it selfe, and confirmeth the same as much as any thing, considering that thereby the one is as well to be foretold as the other, and that in iudging the danger of generall constitutions. Astrologers alwaies take their grounds from the natiuitie it selfe?

Wherefore to let this passe together with that which he speakes of a robin a shippe, *(supposed all to be cast away at once,* (though by their natiuities they should die at seuerall times) as falling vnder the compasse of generall constitutions, and before more at large answered in the 5. chapter; I am to come forward with him to the last place, which he vrgeth out of *Ptolemie*, though falsely cited: for the wordes following are in the beginning of the second, and not of the third booke of the *Quadripartite*, where indeed he saith: *The vniuersall causes are of more force and efficacie then particular causes*: These wordes of *Ptolemie* (he affirmeth) many learned Mathematickes, Philosophers, and Astrologers doe so interpret, as if particular predictions were nothing worth: which assertion is very generall, and though he speaketh of many, yet I doe not see that he is able to bring one interpreter vpon these wordes, that either dooth or can say, that *Ptolemie* valueth particular predictions nothing at all. For the wordes here in this place are vitered as a reason why *Ptolemie* handleth generall constitutions before particular, and doe but import a comparison wherein the vniuersall causes as the more strong, are for good reason preferred before the other, yet the particular not neglected: And therefore how should any man vnderstand that *Ptolemie* in these words accounteth particular predictions to be nothing worth? Doth not *Ptolemie* himselfe bestowe both the 2. and 4. bookes of the *Quadripartite* wholly in teaching how to iudge particulars? and would he loose all that paines if they were of no worth? It is absurd, and farre

from *Ptolemies* meaning, once to imagine any such matter. For he knewe that particular natiuities are seldome preuented, although sometimes they may be: For, as generall constitutions depend vpon Eccipses, great Coniunctions, Comets, and the like, so these happen but seldome; and when they happen, yet many of them fall out to be vnder the *Horizon*, or, to haue no affinitie with the Triangle, or Dominators vnto which the natiuitie is subiect. So that for these reasons, it neuer could come in *Ptolemies* minde to contemne particular predictions, sith they are rarely preuented, because no constitution can be so generall, that it can cōcerne the whole world at the same time. And if at any time it so falleth out, that particular natiuities are cut off by these vniuersall causes, he teacheth in the second booke howe the Astrologer is before hand to foresee them, and accordingly to set downe his iudgement.

But after this he bringeth in *Pontanus* to affirme, that they which descend to particular predictions, are derided by *Ptolemie* himselfe, because it cannot be, but that their coniectures, and observations must needes faile in this behalfe. Thus after mention made of many learned Mathematicians, Philosophers, and Astrologers, neither *Heminga*, nor he, are able to produce more then the name of *Pontanus* alone, and that howe truly shall appeare before it be long. *M. Chamber* citeth no place, neither doeth *Heminga* descend more particularly then to a certaine Dialogue. But I acknowledge that in his Dialogue intituled *Egidius*, where *Franciscus Pudoricus*, & *Pardus*, are speakers, he taxeth some Astrologers, and that not vnworthily, that rashly discredit this arte, in pronouncing absolutely in all their particular iudgements, without such considerations, as are there more at large mentioned, and as Astrologers ought to obserue. But let these aduersaries take other places with them of *Pontanus*, and they shall see that he neuer did vnderstand *Ptolemie*, to denie it possible to Astrologers to iudge of particulars. For prooffe hereof I referre *M. Chamber* to *Pontanus* his comment vpon the first *Aphorisme* of the *Centiloquie*, where he handleth this question at large. And after he
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hath shewed that the husbandman by his obseruations of the Sunne and Moone is able to foretell raine, and winde, and fro: what part of heauen it will blowe: And that likewise the Physitian doth not onely dispute generally of agues, and sicknesses, but withall particularly of the very day & houre in which the fitte will be most sharpe and dangerous; hereupon he expostulateth why this *Astrologer* should not descend to some particulars as well as these? *Cris* (saith he) *non Astrologus & ipse dicere de futuris quibusdam particularibus audeat, quorum iudicium non tam sit à secundarijs, quam à stellis ipsis, à quibus secundaria ipsa moueantur.* And a little after he saith, *At Athanasicus quoque ubi intellexit ex stellis id significantis, bellum expectatum iri in Italia, si urbium teneat genituras, hoc est signa ascendunt & significatores Planetas, item quæ faveant, quæ ueniantur stella compertum habeat: nimirum prædicere poterit his, quam illis urbibus, magis bellum imminere.* Idem de pestilentia, de caritate annona, &c. And againe, *Idem cum nati alienius genituram compertam haberit, ferro poterit sententiam, an futurus sit adulter, inq. rebus Veneris intemperatus, &c.* Now I aske *M. Chamber* whither to foretell warres, not onely to one countrey more then another, but specially to that time rather then that; whether to foretell to any countrey, plagues, or death, and whether the scarfe shall be of wine, or of corne; or whether this man shall be an adulterer, and giuen to incontinencie; be particular predictions or no? It is plaine then, that *M. Chamber* is still deceiued by his false guides, to say that *Pontanus* thinketh *Ptolemie* to deride *Astrologers* that descends to these particulars, which be manifest causes in arte. But other particulars againe to be out of the reach of *Astrologie*, as in the time of a plague to tell whether more flegmaticke or cholericke persons shall be taken away, or in a dearth, at what price a hoghead of wine, or a measure of corne will be sold, or whether the person that by his natiuitie is lasciuious, shall commit incontinencie with *Clodia*, or *Albina*, or with a woman of *Syracuse*, or of *Cadez*, or with how many women he shall be vnchast. These and the like are the particulars, which in that Dialogue he saith are denied of *Ptolemie*, because they are such

such individuall particularities, as they are not to be discerned in one particular nature. But the former, and such as are like vnto them, he doth auow, as there is euident reason to pronounce of them. And by this *Mr. Chamber* may see what particulars *Astrologers* may foretell, and what not, and how iniurious a thing it is, to single out one place or sentence; and not to confesse the same with the authors doctrine, and misd in other places. For though the precepts of arte (as I haue saide) be vniuersall, yet the application of them by the artist is to particulars, according to that, *abs te, & a scientia*.

As for that long allegation of *Ptolomeus* his words, it is nothing to prooue that particular iudgements are reiected by *Ptolomeus*. It is true that he maketh not the influence of the starres ineuitable, but ascribeth much to the circumstances of regions, countries, lawes, education, Parents, times, place, by which the particular decrees of the starres are often hindered: but these matters haue beene before objected, and answered by me, neither doth he speake any thing, which I doe not willingly subscribe vnto, as beeing taught by *Ptolomeus*, and all *Astrologers* with one consent. For though the course, & influence of heauen in it selfe be immutable, yet the matter of these inferiour things is not so: besides as our will deliberateth, chooseth, or determineth without the helpe of any corporall instrument, it may elect, or refuse those things which are offered vnto vs by the senses. And therefore though the heauens do incline the sensitiue part, as it useth the instruments of the body, as the eare to heare, the eye to see, the nose to smell, the palate, and tongue to tast, the hands & other parts to touch: yet such the will freely exerciseth the actions thereof without any helpe from the body, the starres haue no power over the same directly, nor other wise, then as the will is informed by the vnderstanding, and the vnderstanding apprehendeth by meanes of the senses, and therefore it may resist our naturall appetites, though there are fewe that withstand them, or that vse the command of reason, the most part of men beeing giuen ouer to followe their affections. From hence cometh that *Astrologers* haue a large field to walke in,
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and that their iudgements seldome sayle. And yet for the reasons aforesaid, I deny not but that sometimes they may sayle; And therefore what is this against Astrologie, which all Astrologers acknowledge? shal we deny that the light hath power to illuminate the eye, because we may winke, and keep it out? or that soundes doe worke by the sence of hearing, because we may stoppe our eares against it? or that Phisicke inwardly administred hath diuers operations, because we may vse *Antidotes* to prevent the effectes therof? No more are predictions, or the effectes of the starres to be denied, because they may be hindred, or restrained by lawes, education, and the former impediments confessed by *Wolphius*.

But he further affirmeth *Wolphius* to say, That there is such an intricate varietie of humane actions, and cases, that it is impossible to peirce & enter into the particulars. Where *M. Chamber* deceiueth his reader by an Homonomie of the word particular. For *Wolphius* saith, *Tanta rerum humanarum, actionum, artium, casuum est varietas, ut ad ipsum individuum penetrare sit difficile, ac pene impossibile*. Wherefore but that I see him translate *individuum* for particulars, I could not thinke his logicke had beene so little, as not to knowe the difference of *Individuum* from other particulars. I confesse every *Individuum* to be a particular, but every particular is not an *Individuum*. For both *specialissima* and *subalterna species* are particulars, yet neither be indiuiduall: for *Individuum* is defined to consist of many properties which altogether are found in no other thing, and therefore agree onely to one and the same in number. Wherefore though I confesse that *Wolphius* thinketh it hard, and almost impossible for an Astrologer to descend into such particulars, as are indiuiduall; yet doeth it not followe that he thinketh it hard or impossible to iudge of other particulars. As in the former example brought by *Pontanus*, *Wolphius* will confesse with him, that it is possible for an Astrologer to say that such a man shall be more particularly addicted to lasciuiousnesse, then to other vices; or then another man is: but that which both *Pontanus*, and *Wolphius* demie is, that it is possible out of any mans single natiuitie to as-

firme, that he shall be lasciuious, with *Clodia*, or *Albina*, or with a woman of *Cadex*, or *Syracusa*. Wherefore by this *M. Chamber* hath discovered a corrupt intent to deceiue the reader, but hath alleadged nothing, which may testifie that *Wolphiu* thought *Ptolemie* himselfe to deride those that descended to particular predictions.

And as for that which followeth, it is but a repetition of those plausible arguments which *Wolphiu* noteth others to object against the arte. Not that he thinketh them auailable to ouerthrow it; though he saith that they may seeme at the first hard to be answered. But *Wolphiu* himselfe, hath not onely written learnedly of the right vse of *Astrologie*; but besides to further this studie translated certaine Greeke commentaries vpon the *Quadripartite* of *Ptolemie* into Latin, which I thinke no man can conceiue he would haue done, if he had thought so vainly of the arte, as *M. Chamber* beareth the world in hand.

And after this sort doth *Heminga* and he play with *Ficinu* vpon *Plotinus*, sauing that whereas *Heminga* dealing simply, alleadgeth him to no purpose, *M. Chamber* continuing his old corruption to make it serue his purpose, translateth falsly. For in that place of *Plotinus*, *Ficinu* concurring with his author, argueth *A minore ad maius*; that if the formes which result of the mixture of naturall things be secret, much more secret must that new forme be which proceeds of the projection of beames. But *Ficinu* neither maketh the one nor the other vnkowne. And first in the Elementarie qualities, I shall not neede to tell *M. Chamber* that *Galen*, *Avicen*, and others, teach him how to know what the temperature, resulting of the whole composition, is. And if this be not knowne vnto him (because he is a good *Arithmetician*) I referre him to the *Mathematicall* preface, not long since wronged by him, where he shall see the same demonstrated, both by *Geometricall* and *Algebraicall* operation. As for the knowledge of that which riseth of the proiect of the Starres, it is the question betweene vs. And although the same be sufficiently taught by *Ptolemie*, and other learned *Astrologers*, yet concerning the

the proportions, and degrees there of, I knowe none whose laboures (in my poore opinion) deserue more cōmendation, then thole of *Ieofrancus Offusius* in this point. And if *M. Chamber* will see the opinion of *Ficinus* in this case, I referre him to his bookes *De vita producenda*, and *De vita calius comparanda*. But it may further appeare that *Ficinus* ment not that wee were ignoraunt what thing is made by the omixture of naturall things, neither doth his wordes import this. For the word which he vseth is *Occultum*, and *Occultius*, which import such a comparatiue degree in such secrettes, as though they lie hidden from the vulgar, yet are well enough knowne to the wise, and learned. For when *Tully* in the superlatiue degree sayth *Indagatio ipsa rerum tantum maximarum, tum etiam occultissimarum, habet oblectationem*, I thinke *M. Chamber* will not say, that there can be any delight in things that cannot bee known. Wherefore first I affirme that he hath preuerted *Ficinus* his meaning in this point, as shall yet more playnely appeare afterward. Secondly whereas *Ficinus* applyeth this difficultie from the coniunction of two beames, to the vnion of all the planettes, concluding the like of all the rest of the starres in these wordes *Itaq; & aliud longe diuersum ex omni stellatum confluxu contingere*: *M. Chamber* translateth this the whole infinitie of starres, quite otherwise then the simple wordes of *Ficinus* doe signifie, and indeed quit from his mind. For though vpon occasion giuen by *Plotinus*, he sheweth a reason why it is difficult to iudge of future contingents, yet it was faire from his purpose to thinke it impossible by reason of infinities to iudge of all as may appeare by his counsell following, which *M. Chamber* hath so obscured by his depraued translation, that his wordes haue no sēse at all in them. For this he saith *But when more causes concurre to an action, the harder is the iudgement, because neither are all the causes comprehended, neither, if they were all comprehended, doth it by and by appeare, what new thing proceedeth of the multitude*: and thus farre he hath translated well, but whereas in that which followeth *Ficinus* saith, *praesertim cum ad indicandum, non tantum caelestium, sed etiam elementalium causam, rerumq; contingentium confluentiam*

oporteat circumspicere: quod etiam Ptolemæus vult & præcipit:
 We see that *Ficinus* followeth *Ptolemæus*, and according to his doctrine teacheth that it behooveth vs, the better to passe through this difficultie in iudging, to haue a circumspect eye, not onely to the celestiall, but to the elementarie causes, without the which our iudgement will faile, and this *Ficinus* thinketh maketh the arte the more difficult, because the inferiour causes concurring as well as the superiour to euery effect, it followeth that if the one be not considered, as well as the other, this negligence will beget error, which maketh the arte the more difficult, but not impossible, as it requireth a naturall Philosopher, as well as such a one, that hath knowledge in the motions, and effects. This is his meaning, and this is true, yet he translateth it thus, *Especially since he must take heed in iudging, not onely celestiall, but also elementall causes, with the concurrence of things contingent: which in truth is purposely done to obscure the sense, for if it be marked, it is no english at all,* neither doe we iudge celestiall and elementall causes, but the effects resulting of both. And although I haue before sufficiently prooued, that *Ficinus* was a great Astrologer himselfe, yet further let *M. Chamber* read the 20. chap. of his booke, *de vita producenda*, and howsoever here (to concturre with this author) he doth giue reasons to prooue the arte hard (as all excellent Studie are,) he shall there see him so farre from thinking it impossible to be attained, that he aduiseeth all that will prolong their liues to old age; to consult diligently with the Astrologer, and in the 25. chap. *de vita calidius comparanda*, so much doth he ascribe to the perfection, which men haue attained in Astrologie, that after he hath reprooued some Diuines, which condemne elections; he confirmeth them to be necessarie in procreation of children, in our diet, building, dwelling, apparrell, and in all the actions of our life, affirming that the wise man doth make as great vse of the celestiall influences, as the Physitian doth of hearbs. But were the starres infinite, and their operations incomprehensible, and not to be knowne, as *M. Chamber* would make *Ficinus* vpon *Ptolemæus* to thinke them, which way should he now imagine, that the

the wise man should make this vse of them? Wherefore in this sort, to cull out here and there a sentence, is but to cauill, seeing *Ficinus* ascribeth to elections, and images, and all Astrologie whatsoeuer.

And hath not *Cardan* in like manner written diuers volumes, as his *Supplement*, his *Iudgements vpon Natiuities*, his booke of *Reuolutions*, his experience vpon 200. *genitures*, his booke of *twelue genitures*, of the 7. *Planets*, of *Questions*, and lastly his *Commentaries vpon the Quadripartite*: doth he not besides this glorie that he is for no one part of learning so famous, and admired, (notwithstanding that he was a Physitian, and a great Philosopher) as for his singular skill in Astrologie? Yet for all this, if we will belecue *M. Chamber*, *Cardan* lib. 1. cap. 3. vpon the *Quadripartite*, doth plainly confesse predictions to be leud and false, and full of vncertentie; because many starres are unknowne, and because the motion, or course of them that are knowne is either unknowne, or vncertaine. But if this were true, how much more leud should he make himselfe, and how would all men condemne him out of his owne mouth? That he noteth yet some defects in Astrologie, I denie not, both for these respects here named, and for other causes, whereof neuertheless *Ptolemie*, many hundred yeares before him, made no doubt: but that *Cardan* confesseth Astrologicall predictions, to be lewd, false, and full of vncertentie, is not onely most false, and vnttrue, but also besides the assertion of *Heminga*, from whome he hath this obiection. For it is against reason, although he noteth some wants, and maketh some doubts in points whereof he is not yet resolved, to think that he would so much disgrace himselfe, as to call his owne practise lewd, and false. And as for that he afterward addeth out of the Natiuitie of *Clau. Lavallou*, where *Cardan* giueth a caution, that whatsoeuer he saith in particular natiuities, must be vnderstood if the generall constitutions resist not, &c. I can but wonder what either *Heminga*, or *M. Chamber* means to harpe so much vpon generall constitutions, when they depend no lesse vpon Heaven then the particular. And Astrologers doe as well giue rules, to forewarn those particular men that

are subiect vnto them, as they doe of other dangers comprehended in their particular natiuities. Wherefore except generall constitutions, were a thing out of the compasse of this arte it is absurd, to obiect that, which is a principall part of the arte it selfe. Though had the testimonie of *Cardane* any thing at all impugned this arte, *Heminga* much weigheth it not, but holdeth it plainly to abuse, to vrge *Cardans* authoritie against *Astrologie*, considering that it was his fault to speake repugnances, as *M. Chamber* vseth to doe. For thus he saith, *Quamquam huius auctoritate nolim abuti, cui familiare admodum est pugnancia loqui.*

After these he returneth againe to *Ptolemie*, who (he saith) is the best interpreter of himselfe, & would to God he would giue *Ptolemie* leaue, & those that vnderstand him better then he doeth, to interpret him. For it is too pinfull to consider, how *M. Chamber* depraueth and corrupteth both him, and others. But what saith *Ptolemie*? That by arte it cannot be, one may pronounce particular euents: neither doeth sense apprehend a particular, but a certaine generall forme of sensible things, and that therefore in handling these things we must follow coniecture for by inspiration onely doe men foretell particulars. This *M. Chamber* maketh *Ptolemie* to speake, but *Ptolemie* doeth not thus interpret himselfe. For first I haue before denyed, by the opinion of the greatest authors, that *Ptolemie* did write the *Centiloquie* at all. For whosoever conferreth many *Aphorismes* therein, with the *Quadripartite*, shall see the one flat repugnant to the other, nay both in the 2. and 3. bookes thereof, he doeth absolutely reiect the way by particular *Aphorismes*, which the *Centiloqui* doe follow, fauouring wholly the *Arabian* methode, & not of *Ptolemie*. Secondly be it *Ptolemies* or whosoever, it is not tollerable, that *M. Chamber* should still take libertie, to abuse the reader by perverting the wordes, and meaning of his author. For the *Aphorismus* saith not, as he doeth, that it cannot be by arte that one may pronounce particular euents, but that he cannot *prævidere particulares rerum Ideas*. Wherefore I aske him, if there be no difference betweene *Ideas* and euents? he cannot but knowe, that when we speake of an *Idea*, we neuer vnder-

vnderstand naturall events and effects, but either the essentiall forme of a thing according to *Aristotle*, or that exemplarie, and abstracted patterne of euery thing, which the *Platonists* doe so extoll. Wherefore seeing the word in the *Aphorisme* is *Idea*, what affinitie hath the *Idea* or forme of things with their events? This is best expressed by the *Simile* which followeth, whereas before it is said, that we cannot see into the particular *Ideas* of things, the *Aphorisme* to explaine this compareth it with our sense, and saith, *Sicut nec sensus particularem rei sensibilis Ideam, sed generalem recipit*. Now then let *M. Chamber* obserue this comparison, and seeing the *Aphorisme* graunteth that the Astrologer iudgeth no otherwise then the sense perceiueth, he must needs yeild, that Astrologers may iudge particulars. For *sensus est singularium* according to *Aristotle*, and the trueth; and yet cannot pierce into the forme of euery individuall, comprehending onely the matter whereby things become particular. And that in this sense these wordes are to be vnderstood, the rest of the *Aphorismes* doe make plaine, sith the most of them descend into particulars. As for example, doeth not the 11. bid vs not to make election of the daie, & houre, for particular purposes, before we knowe the proprietie of the thing? so teaching that if we apply the nature, and efficacy of the starres, vnto the nature and qualities of things, we shall not erre in our elections. But if Astrologers cannot descend to particulars in any sort, to what end doth he direct vs to know their qualities? are not the operations of medicines, letting blood, casting vp the medicine, obseruing of times to cut out a new coate determining whether a cōpetitor shall succeed in a kingdōe, that such a man shall haue a skar in his face, that another shall be burnt, that the third shall be oppressed with the ruine of a house, & the fourth drowned, are not these I say and the like *Particulars*? yet let *M. Chamber* read the 19. 20. 21. 22. 74. 75. and 76. *Aphorismes*; and he shall see these in particular handled, and explained with cōmentes: and in the 9. vpon which the making of Medicinall, and Astrological images is grounded, doth he not make this the foundation thereof, that these inferiour formes, are affected by
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the celeſtiall formes, which, ſith he ſetteth downe, as a rule how ſhall it be put in praſtiſe, if the Aſtrologer cannot deſcend to particulars? Let *M. Chamber* reconcile theſe things together, for I cannot, except he will vnderſtand (as I haue before ſaid) that here is meant the inward, and formall properties which conſtitute euery indiuiduall, and ſuch indeed are onely diſcerned by them that are inſpired, and haue their eyes diuinely illuminated. But why hath *M. Chamber* left out the beginning of this *Aphoriſme*, which ſaith, *abſe & ſcientia*? Doeth not *Heminga* ſet it downe? what therefore can the meaning hereof be, but that he would fraudulently obſcure the ſenſe, which otherwiſe is plaine. For as arte teacheth by generall precepts, ſo the artiſt doeth apply them particularly, and therefore both are ioyned in the *Aphoriſme*, which this aduerſarie thought not fit for his turne to inſert. For otherwiſe, generall precepts haue no vſe of themſelues, becauſe *genera & ſpecies non exiſtunt in rerum natura, & ſi exiſterent, eſſent monſtra: ſed exiſtunt tantum in intellectu tanquam rerum idea*. And precepts without praſtiſe in particulars, are as a plaiſter not applyed, praſtiſe in trueth beeing the perfection of knowledge. Whereupon I may much better conclude, that this falſifying of the text, doeth procure his owne deriſion with the world; then he may friuolouſly inferre That *Ptolemy* did teach this arte to ſhew that there is no *Aſtrologie*. For it is well known to thoſe that haue read him, that before he comes to giue the precepts, he firſt prooueth it to be an arte, and ſecondly taketh away the obiections of impoſſibilitie and vanitie, as it is by the aduerſaries reputed impoſſible and vnprofitable, and freeeth the ſame from all impoſture, although he denie not but that it hath beene ſlaundered by ſuch as for lucre haue mixed other falſe Diuinations withall. But theſe he maketh the faults of the artiſt, and not of the arte. And therefore to affirme a thing ſo contradictorie to *Ptolemies* whole purpoſe, as that he writte the *Quadripartite*, not purpoſely to teach the arte, but to ſhewe that there is no *Aſtrologie*, is ſo impudent an vntruth, as if he could charge Aſtrologers with the like, I ſhould hold them rather worthy to be puniſhed then

then answered.

Lastly there remaineth one testimonie more, which *Heminga* and he cite out of *Aben Ezra*, cap. 1. de *Natvris*. That whatsoever Heauen hath decreed, neede not come to passe, either because the matter is not fitte to receiue the influence, or because humane affaires depend much vpon our will; or because particular destinies are overcome of the generall; or lastly, because diuine providence doth otherwise ordaine and dispose of things, then the ordinarie course of heauen affoordeth: then which what could be spokē either more befitting a Philosopher, or more worthy a christian, or further from the purpose of an impostor? For is it not a principle in Philosophie, that the agent doth alwaies worke, as the matter which suffereth is capable of the agents vertue: and not according to the power of the agent it selfe? And therefore we see though the Sunne will not burne thorough euery glasse, yet if the same be made apt by *Parabolicall* section, or otherwise after the manner of our burning glasses, with a convex superficies, it will burne. In like manner, though the *Magnet* draweth yron, it will not attract siluer, or gold, or any other mettall, neither doth the *Torpedo* benumme other things, though it benummeth the fishers hand, but euery thing doth worke, as the matter is proportioned vnto it. And therefore in this point *M. Chamber* may as well denie the heate, and light of the *Sunne*, or the attractive vertue of the *Magnet*, or the stupifying power of the *Torpedo*, because they doe not burne, attract, and benumme, but where the meanes and matter is proportionable; as thinke that *Aben Ezra* hath spoken against Astrologie, in denying necessitie of the Heauens decrees, where the matter is not fitte to receiue the influence. In like manner concerning our wills, I haue often before shewed the same to be a pure action which the mind exerciseth without the helpe of any corporall instrument, and therefore a meere spirituall function, and so not directly subiect to the action of any bodily substance. But is this a good reason, thinkes he, that because a bodie cannot directly worke vpon a spirit, therefore to exempt all inferiour bodies from the influence of the starres? or to denie that indirectly (as the

will is informed by the vnderstanding, and the vnderstanding by the inward senses, and the senses by the instruments of the bodie) the Heauens working vpon our bodies, may also work by these meanes vpon the will, if it follow the first apprehensions? As for generall constitutions, I haue spoken late enough. But to come lastly to his exception of the diuine prouidence; who but he, would thinke this any obiection against the particular vertues of the starres? For no man that thinketh there is a God, but must also confesse, that his omnipotent power, by which the starres were created, is able also extraordinarily to diuert, prevent, frustrate, and annihilate whatsoeuer the starres doe worke: But hereupon it followeth not, that he doth so; because God worketh ordinately, and not preposterously: and as he hath made the heauens for the ordinarie administration of Nature; so whensoever it pleaseth him, as in the daies of *Iosua*, *Ezekiab*, and at the passion of our Sauiour, to alter their course, it is miraculous, & therefore neither ordinarily to be expected, nor objected: then let it be considered what *Aben Ezra* hath herein spoken, that may giue the aduersarie aduantage against Astrologie. He saith, *that the degrees of heauen, neede not come to passe; if the matter be not fit, but sith there is neither generation, nor corruption (as is prooued by the Philosopher) but is effected by the heauenly motions; it is euident that the disposition, and enforming of the matter cometh from heauen: and therefore this obiection seldome to take place on things already generated. Neither is it ordinarie for men to withstand the assaults of their naturall inclinations, neither indeede doe any put the bridle vpon them, but the regenerate and wise. And when particular destinies are overcome by the generall, yet Astrologie teacheth how to foresee the same. And lastly, seeing it is miraculous, when God doth at any time alter the ordinarie course of nature, (though for these reasons *Aben Ezra* hath spoken truly, that there is no such fatall necessitie, as that inevitably the degrees of heauen must take place; but that sometime they may faile; yet neuertheless this prooueth not, but that ordinarily, and for the most part (notwithstanding all these impediments)*
their

their operations are effectuell.

Is it not wonderfull then, to see how *M. Chamber* flatteth himselfe in his owne conceit, and how insolently in that which followeth he trifles vpon those testimonies, as if *Aben Ezra* had spoken to the bill, though smally to the liking of diners of the profession, scoffing at *Ptolemie*, *Ficinus*, *Wolphius*, *Pontanus*, *Cardan*, vnder the titles of *Falces anime*, heroicall spirits, and great fencers, skorning the rest as no better then *Sanga*, *Cimaleo*, and a base crew, that can doe nothing but set a figure, & turne an *Ephemerides*? and going on in this ruffe, he saith, you haue *consentem vnum*, you may proceede to iudgement at your pleasure. Now they haue condemned themselues, doe you looke that they should execute themselues too? that were too much, and perhaps it is not in their consellations. Without doubt after these godly sentences, I thinke he meanes to referue the office of *Carnifex* to himselfe: and *Sanga* and *Cimaleo* wil well consort with him that all this while hath plaid the part of *Donax cum velle*, in knocking Astrologie on the head, and therefore in congratulatio of his victorie, now expecteth nothing but that the Ladies of Israel should meete him with their timbrells, and instruments of musicke. But these triumphs are too immoderate, and he that now sings *Io paan*, and lookes that a Senate should be called to assigne him an *Iuorie* chariot, in which he may ride crowned with the victorious *Laurell*, while Astrologie followeth captiue in chaines; shall find that he hath sold the beares skinne before he was dead. And howsoeuer he thinkes Astrologers will expostulate with *Aben Ezra*, why the double wall of his teeth could not keepe in these wordes, that beeing escaped haue spoiled them; he shall finde greater reason to expostulate after that manner with himselfe, in that he hath so rashly taken vpon him to write in that, which he neuer vnderstood, hauing brought nothing of his owne, but rayling, peremptorie and vnchristian censures, and vaine ostentation, in so much that with *Stefichorus*, who sometime reuiled *Helene*, as he hath done Astrologie, he shall be faine to recant and aske forgiuenes. For I speake it confidently, that it is impossible for him, and all the world to defend many of his

grosse errors in euery chapter, neither can he plead any thing in his owne excuse, but that he must with shame confesse, that for lacke of iudgement, and vnderstanding, he hath blindly followed false leaders; and vaine gloriously vaunted their errors as his owne. For the which all the world will adiudge him according to that in *Tullie, act. 4. in Verrem: In conventus maximo furtum reddere; quo nihil est turpius ingenuo, nihil minus libero dignum.*

Further he addeth that to shew the infirmities, or rather impossibilities of this arte, he might here stand upon a very great and necessarie point, which as yet themselves can by no means agree upon, that is, the diuision of their 12. houses, &c. I confesse that in this point there hath beene some controuersie, yet none that could beget any materiall errors in the arte, seeing that all haue agreed of the foure principall angles, by which their iudgements are chiefly directed. The most iudiciall haue found one way most certaine, and that is it which *Ptolemie* chiefly respecteth, and as for the rest, as they haue followed other waies, so haue they also through long experience fitted their iudgements vnto other rules agreeable vnto those waies. Wherefore this deserueth no further answer, except we should condemne all other artes as infirme and impossible, because there euery haue beene, and euery will be questions and controuersies about the principles thereof.

And whereas he concludeth, as he sayth, with *Agrippa*, that this arte is nothing but deceitfull coniectures of superstitious people, which by long experience haue made an arte of incertainties, whereby to get a fewe beggarly pence, that they might deceiue others, as they are deceiued themselves: who could expect that a learned man would conclude with so idle an authoritie? considering that what he hath written in this place, is not as he thought in his owne iudgement, but as in exercise of his witte, he hath written of the vanitie of all knowledge; not sparing euen Diuinitie it selfe, nor any profession lesse, then that which hath stuffed *M. Chambers* purse with such beggarly pence, as he talketh of (if I be not misinformed) I meane physicke. For *Agrippa* maketh the masters of this professi-

on to confesse more daunger in the Physitians potion, then in the disease. He affirmeth Hippocrates by experience to haue found this arte deceitfull, that *Anicen* placeth more vertue in the confidence and opinion of the sicke patient then in the Physitian, and his receipte both put together: and that *Galen* holdeth it impossible to finde a medicine that can helpe in one thing, and not hurt in another. Nay not to be tedious, he affirmeth, and that from one of the same profession, that the knowledge, and speculation of Physick, as of other things is pleasant, but the practise wholly to consist in chaunce. Behold then if I would insist in his steppes, how friuolously I might imitate him, and demaund, that seeing *Hippocrates*, *Anicen*, *Galen*, and the rest of these *Falices anima*, haue spoken to the bill, though smally to the liking of some of his profession, why we cannot be content, except we also heare some Mountbanke, some Quacksaluer that can doe nothing but applie a clowte with a charme, or minister one remedy for euery disease, &c. But were not this as odious, as vayne, and foolish? may not any arte though neuer so holy or infallible be depraued by this sophisticall and ignorant fashion of detracting? By this then let *M. Chamber* iudge the weake manner of his confutation, and if he replie, let him lay aside raylinges, and bring reasons, let him not insist vpon the testimonie of others as they are wont that seeke to supplie their owne pouertie, but let him come furnished out of his owne knowledge, and experience, sufficiently to take away the principles, and truth of the arte it selfe. Otherwise because I must here ende, I will conclude as sometime *Petrarch* did to a man of that profession which *M. Chamber* is of, *in alienis finibus non inueniens quod quarebat, reuertatur ad proprias febres.*

FINIS.

Yyy 3

An admonition to the Reader to correct two places especially.

The first, Chap. 2. pag. 41. lin. 30. for *οὐκ ἔφη*, write *καὶ ἔφη*. Secōdly, chap. 13. p. 333. lin. 11. to these words, (*Neither hath Arrbian any such verse of Enripides*) is to be added these words following left out by the Printer, *vz. In that place where he mentioneth Alexanders contempt*, for otherwise I denie not that *Arrbian* reporteth *Alexander* to answer the *Chaldeans*, with the *Iambicke* mentioned by *M. Chamber*, the same beeing also confirmed by *Appian*, lib. 2. de. bel. civil. But this is much before and not in that place of neglect particularly objected. Neither was it any answer to *Astrologers*, but to the preface of the oracle of *Belus*, as *Arrbian* in that place directly expresseth: though *Appian* in the former place, *Appollodorus* and *Plutarch* reporteth it to be spoken vpon the prediction of *Pythagoræ*, who perceiuing the Liuer of the sacrifice to haue no *Fibra*, thought the comming of *Alexander* to *Babylon*, likely to prooue improsperous vnto him. But whether of these reports be true, it is impertinently and iniustly alleadged against *Astrologie*, which dependeth not vpon the answers of Oracles, or Sacrifices: Neither doeth *Arrbian* repute *Alexander* to scorne the Oracle by this verse, for his words presently following, doe testifie the contrarie. Where he affirmeth that *Alexander* would haue obeyed this warning, but that the difficultie of the passage, by reason of the marshes, and fennie groundes, would not suffer him to follow the counsell of the *Chaldeans*. Whereupon saith he, as a man lead by his destinie, he was enforced to take that way through *Babylon*, that brought him to his death. In which point *Aristobulus* doeth also second *Arrbian*. And so farre is *Arrbian* from thinking *Alexander* to contemne the *Chaldeans*, that lib. 3. of his historie he reporteth him greatly to regard them, and to consult with them in his affaires, as *Appian* also reporteth he did with like diligence addiect himselfe to the wisdom of the *Brachmani* in *India*, and of the *Magi*,
du-

during his staie in Persia. Wherefore being occasioned by the omission of former words, I thought not amisse to explaine this place more fully; cheisly to preuent a needlesse exception, if there be any reply. The rest of the Errata that haue escaped the presse, the printer hath promised to reforme; as I haue noted them. For I tie not my selfe to answer for his oversights, but doe rather hope that the friendly reader will either supply them out of his owne iudgement in the reading, or beare with them in his humanitie.

Errata.

Page, 3, line, 26. begin the parenthesis betwixt physicke & which in the 26. line, and end after nature in the 31 line. p. 6. l. 20. for imitated, initiated. p. 8. l. 29. for oppresse, suppress. p. 12. l. 32. *Petrus Gregorius*, *Petrus Gregorius*. p. 15. l. 8. known, vnkowne. p. 16. l. 32. readeth, reader. p. 41. l. 34. or, for. p. 42. l. 10. from, by. p. 43. l. 14. agane, againe. p. 46. l. 4. I may here, I may not heare. p. 70. l. 11. element and all such other, elements and all other. p. 71. l. 24. *oratione*, *mutatione*. p. 57. l. 1. pretermitted, permitted. p. 76. l. 2. *corporeum*, *corporeorum*. p. 79. l. 31. *tener*, put out *tener*. p. 81. l. 15. *Bullinger*, *Marlorat*: *Chyrenus*, *Osiander*, *Pomcranus*. p. 84. l. 11. for, or p. 84. l. 14. with what, with that. p. 84. l. 31. he saith, and he saith. p. 86. l. 32. bindeth, boundeth. p. 89. l. 29. his answer, Christs answer. p. 91. l. 29. angels sith, angels. p. 91. l. 31. extricable, inextricable. p. 98. l. 7. but *Mars*, but in *Mars*. p. 103. l. 16. concaue, conuexe. p. 104. l. 2. it be consequent, it be not consequent. p. 105. l. 7. to euill end, to an euill end. p. 106. l. 33. doeth charge, doeth directly charge. p. 107. l. 33. *Sirennus*, *Augerius*, *Ferrenius*, *Serenus*, *Augerius Ferrenius*. p. 109. l. 24. heauen, conuince: heauen & conuince. p. 115. l. 21. detraction, subtraction. p. 126. l. 29. within present, within dores for that present. p. 136. l. 22. assentions, Ascensions. p. 142. l. 9. *Oryon* or *Syrius*, *Orian* or *Sirius*. p. 144. l. 32. rules which, rules we attaine the true time. p. 153. l. 8. wrong, wrangling. p. 154. l. 35. in the Astrologers, to the Astrolo-

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 33. brought into, brought vnto. p. 176. l. 2. prediction, predi-
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A Table

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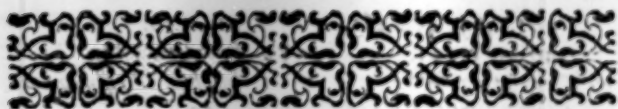
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